

# A SANTAL DICTIONARY

7 Parts in 5 Volumes

REV. P O BODDING

Foreword by  
K S SINGH  
Director General,  
Anthropological Survey of India

**Santali, or the language of the Santhals, is spoken by the sons of the soil in a large territory spread over Bihar, West Bengal, Orissa and North-Eastern India. Apart from Santhals several other tribes also use Santali as their dialect.**

**Though several dictionaries on the Santali language have been compiled by earlier Christian missionaries to spread the message of Bible in the local idiom, Boddington's remains the most exhaustive, most elaborate and most acceptable of all the lexicons. The entries carry not only the meaning and usage but also ethnological description. The reason is to help all readers who use the dictionary for clearer understanding of what each word stands for or refers to. With parantheses at the end of each article some etymological matter has been added. Foreign words which have been assimilated into Santali are included.**

**In all, the dictionary is the only complete and authoritative reference work for those who want to use Santali either as mother tongue or neighbouring or foreign language.**

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**Vol. V**

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K.S. Singh**

***Director General  
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Rev. P.O. Bodding

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The fifth volume of the Santal Dictionary being now ready, this work is brought to an end. I beg to express my deep gratitude to The Norwegian Academy of Science and Letters at Oslo, without whose munificence — an expression used in connexion with this work in the English Bulletin of the School of Oriental Studies — this dictionary would not have appeared in its present form. My warm thanks are due to Professor Dr. STEN KONOW for his constant and expert assistance from the very commencement of the publication of the dictionary, further, to Mr. J. C. AIRD for his valuable assistance in reading through the typescript and the proofs, and to Messrs. A. W. Brøgger's Printing Press, Ltd., for the first class way in which the work appears throughout, and for their constant obliging courtesy.

In the preface to the first volume of this dictionary something was written concerning the conception and execution of the work; I must repeat part of it here. My intention has been through the examples to show the Santal — how he thinks, speaks, and understands life; there are no constructions of mine; all Santal words and sentences are what has been heard and received from them and the explanations are their own, only in another language.

A few remarks are needed in connexion with the spelling of Santal words. I have throughout followed the system decided on at a conference held at Benagaria in 1898, attended by missionaries, representatives of the three principal missions to the Santals, the C. M. S., the Scotch and the Scandinavian missions. Here the system first started by Mr. Skrefsrud was adopted with a few exceptions: *c* was to be used instead of *č* (for the palatal sound); in verbal suffixes, postpositions and the personal pronouns the open *e* and *o* sounds (*ē* and *ō*) should not be marked. I have practically always followed this system in the dictionary; in a few words the real sound has been shown more by oversight than design. In a work like this it might have been advisable always to show the proper pronunciation throughout. As it has not been done, the reader must be asked to bear in mind that the law of harmonic sequence demands that the open vowel sounds are used when the preceding vowel of the same stress-unit has an open sound.

Another orthographic matter might be mentioned. It will be seen that the checked *č* of the verbal suffixes is always retained before the final *a*.

This is the original pronunciation and is still used by many, especially women. It should, however, be noted that in present-day speech the final *a* often seems to melt into one stress-unit with the preceding suffix-syllable; in such cases the *l* will naturally be changed into *d*. Many, especially school-educated Santals, now always write *eda*, *akada*, *ada*, *akawada*, etc., for *ela*, *akala*, *ala*, *akawala*, and so on. When not followed by the final *a*, the *l* is always heard, except before the pronominal infixes with initial vowel (i. e., *iñ* and *e*), where the *l* is always changed into *d*, on account of the stress.

In the preface to the first volume it was mentioned that it was my intention to make an index of the words where matters of ethnological interest have to some extent been dealt with. At the end of this volume a list will be found where the more important of such words are enumerated under certain headings, with the Santal words in alphabetical order. I trust this will be a help and sufficient to guide the student.

Before concluding, I feel it a pleasant duty to mention the names of the Santals who have been my principal helpers during the many years concerned — my oral vocabularies in fact. They were: Biram Hāsdaḳ', Mr. Skrefsrud's principal assistant; Mōṅṅol Hāsdaḳ', who, to distinguish him from others of the same name, was called Tale Mōṅṅol or simply Tale (the Palmyra palm), because a Palmyra palm was standing close to his house, a leper, who had a better knowledge of his own language than most Santals; Sagram Murmu, generally called Bahdur, who came from the North in search of work, and was used in many ways to take down folklore, write out examples, and make inquiries of an ethnological nature; Mōḥon Hēmbrōm, a man with a very large vocabulary; and who has written down a large number of specimen sentences; Sido Murmu, Desmañji and sardar, also at one time an honorary magistrate, perhaps the most intelligent of all Santals I have met; Sunā Hāsdaḳ', a son of the above-mentioned Biram; Cunuc Hāsdaḳ', a younger brother of Tale above mentioned; Gupinaṭ Kisku, who has helped with words used by Santals in Assam; Bāriṇṇ Kisku, Jeṭha Murmu, and Kandna Sōren, who were my faithful assistants up to a fortnight before I left India when the last word of the dictionary was written. I must further mention Joseph Murmu, who has helped me in typewriting parts of my manuscript. Among the Santal ladies who from time to time have rendered assistance by transcribing women's language, may be mentioned Sona Murmu, the mother of Joseph.

I beg sincerely to thank all those who, publicly, or in private letters, have encouraged me in connexion with this work.

Oslo, 7th April 1936.

*P. O. Boddling.*

## R.

*r* is in Santali a supradental trill, pronounced as follows: the tongue is pressed back, the tip just far enough to be in a position to vibrate against the upper gum; the point is made as thin as possible, while the tip of the tongue is raised a little so as to form a small spoon-like concavity between the tip and the body of the tongue. The point of the tongue is then made to trill or vibrate against the upper gum, thus in rapid succession interrupting the air current. The Santal sound resembles the strong Scotch *r*, and is very much like the *r* heard in the south-eastern parts of Norway.

*rabač ribič*, adv., v. a. Drizzlingly, a few drops (of rain); to drizzle. *R.r. dañ ĩurok kana*, a few drops of rain are falling; *mit bare r.r.eta*, it is drizzling a little (v. *rabač rubuč*).

*rabač rubuč*, adv., v. a., the same as *rabač ribič*, q. v.

*rabač rubuč*, adv. Infirmlly, weakly, totteringly (walk); heavy (feel). *Ruq berethale inqhore r.r.e dārā barae kana*, having just got up from his illness he walks totteringly about in that place; *sadom bərtiko lade akawade iqte r.r.e taramet kana*, the horse is walking heavily, because they have loaded him too much; *jom bikate r.r.in qikqueta*, I feel torpid, having had my fill (v. supra; cf. *ribqč robqč*; Munđari *rabai rubus*).

*rabač rubui*, adv., v. a., the same as *rabač ribič*, q. v. *R.r.ye dañketa*, it rained a fine drizzling rain (it is less than *rabač ribič*); *holae r.r.laħa, ot bañ odalena*, yesterday there was a fine rain, the soil did not become wet. (C. gives the meaning of slowly, heavily, without spring, in walking; not so here.)

*rabaħ rubuħ*, adv., v. m. Leisurely, slowly (work, move), at one's ease. *R.r. sen jarwalkme setaħ khon*, commence to go leisurely in advance from the morning; *r.r.e kəmi jarwayeta*, he is working leisurely and gradually; *ħaħte r.r.e calaħ kana*, he is going along leisurely to the market-place. (Mostly with ref. to old people; cf. *rabač rubuč*.)

*rabaħ*, adj., v. a. impers., v. m. Cold; heavy (clothing against cold); to feel cold. *R. diu tiokena, r. kicrič kirinabonne*, the cold season has come, buy us warm clothes (to protect against the cold); *hoelekhange rabaħa*, if it blows, it is cold; *r.r.in kəmia*, I shall work when it is fairly cold



(in the early morning); *r.reñ gitič kana, ape dō orakre*, I am lying in the cold (e. g., in a hut to watch the crops), you stay inside the house; *r.ediñ kana, joroklengen*, I am feeling cold, I must before anything else warm myself at a fire; *qđiye r.oñ kana*, he is feeling very cold (women's abuse, sensitive to cold); *r.e kurumuñyela*, he is working the cold eagerly (women's abuse; he is taking care of himself to guard against the cold). (Muñđari, Ho *rabañ*; Kurku *rañ, rarañ, raram*.)

*rabañ din*, n. The cold season. Acc. to Santal feeling, the cold season commences from Aghar, the middle of November, and lasts to the middle of Phagun, the end of February. The temperature may in the early morning go down to near freezing-point, but very rarely. The day temperature is rarely below 15° C. *R.d. seferena, goñgo ayo* (or *janam ayo*) *e kambut* (or *guñguñ*) *bona*, the cold season has arrived, our aunt (wife of father's elder brother) (or mother) will cover us up with her arms (or, take us to her bosom) (expression due to the need of crouching when one feels cold) (v. supra and *din*.)

*rabona*, n. Cold; feeling of cold. *R.e sañ akadiña enañ khon dalkre lqhof menaña*, I am feeling very cold, I have for a long while been in water wet. (Expression does not refer to a cold; it is a humorous reference to *Rabona*, meaning *rabañ*.)

*Rabona raja*, the same as *Rabon raj*, q. v. (the more common form now). (H. *Rāvan*; v. *raja*.)

*rabor*, v. a. m. Scratch, claw, clutch, tear (with claws or nails, also on thorns). *Tarup dqbireye r. khalkedea*, the leopard clawed him and tore off the skin over his shoulder-blade; *phalna-hqponerae r. ocoyena tarup then*, so and so's daughter was scratched by a leopard (fig. a young man forcibly applied sindur to a girl; v. *ituf*); *gidrai r. māyāmkhedetiña*, he (another child) scratched my child, so that he bled; *sim enga gidrai r.kedea mñlāhāre*, the hen with small chicks scratched the child in the face (some hens actually fly up and scratch even grown-up people in the face with their feet); *janumleñ r.ena*, I was scratched by a thorn (cf. H. *ragar*).

*Rabon raj*, n. The King of Ceylon, Ravana. One form of the Santal traditions tell that their ancestors (then called *Kharwar*) went with *Ram raja* to *Loñka*, Ceylon, and helped him to conquer and punish Rabon, who had carried Ram's wife Sita away. Another form expressly denies that they went along. As the ancestors lived at one time also in the present Oudh, where King Rama was, there may be some foundation for the tradition. Cf. the story of Hanuman. *R.r. Ram Lqkhontekoko gockedea*, Ram and Lakshman and their followers killed King Rabon; *thak thak rabañediñ kana, R.r.e sañ akadiña*, I am feeling intensely cold, King Rabon has caught me (v. *Rabona*; B. *Rabon*).

*raboskañ*, adj. Having a large, protruding stomach; v. m. Swell, become protruding (stomach). *R. hqrañ dare dō thoragetakoa*, big-bellied people

have little strength; *piłqeye r.ena*, he has got a protruding stomach due to spleen; *qđi marań r.e ńęłok kana*, she is looking very big with child (cf. *dhaboskań*).

*rabqł*, n. Rubber. *R. reakko benao akata panahi*, they have made shoes of rubber (v. *robor*; Engl. rubber).

*rab raba*, adj., v. a. m. Salt, over-salted, acrid, pungent; make, be do. *Utu r.r. qikquk kana*, the curry feels very salt; *dań mańdiko r.r.keta*, they have over-salted the rice gruel; *noa utu dq r.r.yena*, this curry has been salted too much. (Muńdari *rabraba*.)

*rab rubiq*, v. m. Swell up, become swollen, oedematous. *Pilqte lać r.r. akantaea*, owing to spleen his stomach has become swollen up. (Not common; cf. *raboskań*.)

*rac*, n. Reed, weaver's comb. *R.re sutamko parqma*, they pass the threads through the comb of the loom; *sari r.*, the comb for weaving women's cloth (two cubits long); *gaji r.*, a comb for weaving *pańci* (q. v.) cloth, one and a half cubit long. (H. *rach*.)

*raca*, n., v. a. The space or yard before the house, a courtyard; make do.; v. m. d. Urinate. *R. jogpe*, sweep the courtyard; *r.le jgkketa*, *mareakkoge emalepe*, *goć unumkoge ńęłalepe*, we have swept the courtyard (i. e., brushed our teeth), give us what there is of old stuff (food left from last evening), look up for us what is drowned (i. e., rice gruel that is "dead and drowned" is the grain at the bottom of the gruel; expression used by *balaea*, co-parents-in-law); *r. pereć horko durup akana*, *daka aguipe*, the courtyard is full of people sitting there, bring the food; *r.reń dqko hara ńama*, *abo moqo den emabunpe*, those in the courtyard will grow up and get it (later on) please give us alone (here inside; used about people who are greedy to get some special food and to whom it is not given); *khub marańko r. akata*, they have made the courtyard very large; *r.re ńes dqe kharqiketu*, he has this year made the threshing-floor on his courtyard; *oraķregeye r.keta*, he urinated inside the house; *r.joń łagiliń*, I have to go to pass urine. In front of every Santal house a place is cleared and swept; in the dry season the courtyard is plastered with cow-dung; during the rainy season it will become muddy, as there is nothing to cover it. Santals may have a fruit-tree (mostly a Jack-tree, also a Mango tree) planted in the courtyard; in such cases they will generally make a small raised platform round the foot of the tree to serve as something to sit on. Round the courtyard there may be up to four houses, all facing it. Where there is no house they will in many cases put up a fence (of branches) or a mud wall. (Muńdari, Ho *raca*.)

*racań*, v. a. m. To clutch at, tear, pull out, up, off, pluck out; take hold of (for help). *Gachi r. todpe*, pull out the paddy-seedlings; *datromte bań gunokkhan tite racagpe*, if you cannot manage with the sickle (reaping), pull it out with your hands; *uře r.keleu*, she clutched his hair (and tore

some out); *kicriëre sapkate bahuttele r. ruqrkede*, taking hold of her cloth he pulled his wife back (who was running away); *tarup do jora khon mihui r. idikede*, the leopard tore the calf from its halter and carried it off; *gidra do engat realk kicriëre r. akana*, the child has taken hold of her mother's cloth (not to be left); *gaða dakren qtuik kan lahkanre surukuren r. farhaoena*, when I was being carried away by the river in flood I caught hold of a willow and was stopped; *bidkate baluca do chatkarekin rapacak ruqra hanqi nui lagit*, after they have said good-bye to each other, the co-parents-in-law when in the street outside the courtyard will pull at each other to get back to drink beer. (Munðari *raca-a*.)

*racap rucup*, adv., v. m. With a crackling, rustling, crunching sound; to crackle, rustle, crunch (the sound of anything dry and brittle being crushed). *Patra phuruk do qho ganlena noako sakam do, r.r. rohorena* (or *r.r.ena*), these leaves will not do to make leaf-plates and l.-cups, they are crackling dry; *notege cele coe caluoen, r.r. sakame lebet idiketu*, somebody went along in this direction, he made a rustling sound as he trampled on the (dry) leaves; *r.r.e jomet kana khajqri*, he is crunching parched rice (onomat.; cf. *rap rup*, *rac ruc*).

*raca sed*, adv., v. a., used like *racate*, q. v.

*racate*, adv. To the courtyard; usually fig. to pass urine; v. a. To urinate.

*Matkom r. odokme*, take the mahua flowers out in the courtyard; *r.ye sen akana*, he has gone to urinate; *r. aguketae*, he came back after having urinated (also *raca aguketae*, is said); *nui gidra do bae r. akata* (also *r. bond akantae*), this child has not passed urine (or, its urinating has stopped); *māyāngeye r.keta*, he passed bloody urine (*raca + te*).

*rac bade*, v. a. To make ready for weaving (by passing the threads of the warp through the comb (*rac*) and the heddles (*bade*)). *R.b.ketae, tenoke ehoboka*, he has made all ready, passing the thread through the comb of the loom and the heddles, he will commence to weave (v. *rac* and *bade*).

*race bacete*, adv. Carefully, heedfully, considerately, gently. *R.b. kuliye*, ask him quietly (without frightening or bullying); *r.b.bon joma, tana din kana*, we shall eat carefully, it is a time of scarcity; *r.b. dāgra siakinme*, use the bullocks carefully in ploughing (don't beat them!); *r.b. basla lakakme, jemōn alo hārijok*, be careful cutting with the adze so that it may not be spoilt.

*race pacete*, the same as *race bace*, q. v.

*rac ruc*, adv., v. a. m. With a cracking sound; to break with a cracking sound. *R.r. sadc kana, sener rapudok lagit*, there is a cracking sound, the rafter is on the point of breaking; *jhuri sahan r.r.e peteketa* (or *-e r.r.keta*), she broke the thin pieces of firewood making a cracking sound; *hote orake r.r.keta (orak r.r.ena)*, the storm broke the house down with a crash (or, the house fell down with a crash); *kada thariye lebet r.r.keta*, the buffalo trod on the brass-plate and cracked it (cf. *racap rucup*; onomat.).

*rada*, n. Stratum, layer, line, course; v. a. Start (following a course, mostly about more than one). *Mit r. koelale namketa, ar ona latarrre mit r. hasa*, we found a stratum of coal and under that a layer of earth; *mit r. hasale karha idiketa, ar mit r.le karhalekhan pinche hoeoka*, we have shovelled one layer of earth with the wooden leveller, and when we have shovelled one more layer the (rice-field) ridge will be ready; *bar r.ko rakap akala deal*, they have raised the wall two layers; *cimrâ kaṭ r. dhoraokate paragne, bañkhan bañ paragoka*, cleave the tough piece of wood following the grain, otherwise it cannot be cleft; *bhoj daka emokko r.keta*, they have commenced to serve out the food of the feast (following a certain course); *jonḍra poko r.keta*, they have started hoeing the Indian corn; *perako r.yela nitok do calak lagit*, the visitors are starting to leave now. (P. H. raddā.)

*rada bada*, adv., v. a. Rustling; make a rustling sound (in dry leaves). *Cele coe r.b.yet kan, janwartet do bae nelok kana*, some animal or other is making a rustling sound in the dry leaves, the animal cannot be seen. (The same as *rad bad*, q. v.)

*radaḱ mantic* (-*maric*, -*mentic*), adv. With a crackling, rustling sound. *Ar r.m.ye getketa*, he cut the straw, a rustling sound being heard (v. *radaḱ radaḱ*).

*radaḱ marao*, v. a. Cut (grass, etc.) audibly, make a rustling noise. *Nia khet do mit ghgriten r.m. goda*, I shall reap this rice-field in a moment; *upre sapkateye or r.m.keden*, he caught him by his hair and pulled him along making a rustling noise (v. *radaḱ radaḱ*).

*radaḱ radaḱ*, adv., v. a. With a rustling sound; to make a rustling sound. *Kadako qtiñ kana r.r.*, the buffaloes are feeding, making a rustling sound; *ghāsko r.r.eta*, they are cutting grass, making a rustling sound (onomat.; v. *rad rad*).

*rad bad*, adv., v. a. m. Rustling; make a rustling sound (especially in dry leaves). *Nhateye calaoena r.b. cele coñ*, someone or other went in the direction there on the side, making a rustling noise; *toyo se tarupic r.b.keta, husiarite taheñpe*, a jackal or a leopard made a rustling noise (moving in the dry leaves), keep your wits about you; *sakam r.b.ena, gidikakpe*, the leaves have become dry and rustling, throw them away (onomat.).

*rad badao*, the same as *rad bad*, q. v. *R.b. ahjomena, cele coe dargketa*, a rustling noise was heard, someone ran away; *patqulak hoete r.b.ena*, the dry leaves rustled in the wind. (Munḍari *radbadao*.)

*radḱ bado*, the same as *rada bada*, q. v.

*radoe radoe*, adv. With a rustling sound. *Hoṛo biṇḍa r.r.e dipil aguyet kana*, she is carrying the paddy sheaf on her head so that it makes a rustling sound; (also about sweeping leaves away).

*rad rad*, adv., v. a. m. With a rustling, crackling sound; to make do. (sound of hand-mill, anything being dragged along). *Tak dhodca r.r.ko*

or *idiketa*, they dragged a Palmyra palm leaf along the ground, making a loud noise; *khub āt iskirem r.r.*, give him some hard massage that may be heard; *ghāsko irketa r.r.*, they cut grass, making a rustling sound; *henda ho, r.r.etako, seko thak thoketa*, look here, are they making a crackling or a chopping sound (question asked to ascertain whether they are preparing curry of split peas, grinding with the hand-mill, or of meat, chopping it); *cel cōñ r.r.ena*, something made a rustling sound (onomat.; v. *rad bad*).

*rad radao*, the same as *rad rad*, q. v. *Dak r.r. hijuk kana*, rain is coming, the pelting sound being heard; *larup mufan gaiye or r.r. idikede*, a leopard dragged a cow away, making a rustling noise; *bharndote sakam r.r.ena*, the leaves made a rustling sound, being moved about by a whirlwind.

*radha corok*, n. Something made like a four-wheeled cart, on top of which a post is fixed; to this the *carshi* is fixed with the swinging-pole. The *radha corok* can be dragged about. It is very rare in this country; it belongs to the *pala*, the swinging-festival, and, it is said, is also seen at the *jatra porob*. (B. *radha* and *corok*.)

*rad*, adj. Wicked, disobedient, self-willed, base, scoundrelly, rascally. *Nni r. do okpeak hukum hū bae dohgea*, this self-willed fellow does not obey anybody; *r. coar hor do horak cas hōko qtiña*, wicked rascally persons will let their cattle graze even on other people's crops; *r. hor do khacar hor bankhan bako kabukoa*, only rough and firm persons will bring wicked people into subjection (cf. H. *rār*).

*raḍa*, adj., the same as *rad*, q. v. (Rare; about men only.) *Aḍi r. hor kanae, harice colona*, he is a very depraved man, he behaves in a bad way.

*raḍaha*, adj., m., the same as *rad*, q. v., but about males only. *R. hor do bako bujhaua*, self-willed persons will not understand. Some people use *raḍaha* like *haḍaha*, q. v., about the strong wind from the South that during the rainy season may mean the temporary ceasing of the rain. (Mundari *raḍaha*.)

*raḍga roḍgo*, adj. Gravelly, full of stones; be, become do. *Noa hor do r.r.gea*, this road is full of stones; *r.r. khet kana, siok jokhet dāngrako tarwaka*, it is a gravelly rice-field, when ploughing, the bullocks get tender feet; *khet r.r.yena, dhelak posagpe*, the rice-field is full of lumps, break the clods (cf. *ragae rogoe*; v. *roḍgo roḍgo*; cf. *ragar rogor*).

*raḍgo*, adj. Large-grained, large-sized (beads). *R. caole dakako emallea*, they gave us rice cooked of large grains (considered inferior); *noa jonḍra do r.gea*, this Indian corn has very large grains; *r. mala*, a necklace made of large-sized beads; *noa phuruk do r. careḍteko pāṭi akata*, they have pinned this leaf-cup with large-sized straw (v. *supra*).

*raḍgo baḍgo*, adj., the same as *raḍgo*, q. v. *R.b. baber*, a (too) thick rope. *raḍgo baḍgo*, sound of rustling. (C.)

*raḍgo paḍgo*, adv. Under-cooked, inefficiently, mainly applied to potherbs. (C., not used here.)

*raḍoḍ*, v. a. Pinch, nip. *Kaḱome r.kidiña*, the crab pinched me. By some people *raḍoḍ* is used in the same meaning as *reṭa*, q. v. (cf. *ditoṁ*).

*Rae*, n. A section of the Bhūyas, who eat fowls and pigs (different from the Singh Bhūyas). *Rae Bhūyā tabenka huruṇa*, *ar onko joṭetaki joto hoṛko joma*, the Rae Bhūyas prepare flattened rice, and all people eat what they have touched. (H. *rāe*.)

*rae*, v. *bābu rae*.

*rae*, v. *rai*, the form always used here. (C.; A. H. *rāy*.)

*rae*, n. A kind of mustard, only used in *manṭar* at *sunum boṅga*. *Tel tel*, *rae tel*, etc. Oil, oil, mustard oil (and so on; from the ojha's *manṭar*). (H. *rāi*.)

*raebar*, n., v. a. A go-between, marriage-broker; to act as a go-between, especially to arrange for a marriage. *Bāhu ṇam laḡit raebare dhuraṇa akana*, he has been engaged to act as a marriage-broker to find a bride; *r. budhiye heḱlena*, a female marriage-broker came; *phalna doe r.eḱtala*, so and so is acting as a marriage-broker for us; *hoṛo kirin laḡite r.keta*, he arranged (for somebody) to buy paddy. When a boy has grown so old that his parents (or whoever may stand in parents' stead) think it is time for him to be married, they will ask somebody, generally an elderly person, man or woman, to make inquiries and find some suitable girl for them. This person will then take the preliminary steps; when a suitable girl is found, a number of formalities that may take a long time, is gone through; there is feasting on both sides, and up to the actual marriage the *raebar* is the leader in everything. A *raebar* cannot be employed to find a husband for a girl, for a girl to seek a husband openly would be thought utterly improper and is not done, although friends may be asked to mention that there is a marriageable girl in such and such a family. Young people may and will meet and arrange all between themselves; but this is considered very improper and a regular marriage with the necessary formalities will have to be gone through, although without a *raebar*. To act as a *raebar* is an enjoyable task; it means some feasting and good food and drink. The *raebar* receives, moreover, eight annas + one anna and a piece of cloth five cubits long and one cubit broad called *daṛa dipil kaṇḍhum* (? cf. H. *rāe*; cf. H. *rahbar*, a guide, conductor).

*raebariḱ*, n. The marriage-broker. *R. kathae agu akata*, the marriage-broker has brought word; *r. do miḱ hoṛ khone bar hoṛetkina*, the marriage-broker makes two persons from one (this last is a popular explanation of the word, if it is not intended to be a pun).

*raebasiq*, n., the same as *raebariḱ*, q. v. (Desi *raebasia*, a kind of Dom musician.)

- rae bundi horo*, n. A variety of paddy (the same as *gundli horo*, a variety with small grain, reminiscent of *rae*; v. *bundi* and *rae mundi*).
- rae dohae*, n., v. a. Imploring, crying out for justice; cry or appeal to for help or interference, implore for help, for justice (persons who suffer wrong; also cry for mercy). *Am nulumle r.d. dō bako ɛma*, they will not make any appeal for you; *sɛngel ar dak r.d. bae anjoma*, fire and water (flood) will not listen to any cry for help (Santal saying); *mōrɛ hor ʃhene r.d.keta, bako anjomlaka*, he implored the village council, they did not listen to him; *ikak lagile r.d.keta*, he implored to be let off (e. g., part of a fine); *okoreh r.d.a, okoe hū banukkotina*, to whom shall I appeal for help, I have none (to stand up for me); *Dibi ʃhen qdih r.d.keta gidra ham lagil*, I implored Durga earnestly to get a child; *bir boŋga, sima dandi boŋga ʃhenih r.d.keta, bako anjomlaka, gidrai goɕena*, I cried to the forest spirits, to spirits of the boundary for mercy, they did not listen to me, the child died. (H. rāc; v. *dohae*.)
- raegam*, v. a. Creep, crawl on. *Cele cpe r.edih kana deare*, something is crawling on my back (cf. *gaegam*).
- raegam ruigum*, adv., v. m. Stunted (in growth); become so. *Horo r.r. dare akana*, the paddy has grown stunted; *gundli r.r.ena*, the millet became stunted in growth (v. *raigum*).
- raeka*, adj. Tall, long, big. *Ona r.darere bako deɕ dareaka*, they are unable to climb that tall tree (that has no branches low down); *r. dereh kaɕa*, a buffalo with big horns. Word used about trees and male buffaloes' horns (v. *raiki* and *raukə*).
- rae kakarunk*, n. The chameleon, Chamæleon vulgaris. Fairly common. Used in Santal medicine against leprosy(!); ojhas sacrifice them to remove obstacles. (Ho *kakarambad*.)
- raekar*, adj., the same as *raeka*, q. v. (but only about horns).
- raela*, adj. m. Having long, big horns; long, big (horns; applied to buffaloes and bullocks). *Nui r. kaɕa sontorte joraoepe, bajuokepeae*, be careful in yoking this buffalo with the wide-spreading horns, he might hurt you; *r. daŋgra*, a bullock with long pointed horns. (About the same as *raeka*, q. v.; v. *raili*.)
- rae mudi horo*, n. A variety of paddy (the same as *rae bundi*, q. v.).
- rae mundi horo*, n., the same as *rae mudi*, q. v.
- rae muŋgri horo*, n., the same as *rae mudi*, q. v.
- raeot*, n., v. *rayot*.
- raerəɕ*, v. *reraɕ* (which is considered the proper form).
- rae rui cɛrɛ*, n., the same as *kufis cɛrɛ*, q. v. (their call is so heard; onomat.).
- rae rui tel*, n. A kind of mustard oil. Expression used in the ojha's mantar when performing divination in leaves with oil (*sunum boŋga*); otherwise not used (cf. *rae tel*, v. *rae*).
- rae ʃɛŋgol*, n. A surveyor's instrument. (The Santal way of pronouncing the Engl. right-angle.)

*rag*, v. *raḥ*. *Alom raga*, don't cry.

*rag*, n., v. m. Anger, excitement, energy, spirit; become excited. (C.; H. *rāg*; not used by Santals here; except as shown below.)

*rag*, n., adj. Pungency; sharp, pungent (applied to lime). *Noa cun dō mareyena*, *r. banuka*, this lime is old, there is no pungency in it; *r. cun*, fresh, pungent lime (chewed with tobacco) (v. supra).

*raga бага*, adj., adv., v. a. m. Crawling; with a crawling feeling, with a rustling sound; to crawl, creep. *Tehen r.b. kaḥkomle utu akatkoa*, to-day we have made curry of crawling crabs (i. e., without removing the legs); *kakra r.b.e dṛketa*, the lizard ran making a rustling sound (in the dry leaves); *seko jomeñ kana r.b.*, the lice are "eating" me, so that I can feel them crawling (also *seko r.b.yediñ kana*); *paṭalakra cele coe r.b.yel kan*, something (as a lizard) is making a rustling sound in the dry leaves; *sakam r.b.ḥ kana*, there is a rustling sound in the leaves (v. *rag bag*).

*ragad ragad*, adv., v. a. With a grating sound; with a sawing sound; make do. *Dalko rifet kana r.r.*, they are grinding split peas, making a grating sound; *grite kaḥko r.r.eta*, they are sawing wood, the sound being heard; *lagrē salreko sogoyel kana r.r.*, at the place where they are dancing *lagrē*, they are playing the *sogoe* (q. v.) making a jarring sound; *r.r. iskir-eme kaḍa*, scrub the buffalo well (so that it is heard) (onomat.; cf. *ragdao*).

*ragae manle* (-*marle*, -*mente*), adv. With a gritty feeling. *Mētre r.m.ñ qikaḥketa, cel cōñ boladiñ*, I got a sudden gritty feeling in my eye, something entered it (v. *ragae ragae*).

*ragae ragae*, adv., v. ra. Gritty, rough (feel); to have a gritty feeling; be gritty. *Dak maṇḍire gitiḥ menaka, r.r. saḍek kana jom jokheḥ*, there is some sand in the gruel, it makes a gritty sound when you eat it; *mēlenañ, r.r. hasoyediñ kana*, I have got inflammation of the eyes, I have a gritty pain there; *horma r.r.yiñ qikaḥketa, um heḥlengen*, I have a rough feeling over my body, I must go and have a bath; *haṭakra r.r. caoleko ghasaolekhan adqe rumenge*, when they grind rice in a winnowing-fan (the sound is heard), he becomes possessed (by the spirit; practised at the last funeral ceremonies, *bhaṇḍan*). (Muṇḍari *ragae ragae*.)

*ragae rogoe*, adv. A trifle (give). *Jāwāe horokle senlena, qdi kisārko laiketkoa, adq r.r. muḥ ḍholleko paṭketlea; Moerako udukātlea, Bhūyā dō bako mesalletkoa*, we went to attend the ceremonies of making the (prospective) bridegroom engaged for marriage; they said they were very wealthy people, then they dismissed us with a trifle of ant's drums (i. e., parched rice); they showed us the Moeras (who manufacture parched rice), they did not mix Bhūyas into it (i. e., flattened rice, prepared by Bhūyas). (Word has likely reference to the sound made by the parched rice when placed on a plate; v. infra.)

*ragae rogoe*, adv., v. m. With rustling, rattling, crackling sounds; make do., sound do. *R.r. dak nūroḥ kana*, rain is falling rustlingly (not hard pelting); *r.r. horeḍe atayeta*, she is parching *horeḍ* (q. v.) making a crackling



sound; *sukriko jomkela koro joto, ehen busup r.r.yin samtaokela*, the pigs ate all the paddy (grains), I collected only the straw, making a crackling sound (onomat.; cf. *ragae ragae, ragae ragae*).

*ragae rugui*, the same as *ragae ragae*, q. v.

*ragai*, adj., the same as *ragat*, q. v.

*ragalo*, adj., the same as *ragat*, q. v.

*ragam cagam*, adv., v. a. m. With a rustling sound; make a rustling sound; rustle. *Tarup do r.c. bai baileko tarama*, the leopards walk slowly, making a slight rustling sound; *toyoe r.c.kela*, the jackal made a slight rustling sound (moving); *dare lalarre cele cpe r.c.ok kana*, some animal is making a rustling noise under the tree (onomat.).

*ragam mante* (-*marle*, -*menle*), adv., the same as *ragam ragam*, q. v. (one act).

*ragam ragam*, adv., v. a. Crawling, creeping, gritty (feeling); feel do.; cause do. *R.r. cele con deareye fundanedin kana*, something is moving on my back giving me a crawling sensation; *seigel marmar orak sed r.r.e dafela*, the poisonous centipede is running wrigglingly to the house (here about what is seen, the wriggling movement); *metre r.r.edin kana*, I have a smarting feeling in my eyes (both when suffering from inflammation and when something has got into the eye) (cf. *raga бага; rugum rugum*).

*ragam rugum*, the same as *ragam ragam*, q. v.

*raga ragi*, n., adj., adv., v. m. Quarrel, enmity; quarrelling, passionate, hot-tempered; to quarrel, dispute, fall out. *Sedae khon nukin reak r.r. menaktakina*, they have enmity from olden times; *r.r. hor kanakin*, they are both passionate persons; *poesa bae namlette r.r.ye calaoena*, he went away in high dudgeon because he did not get money; *akin haram budhikin r.r.yena*, husband and wife had a violent quarrel; *r.r. kate kam ban hoeoka*, nothing is effected by quarrelling. (H. *rāg* and *rāgi*; cf. *raṅgao*.)

*raga rogo*, adj., v. m. Uneven, rough, stony; become, be do. *Noa hor do r.r.gea*, this road is uneven (full of stones); *nui hor do gofa hormo r.r. pusri menaktaea*, this man has rough pimples all over his body (seen and felt); *noa thega do r.r.yena*, this stick has been made rough (surface not smooth); *gufite metāhā r.r.yenlaea*, his face has become pit-marked through small-pox.

*ragar cagar*, adv., v. a. m. Loudly, glibly, with a stream of loud words; quarrel loudly. *Ale bahu do r.c. bejae ate rora*, our daughter-in-law speaks loudly and glibly; *onhan r.c. rorte kaphariāu janam godoka*, by such loud voluble talk, quarrels will easily be started; *qdi atkin r.c.el kana*, they are having a very hot quarrel (words heard); *cel coko r.c.ok kana*, they are having a loud quarrel about something or other (cf. H. *ragar*; v. infra).

*ragar jhagar*, n., v. a. m. Quarrel, wrangle, dispute, strife; to quarrel, wrangle. *R.jh. alope ghoba, sulukte tahenpe*, don't commence to quarrel,

live in peace; *r.jh.katekin begarena boeka*, the two brothers separated after having quarrelled; *ako gharqijre din hilokko r.jh.ok kana*, they are every day quarrelling among themselves in the family. Always angry words. (H. *ragrā jhagrā*; v. *rogor jhogor*; v. *jhogra*.)

*ragar rogor*, adj. Rough, uneven, stony, gravelly. *R.r. hortem agu akatlea*, you have brought us along a rough road (full of stones); *noa goḍa dō eken r.r. dhirigea*, this highland field is all over rough and full of stones (cf. *ragae rugui*; cf. H. *ragar*, rubbing).

*ragar lagar*, the same as *ragar cagar*, q. v. (not common).

*ragas rogos*, the same as *ragat rogol*, q. v.

*ragat*, adj. Sharp (edge), spirited (bullock, man), fierce, rough. *Holat reak dhar tumum qikaume r. qikaui kana se bah*, feel the edge of the razor, whether it is sharp or not; *basla dō khub r. qikaui kana, laser akana*, the adze feels keen, it is sharp; *nui daṅgra dōe r.gea*, this bullock is spirited (will not stand being beaten); *aḍi r. hor kanae, jāhānakem kulijonkhane edre godoka*, he is a very hot-tempered man, if you ask anything he quickly becomes angry (cf. Muṇḍari *ragad*).

*ragat cogat*, adj., adv. Rough, uneven, fierce, hot-tempered; roughly, stingingly. *R.c. hor*, a rough road; *r.c. hor*, a hot-tempered man; *r.c.e ropela, julle dō bac galmarao kana*, he speaks stingingly, he does not speak nicely; *nui gidra dō r.c.e harak kana*, this child is growing up ill-mannered (v. *supra*; cf. *cugat*).

*ragat ragat*, adj., adv. Rough, spirited, fierce; roughly, stingingly. *Noa hor dō r.r.gea*, this road is uneven (rough); *nui hor dō bejaeye mocawana, r.r.e rora*, this man has an awful mouth, he speaks roughly; *nui mihū dō r.r.e jajala*, this calf licks, so that you feel the place (where it licks) rough (v. *ragat*).

*ragat rogol*, adv., v. a. m. Rustlingly; to rustle, make a rustling sound. *Paṭqulakre cele con r.r.e paromena*, somebody or other passed over the dry leaves, making a slight rustling sound; *kombro kudon seḍe r.r.keta*, the thief made a rustling sound behind the house; *pusi jele jonketa, r.r.in anjomledra*, the cat ate some meat, I heard it making a rustling sound (onomat.).

*rag bag*, n. Movement (excited); adj. Moving (angrily); v. a. Rustle. *R.b.e qikaui kana, alope qanyea*, he feels easily excited (angry), don't put him to any work; *jhanṭi dō cele coe r.b.et kan*, somebody is making a rustling noise in the fence (of branches) (v. *infra*; word rarely used and seems to have some mixed meanings, partly about sound, partly connected with *rag*, passion).

*rag bagao*, v. a. m. Move noisily, rustle. *Ayup jokhed duṅgri theḍ cele coe r.b.goladiṅte aḍi aṭin botgrena*, I became very much frightened as somebody or other made a sudden noisy movement towards me in the evening near the hillock; *khacar daṅgra dō hor ielleko r.b.ku*, quick-tempered bullocks will make some angry movements when seeing people (v. *supra*;

word is rare; C. gives the meaning of movement and response; the last is not heard here).

*ragdao*, v. a. m. Rub, grind, scour, scrub (with something, not with the hands only). *Thamakur r. guḡḡatibonne*, grind the tobacco into small bits for us (using the end of a stick for the purpose); *kaḡa khub r.em dhirite*, rub the buffalo well down with a stone; *noa tḡeḡga dḡ dhirire r. cikārena*, this stick has been ground smooth (polished) on a stone (cf. *ragad mante*; Munḡari *ragdao*).

*ragdao*, v. a. To chase or pursue at the heels of. (C., not used here; v. *rigdqu*; *ragda ragdi*.)

*ragda ragdi*, adv., v. a. Scrubbing, grinding; to scrub, grind. *Hako dhirire r.r.ko ghasaoketkoa*, they rubbed the fish on a stone (to clean them); *noa tḡeḡgḡ dḡ baḡ laḡera*, *dhirire r.r.me*, this axe is not sharp, rub it on a stone; *ḡḡ r.r. idikedae*, *bae calak kante*, he dragged her along the ground, because she would not go (with him) (v. *ragdao*; Munḡari *ragda ragdi* and *ragdao*).

*ragda ragdi*, adv., v. a. Chasing, following close after; to chase. *Ona birre kulḡi marak qḡi bariḡle r.r. baraketkoa*, in that forest we chased hares and peafowls very eagerly; *goḡa bir kulḡi r.r.le lagakedea*, we chased the hare, driving it all over the forest; *qḡiko khudḡukidiḡa r.r.*, they pursued me, following me closely (v. *ragdao*).

*ragda rogdo*, adj. Rough, uneven, pit-marked. *Noa kaḡ dḡ r.r.gea*, *lak cikāḡme*, this piece of wood is rough, pare it smooth; *goḡa hoḡmḡe r.r.gea pusrite*, his whole body is rough on acc. of pimples; *raca dḡ r.r.gea*, *jerer cikāḡpe*, the courtyard is rough (full of small holes, etc.), make it smooth by plastering it (cf. *ragu rogo*).

*raguḡ paguḡ*, adv., v. m. Scrambling, clambering, climbing using hands and feet; to scramble, scrape (with feet). *R.p. darereye deḡḡḡ kana nui gidra dḡ*, this child is climbing the tree, using hands and feet; *toyo r.p.e geḡḡḡḡa hoḡonko laḡit*, the jackal is scraping out earth (to make a hole) for its young; *r.p. gaḡḡi banar titeye toḡḡa*, she is pulling the paddy-seedlings out with both her hands; *karḡa r.p.oḡ kana*, the wooden shovel is scrambling (over the surface, due to the many stones) (cf. H. *ragarḡā*).

*ragḡe ragḡe*, the same as *raguḡ roḡḡe*, q. v.

*rag raga*, adj. Undetached, in a row, all there (teeth and mahua flowers). *Uni kaḡam dḡ r.r. ḡaḡa menakḡaea*, this old man has his full set of teeth; *maḡom dḡ coḡre r.r. serḡḡi akana*, the mahua flowers have come out up in the tree (are seen there, but have not as yet commenced to fall).

*rag ragḡa*, adj. Quick-tempered, fierce, spirited (people, bullocks). *Uni r.r. hoḡ tuluc alom tḡoka*, *edre goḡḡḡae*, don't play the big one with that quick-tempered man, he gets quickly angry; *r.r. ḡaḡḡra nasenaḡ tḡuḡḡḡḡḡeḡo calaka*, spirited bullocks will go when you just touch them with the prod; *r.r. gidra kanae*, it is a bad-tempered child; *r.r. haḡḡi*, ardent beer (cf. H. *rag*).

*ragrao*, v. a. m. Rub, grind, abrade; hang about, rub oneself up against.

*Dal r. aqũipe*, grind the split peas (in the hand-mill) and bring it; *sukri dealreye r.k kana*, the pig is rubbing itself against the wall; *or r.kedeako, dea potakentaea*, they dragged him along, his back was abraded; *nondeyr r.k kana din hiloł*, he comes here every day (to ask for something). (H. *ragarnā*; v. *rograo*.)

*ragra ragri*, adv., v. a. Persistently, insistingly; to rub, grind, be persistent (asking). *R.r.te kulike/lea, bae lailaka*, we asked him persistently, he did not tell; *r.r. hodme dal*, grind the split peas quickly; *dan reanle r.r.kedea*, we asked him persistently about the witch (v. *supra*).

*ragra rogro*, the same as *ragar rogor*, q. v.

*ragha rogħo*, adj. Uneven, rough, stony. *Noude do r.r.gea, ohole gitičlena*, it is very rough (ground) here, we shall not be able to lie here. (About the same as *ragar rogor*, q. v.)

*ragħo boar hako*, the same as *ragħop boar hako*, q. v. A variety of the *boar* fish, q. v.

*ragħop boar hako*, n. A fabulous fish mentioned in the traditions in connexion with raising earth from the sea to make land. All earth melted, when the fish brought some in its mouth and some on its back. From that time, the narrator adds, the *boar* fish has had no scales. A variety of the fish is also now called *ragħo b.*, *ragħop b.* or *raghu b.*, *Siluris glavis* (v. *boar*).

*rah*, n. Voice, sound, pitch. *R. banuktaea, goṅgrofgeae*, he has no voice, he is hoarse; *noakin, tundał reak r. do baṅ juria*, the pitch of these two dancing-drums does not agree; *sereu reak r. sasap hocoka*, you will have to catch the pitch of the song (or singing; also used about the proper melody) (cf. *infra*).

*rah*, n. Road, way, manner; v. a. d. Make a way for. *Mit r.te tarampe*, walk alike (in the same manner); *disom hoṛaḱ r.te calaḱ hocoka, apnar sana leka do baṅ*, you will have to follow the way of the people, not your own wish; *maḱijhiak r.te calaḱ hocoka*, you will have to follow the order of the headman; *baṅcaok laḱifle r.adea*, we made a way for him to be saved. (P. H. *rāh*, road, manner.)

*raha*, n., v. a. m. Way, custom, mode, manner, rule, principle, way of thinking; make, establish do.; act in accordance with, follow custom, manner, etc. *Mōṛe hoṛaḱ r.te calaḱ hocoka*, you will have to follow the rule of the village council; *nui gidra do goṛomtēl reak r. menaktaea*, this child has the manner of his grandfather; *mit r.te sereupe*, sing in conformity (having the same pitch and melody); *disom hoṛ caro reaḱko r. akala*, the people have made a rule (fixed a certain price) in connexion with hiring ploughing-cattle; *kuri jāwāeye reak apalle r.wadea*, we gave the father our counsel how he might be able to get his girl married; *onkoak luca lamōl leka do alope r.ka*, don't follow their lascivious manner; *sukri reak daṇḱom r.yena*, the fine to be paid for pigs (trespassing) was fixed (to be followed in the country) (v. *supra*).

*raham*, adj., v. a. m. Salt, saline; make, be salt, too salt. *Noa utu do r.ge qikaük kana*, this curry feels too salt; *gai do r. dak nüi lağıtko dər idia*, cattle will run along to get saline water to drink; *ulupe r.keta*, you have salted the curry too much; *pañil do qđi r.e tahėkana*, *netar doe sabakena*, *ado bako gateyea*, formerly he was very salt (i. e., pleasant to others), now he has become insipid, therefore they do not take him along; *daė mağıdi r.ena*, the gruel has become too much salted (cf. *rehđa*).

*raham rohom*, n. Rules, manners, proper behaviour, respect. *R.r. bae manaoeta*, he does not show respect; *r.r. bae bataolaka*, *roq paomkelkoac*, he did not respect the rules, he scolded them beyond bounds (v. *rohom*).

*raham rohom*, adv. Slowly, leisurely. *R.r.e hijuk kana*, he is coming slowly. (Rare; v. *rahař ruhuf*.)

*rahan rohon*, adv. Slowly, dilatory. (C., not heard here.)

*rahao*, v. m. Become numbed, asleep (as a foot or a hand). *Duruř duruřte jaŋga r.entina*, by continued sitting my feet have become benumbed; *giitė giitėten r.ena*, by continued lying (my back) has become benumbed (cf. H. *rahnā*).

*rahař ruhuf*, adv. Slowly, heavily (old or weak people). *Rua khon nēēze pharnao akana*, *r.r.e dārā barae kana*, he has just recovered from his illness, he is walking about slowly; *unkin haram buđhi do r.r.kin hijuk kana*, those two, the old man and the old woman, are coming slowly (cf. *rabaė rubuė*).

*rahar*, n. A large kind of drum, something like a *đhol*, q. v. The *rahar* has both ends covered, one end with buffalo hide, the other with goatskin. This latter end only is beaten with two drumsticks of bamboo. This drum is considered the finest; it is used at marriages and at religious festivals. Nowadays Santals also keep and drum the *rahar*. The drum is generally adorned with feathers stuck in at the not belaboured end. *Raleko baplayena*, they had a marriage with drums. The local Doms call the same drum *đhāk*.

*rahar dhaca*, n. The feather adornments of a *rahar*; plaits of *cāurić* (q. v.) standing out from the hair-knot. *R.dh.ko lagao akata*, they have adorned the drum with feathers; *r.dh. lekae suf akana*, she has tied her hair-knot like a feather-adorned drum; *r.dh. kuři kanae*, she is a girl that has the plaits standing out from her hair-knot (v. *supra* and *dhaca*).

*rahař paħař*, adv., v. a. m. Scouring, rubbing (with one's hands); to rub oneself, clean by friction. *R.p.e qbukok kana*, he is washing himself, rubbing with his hands; *ti r.p.tam*, *ado daka emok dhurakme*, scrub your hands well, and then start serving food; *khub leka r.p.okme*, rub yourself well; *r.p. iskirem*, *mařla chađaotaeme*, rub him with your hands, remove the dirt from him.

*rahař paħař*, the same as *roħař poħař*, q. v. (dilatory). (C.)

*rahđani*, v. a. Restrain, keep back, forbid, hinder. *Kurki male r.ketkoi*, he prevented them taking attached cattle away; *calakiñ menlaka*, *nuigcye*

*r.kidiña*, I intended to go, this one restrained me; *r. nulumteko moker-domawadea*, they brought a lawsuit against him because he had hindered people taking attached property away. (Desi *rahdani*; C. gives as the meaning "giving charity to travellers;"<sup>2</sup> not here.,

*raher*, n. A kind of pulse, *Cajanus indicus*, Spreng., one of the most commonly cultivated pulses of the Santals. Acc. to the time when it ripens they distinguish: *Aghār r.* (or *aghoniā r.*), ripening in the month of *Aghār* (Nov.—Dec.), *caitālī r.*, ripening in the month *Cāt* (March—Apr.); *mañghi* (or *maghi*) *r.*, ripening in *Magh* (Jan.—Feb.); *laprā r.*, a kind having large and broad pods; *r. dāl dō bañ mokkoña*, you will not get tired of eating split peas of *Raher* (lit. will not make you cease); v. *buru raher*, another cultivated plant called *raher*. (Mundari *raher*; H. *arhar*.)

*raher*, n., v. a., v. a. d. Melody, tone; to sing with pathos, with a ring. *Rēm dhoraole eneč jut dō añjomoka*, only when you start the melody, it is nice to hear; *r.ateye sereñeta*, she sings with pathos; *phalna dō khube r.eta*, so and so sings with a ring; *gidrā rake r.ak kana*, the child is crying pathetically (v. *rār*).

*rahla*, the same as *lahra*, q. v. (some people pronounce it so).

*rāj*, the same as *rañj*, q. v.

*raj*, n., v. a. m. A king, landlord, landed-proprietor, zemindar; kingdom, property; make, become a king, etc. *Noa disomren r. menakkōa, ar onko then khajna takale dakhilet kana*, there are zemindars in this country, and we pay the rent-money\*in to them; *noko raj dō Maharaj latarren kanako. uni dō asol r.*, these are under the Sovereign, he is the real king; *Campare Kisku hor r.ko tahk kana*, in Champa, men of the Kisku sept were kings (or landlords); *phalnako r.kedea*, they have made so and so a king (or a landlord); *noa disomre uni dōe r. akana*, he has become a landlord in this country; *Sonkara r.re menakkōa*, we live in the Sonkara zemindary (estate); *uniak raj kana*, it is his kingdom; *serma r.*, the kingdom of Heaven; *r. hasale sioḱ kana*, we are cultivating land belonging to the zemindar (i. e., as tenants, not expressly for the landlord). (H. *rāj*.)

*Raj bhasa*, n. The royal language, i. e., English.

*Raj bheja*, n. A cess paid to the landlord; *r.bh. lagaoḱ kana*, cess has to be paid to the landlord (beside the annual rent, demanded by the zemindar or his underlings, as goats, fruit, Indian corn, etc., now much less than formerly; not legal).

*Raj calao*, v. a. To reign, govern, carry on the work of governing, managing. *Maharaj r.e c.et kana*, the King Emperor reigns; *Gandore Pahariā raj reak disomre maraṅ saheb r.e calaoeta*, in Gando, in the Paharia landlord's land, the "big sahib" (i. e., the head of the district) rules (manages) the estate.

*Raj dakar*, n. The king's highway, a public highway.

*Raj dolan*, n. A palace. *Mohispur r.d. dō qđi thosokko benao akata*, they have built the palace of the Moheshpur zemindar very grand. *Raj dōl*, n. The king's company, followers (v. *dōl*).

*Raj dhani*, n. A king's palace, seat of government. (H. *rāj-dhāni*.)

*Rajokaj*, n. Business, affairs of the household; v. a. Manage do. *Nuige r.k.e calaoettalea*, this one manages our business matters (with outsiders, not inside the household); *hopponinge r.k.e bađaea*, my son knows our business matters (how to conduct them); *r.k.eftaleac*, he manages our business matters. (H. *rājka*), public administration, king's business; not about these matters in Santali.)

*Raj karbari*, n. The manager of a zemindar's estate (v. *karbar*; rare).

*Raj karbaria*, n., the same as *Raj karbari*, q. v.

*Raj kumar*, n. A prince, the son of a king or landholder. In certain parts it is a title given to the second son of a Ghatwal raja; so C.; not generally known in these parts. (H. *rāj kumār*.)

*Raj kumari*, n. A princess, the daughter of a king or zemindar. (H. *rāj kumārī*.)

*Raj naṅgraha*, n. A capital, metropolis, the city in which a king resides, or the principal city of a country or province. *Paṭna dō aleak r.n.*, Patna is our metropolis (v. *naṅgraha*).

*Rajok cali*, n. Mode of governing (v. *cali*; probably only in books).

*Rajok haṭin*, n. Separation of landlords (when there are several brothers together to inherit) (v. *haṭin*; rare).

*Raj orak*, n. A palace, the residence of a landlord.

*Raj patu*, n. (Of) royal lineage (who can sit at the King's table). (C., not here.)

*Raj pat*, n. A throne, dominion. *R.p.reye durup akana*, he is sitting on the royal cushion (he reigns); *r.p.e calnoeta*, he reigns. (H. *rāj pat*.)

*Raj paṭhuona*, n. A king's (zemindar's) messenger, an ambassador (v. *paṭhaona*).

*Raj pariā*, n. Reign. *Phalna r.p.re dō qđi sukle tahākana*, during so and so's reign (or when he was our landlord) we lived in great comfort (v. *pariā*).

*Raj rapajko*, n. pl. Kings, landlords (spoken of collectively), the king (zemindar) and his attendants. *R.r. darako kana*, the zemindar and his attendants are coming (v. *rapaj*).

*Raj rasta*, n. The king's highway, a public road (v. *rasta*).

*Raj risi*, n. A royal sage. (H. *rishi*; only in books.)

*Raj tilok*, n. The mark on the forehead given to a king on accession (in Choṭa Nagpur; not among Santals) (v. *tilok*).

*Raj ṭikā*, n., the same as *raj tilok*, q. v.

*Raj theṅga*, n. A sceptre (v. *ṭheṅga*).

*raja*, n., v. a. m., the same as *raj*, q. v., but only about a person. *Noa disomren r. kanae, haṭiteye caluk kana*, he is the king of this country,

he travels mounted on an elephant; *r. guṣṭi kanako*, they are of the zemindar's family. *Raja* is not so commonly used, and generally refers to someone of a superior kind, more prominent than a *raj* (v. *maharaj* and *maharaja*).

*raja*, used in counting the division of cords in a bedstead (v. *sāk*). They count *ind*, *cand*, *jom*, *raja*; if the last one counted is *raja*, it means luck (v. *supra*).

*rajaḥ rajaḥ*, adv. Continually (heavy rain, calling, speaking). *R.r.e dakela*, *bae asoreḥ kana*, it is continually raining, it does not stop; *r.r.iñ hohqae kana*, *bae goñ akata*, I am continually calling out to him, he does not answer; *r.r.e roḥ doḥ akae laheñ kana*, he is continually speaking out in his defence.

*raja muni cērē*, n. A certain bird, the same as *lañtiti*, q. v. (in *deñ* song).

*raja muni hoṛo*, n. A variety of paddy (cf. *rae mundi*).

*rajan bajan*, n., adv., v. a. Pomp and music; with pomp and music; provide do., have pomp and music (particularly at marriages). *R.b.ko baplaḥ kana*, they are having a marriage with pomp and music; *r.b.te bariṭhoko heḥ akana*, the bridegroom's party has come with pomp and music; *qḍi r.b.kelleye baḥuadea*, *enre hō baḥu dō bae rophalena*, he procured a wife for him, having much pomp and music, still the bride did not settle down with him (ran away); *cel coko pujayel*, *r.b.*, *qḍi ātko ruyela*, who knows what (religious) festival they are having with pomp and music, they are drumming intensely. (H. *rājan* and *bājan*.)

*rajan bhajan*, the same as *rajan bajan*, q. v.

*raja paṭa*, n. A children's game. Played in the evening in the street, all clapping their hands. (Now rare; also called *raja pata*.)

*raja puṭa*, n. A king's son. Expression used about themselves in one of the songs of the *Dasāe koṛa* (q. v.) when they walk through the village street. *Kulhileyō jaebe guru ho*, *Naṭ baṭi raja ho*, *r.p. dara majura*, the guru will go through the village street, playing the brass-cup, O king, the king's sons brought it pleased along (from the song; translation only tentative; the men themselves do not understand it properly; H. *rāj(a) puṭ(a)*).

*rajas*, n. The pupil of the eye. *R. poṇḍlenkhan bako nēñela*, when the pupil becomes white (as in cataract), people cannot see; *r.ren hoṛe gitiḥlenkhan hortel bae bañcaoka*, when the man of the pupil lies down; the (ill) person will not recover (Santal idea). (Muṇḍari *medra raja*; Ho *med raja*.)

*raj baha*, n. The Oleander, *Nerium odorum*, Soland. The Santals distinguish *arakḥ r.b.*, the red-flowered oleander and *poṇḍ r.b.*, the white-flowered variety. Used in Santal medicine (v. *raj* and *baha*).

*rajgaj*, adv. Crowded, filling the whole; adj. Very numerous. *Oṛakre r. hoṛko bōḷo akana*, *ṭhāi hō banuka*, people have gone in and filled the house, there is no place whatever; *r. gāi menaḥkotaea*, *gorare hō bako saḥopḥ kana*, he has a crowd of cattle, there is not even room for them



in the cattle-shed; *noa atore r. opuk menaktakoa*, in this village they have a large number of houses close together; *jel r.ko bhprao akata mit phatiak*, they have filled one small basket full to the rim with meat.  
*raj mistri*, n. A mason, a master-mason. The Santals explain the name as being due to a mason having everything brought to him, when he is working. *R.m. dō dolan opakko benaoa*, the masons build brick-houses. (H. *rāj mistri*.)

*rajmohal*, v. *rajmohol*. (C.)

*Rajmohol*, n. A town and sub-division of the Santal Parganas district. (H. *rāj-mahal*.)

*rajmohol horo*, n. A variety of paddy (v. supra).

*rajmohol parwa*, n. A variety of large pigeons (v. *parwa*).

*rajesari*, n., v. a. m. Register, registration; to register (in a court).

*R.re takako caphao akata*, they have entered the money in the register; *dolelko r.kela*, they registered the document. (H. *rajesari*, from Engl. register.)

*rajo*, the same as *rajos̄i*, q. v. (C.; not here.)

*rajon baje*, the same as *rajan baje*, q. v. (B. form.)

*rajos*, n., the same as *rajas*, q. v.

*rajos̄eri*, v. *rajesari*.

*rajos̄i*, n., v. a. Kingdom, property; make do., take possession. *Phalnawak r. kana*, it is so and so's kingdom; *bir dō tarupak r. kana*, the forest is the kingdom of the leopard; *noako ato dō uniak r. kana*, these villages are his property; *noudeṃ r.yela, bapoti jaega tho bañ kantama, cel iatele r. ocoama*, you are acting like the proprietor here, it is not what you have inherited from your father, why should we let you take possession (v. *raj*).

*rajot*, adj., v. a. To do a thing where it is not the place to do it, to do a thing on the road instead of going to the destination; make serve for all. *Duarregeye r.el kana, hunte dō bae ca'ak kana*, she is doing it here in the door (e. g., washing), she does not go over there; *niq daktege r.pe joto, dañ banuka*, make this water sufficient for you all, there is no more water; *noudege jobrae r.el kana, saṅgiñte dō bae idi dareak kana*, she is throwing the rubbish down here (where there is no proper place for it), she is unable to take it some distance away.

*rajpol horo*, n. A variety of paddy.

*raj rog*, n., v. m. Phthisis accompanied by spitting of blood (hæmoptysis); to suffer from do. *Pahil dō dhōk tahkantaee, nilok dō r.r. pheraoentaee*, at first, he suffered from consumption, now it has been altered to the king-disease (he has commenced to spit blood); *r.r. ehōp akadea*, he has got phthisis with spitting of blood; *r.r. akanae*, he suffers from phthisis with hæmoptysis (v. *raj* and *rog*).

*raj than*, n. A raja's place of worship (v. *than*; very rare).

*rakan rukun*, adv. Totteringly; v. m. Totter, tremble. *R.r.e tarameta*, he walks totteringly; *ruq beretkaleye r.r.ok kana*, he is tottering (and feeble) having just got up from an attack of fever (v. *rukun rukun*).  
*rakap*, v. a. m. Raise; rise, mount, ascend, appear, come (for the first time), show oneself; n. Rise (of sun). *Ber r. sel samame*, face the rising of the sun (i. e., the East), also *ber rakabok*, where the sun rises; *bandibon r.kaka dhulale*, we shall raise the paddy-bundle and place it on the scaffolding; *nuirepe khusi akankhan ti rakabtape*, if you are pleased with this one (agree to choose), raise your hands; *sengerko r.keta*, they have raised the rafters (placed them in position) on to the roof; *suri rakabpe*, throw the thatching-grass up (to the thatchers); *caole reak dorko r. akata*, they have raised the price of rice; *khajnaiko r.keta pahil khon*, they have raised the rent to more than it formerly was; *candoe r.ena*, the sun (or, the moon) has risen; *rimil rakabok kana, dag lagite*, clouds are coming up, it is going to rain; *gora palonko r. kana*, European soldiers are coming; *sahebko r.enkhan disom jobodena*, when the Europeans came (for the first time, to stay), the country was subjected (to order); *nawa caole r.ena*, new rice (of the present crops) has come (is now sold); *akal sernare suheb adwa caoleko r.laka*, the year of famine (viz., in 1874) the Europeans brought sun-dried rice in; *buruteye r.ena tarup*, the leopard ascended the hill; *hakoko r. kana netar*, fish are coming up (the rivers or into the rice-fields) at present; *tehen miffen konka hor ale thene r.lena*, to-day a mad man came accidentally to us; *miffen at giye r.ena ale thec*, a lost (i. e., straying) cow came accidentally to us; *Lata ak r.ena*, a rainbow has appeared. *Rakap* is frequently used as second part of a compound, conveying the idea of "up." *Or r.kedean dak khon*, I pulled him up from the water; *heo rakabem*, take it up on your hip; *hapi don r.ena durete*, the hanuman monkey jumped up into the tree; *rog r.entaca batole jonkelle*, his disease reappeared, because he ate something forbidden; *pusri r.ena*, pimples appeared (broke out); *gidra lalsa r.adea*, measles came up on the child; *onkatem calakkhan r.aleme*, if you come in this direction look us up. (Mundari, Ho *rakap*, *rakab*.)

*rakar rokor*, adj. Uneven, rough. *Afel banukle parkom r.r. qikquk kana*, as there is nothing spread out on it, the bedstead feels rough; *noa hor do r.r.gea*, this road is uneven (full of stones or pits) (cf. *ragar rogor, ragae ragae*).

*rakar rokor*, adv., v. m. With rustling, rattling, crackling sounds; to rustle, rattle. *Mat (hongare cel coh r.r. sade kana* (or *r.r.ok kana*), something is making a rattling sound inside the bamboo-bottle; *luturre cele coe bolq akan, r.r. qikquk kana*, some insect or other has got into my ear, it feels rustling (about the sound) (v. *ragae rogor*; onomat.; Mundari *rakar rokor*).

*rakas*, n. A demon, glutton, malignant fabulous beings, ogre. *R. do jähānāḡgeye nāme jōma*, *hōr hōe jōmkōa*, a *rakas* will eat anything he finds, he will even eat people; *r. leka dakae jōma*, *bae biḡa*, he eats like an ogre, he never gets satisfied; *hāṇḡiren r. kanae*, he is a glutton for beer. The *rakas* are frequently mentioned in the Santal Folk-tales. (H. *rākas*.)

*rakasiq*, adj. Demoniacal, gluttonous. *R. hōr kanae*, *tiṇḡem emaea*, *unḡḡgeye jōma*, he is a gluttonous person, however much you give him, he will eat it all (v. *supra*).

*rakasni*, adj. f., the same as *rakasiq*, q. v., but applied to females.

*rakḡaṇ*, adj. High, tall, lanky (people, trees). *Bejaeye usula r.ge*, he is exceedingly tall, lanky; *bāhu dōe r.gea*, *aḡ dōe geḡragea*, his wife is very tall, he himself is of low stature; *hōete noa r. dare bindḡrena*, this very tall tree fell down in the storm (cf. *ḡaṇ*; v. *rakḡaṇ*).

*rak jak*, adj., adv., v. a. m. Secure, tight; securely, tightly, carefully, steadfastly; make, be strong, solid, firm, tight, stable, immovable. *Noa tōl dō r.j.ge*, this knot (tie) is tight; *orak dō r.j.ge*, the house is secure (in order); *r.j.e durup akana*, he is sitting immovable; *r.j.e teṅgo akana*, he is standing fixed there; *r.j. jōṇḡra hōrhōepe*, watch the Indian corn carefully; *r.j. tōl urijme*, tie it securely; *kombroko tōl akadea r.j.*, they have tied the thief tightly; *silpiṇ r.j.me*, fasten the door securely; *orakko r.j. allea*, they made the house secure for us (in full order); *parkom uphāṇḡ nilōḡ dō r.j.ena*, the rope to stretch the weaving of a bedstead (at the foot-end) has been made tight.

*rakōr mante* (-*marte*, -*mente*), adv., the same as *rakrōḡ mante*, q. v.

*rakōr rakōr*, adv., the same as *rakrōḡ rakrōḡ*, q. v.

*rak raku*, adj., adv. Stretched out or up; v. a. m. Stretch up, make to stand out. *Nui kaḡa dō r.r.e dereṇana*, this buffalo has large horns standing up; *seta r.r.e gitiḡ akana*, the dog is lying (on its back) with its legs stretched up in the air; *nui kuṛi dō up r.r.getaea*, this girl's hair is standing out forwards (will not lie back); *ul ḡar sōṛḡkreko r.r. akafa*, they have placed branches of mango trees on the road with the small branches sticking out (to prevent passing during repairs); *hōrole bāslaka*, *r.r. ruḡrena*, we made the paddy lay down (before reaping, to guard against thieves); it has raised itself up again (v. *rōk rōko*).

*rakrōḡ mante* (-*marte*, -*mente*). adv. With a rattling, clattering, clacking sound. *R.m. bayar kaḡakin rōṛḡkena*, the two uncastrated buffaloes butted each other with a bang; *r.m. biṇe liṇkedeā*, he threw a stone at the snake, making a rattling sound (when the stone struck the ground) (onomat., v. *infra*).

*rakrōḡ rakrōḡ*, adv., v. m. Chattering, clacking, rattling, clattering; to rattle. *R.r. saḡar tiṇōḡ kana hōr hōṛte*, the cart is hit by stones making a rattling sound as it passes along the road; *r.r. seko kuṛḡḡḡḡko jāwāe beṭaren*, they are hammering the bridegroom's lice, making a clattering

sound (a curious custom at a marriage, some girls beat a stone with a *gurgu*, q. v.; naturally, there are no lice); *r.r.e togočet kana*, *eken dalaŋe*, *edre akanae*, he is rattling his teeth, having nothing in his mouth, he is angry; *dhiri r. rakrogok kana*, *mit thečko gidi jarwayeta*, the stones make a rattling sound, they are throwing them down in one place (onomat.; v. *rakoŋ rakoŋ*).

*raksa*, n., v. a. An earth-leveller, an implement used for levelling the soil of a rice-field; to level with do. The *raksa* is a piece of wood, some two to nearly three m. long and 15—20 cm. broad, slightly bent and with some edge on the lower part. Two holes, equally distant from the centre, are cut through for the *halka* (q. v.). The *raksa* has a handle (*raksa kām̄ba*) fixed in the middle. It is worked like a *karha*, q. v.; but is considerably longer and scarcely half as broad. It is only used for levelling rice-fields, just before planting, when the soil is soaked and easily moved by this leveller. *Khetle r. sariuketa*, we levelled the rice-field with the *raksa*; *r. bañkhan bañ sariuka khet do*, except with a soil-leveller, a rice-field cannot be made level. The *raksa* is found with only a few in each village and is borrowed by those who do not possess one.

*raktani*, v. a. m., the same as *raktao*, q. v. (rare, applied to women).

*raktao*, v. a. m. Be active, eager, ardent, keen, get up steam, get a passion for, be engrossed in. *Dake r.keta*, the rain has become heavy; *hopo rokhoŋe r.keta*, we are in full swing planting paddy; *daka jomle r. akata*, we are in the midst of taking our food; *enečko r. akata*, they are eagerly dancing (are in the middle of dancing); *kamiye r. akana*, he is fully occupied with his work; *sendra r. hoŋ kanae*, he is an eager hunter; *phalna tuluce r. akana*, he is passionately attached to so and so (is engrossed in); *kađakin laŋhqi r.ena*, the two buffaloes are passionately fighting each other (will not be separated); *sioke r.ena*, he is ploughing energetically (will not cease until he is finished) (cf. H. *rakta*, passionately fond of, attached to).

*raktañ*, the same as *rakdañ*, q. v.

*raķ*, n., v. a. A cry, the call or cry of a bird; to cry, weep, plead, beseech, (birds) to sing, cry. Used of all sounds made by animals. *Okoek r. coñ añjomket*, I hear somebody's cry; *gidra r. lekañ añjomketa*, I heard something like a child crying; *cērē r. do qdi mōñj*, the singing of birds is very beautiful; *sim rak hoeyena*, *añgaketae*, it is cock-crow, it is dawn; *marak r.*, the crow of the peacock (earlier than cock-crow, about 2 a. m.); *lurup r. do botorge añjomok kana*, the call of a leopard is fearful to hear; *r. gidra do heheo hō bañ sanaña*, I have no wish to take a crying child on my hip; *r.ateye roŋet kana*, she is speaking, crying (weeping); *herel hopon do hūk hūkko raga*, men cry sobbingly (bitterly, not loudly); *bhabnataye r.eta*, she is weeping from grief; *toyoe raketa*, the jackal is howling; *kisniko r.cf kana*, the maenas are crying; *mōrē hoŋiñ rakatkoa*, *bako añjomlettiña*, I appealed to the village council, they

did not listen to me; *boŋga buruŋ rakatkoa*, *bako aŋjomlaŋa*, I implored the spirits, they did not listen; *raŋcorae r.eŋa*, *Bhador paraoena*, the R. grasshopper is crying, the month of Bhador has come (onomat.; Mundari *raŋ*, Ho *raa*; Kurku *raga*, *ra*; cf. B. *rā*, word, sound).

*raŋ agu*, v. a. Call out, cry after, come crying, call and bring. *Gidraŋ r.a.keta*, *okoe coko dalkede*, the child came crying, somebody had beaten it; *bahu apa bareye r.a.ketkoa*, the wife cried and brought her father and brothers (appealed to them and made them come) (v. *agu*).

*raŋ deŋga*, v. a., v. a. d. Cry, weep (to show sympathy). *Bahu kuŋiko idiye jokheŋ gute kuŋiko r.ŋ.waea*, when the bride is taken away (after the marriage ceremony), her girl companions will cry to show their sympathy; *gəŋ oraŋke ŋenkatete r.ŋ.yeŋ kana*, she has gone to the house where one is dead and is crying with them to show her sympathy.

*raŋ halaŋ*, v. a. Bemoan, bewail, lament, cry naming or reckoning up all the dead person has been to one. *Gidraŋ nutumteye r.h.eŋ kana*, she is bemoaning her (dead) child (v. *halaŋ*).

*raŋ paŋca*, v. a. Help to cry (mourning). *R.p.e ŋen akana*, she has gone to cry with (the bereaved ones); *r.p.wako kanae*, she is crying with them (to show her sympathy).

*raŋ tala*, v. a., v. a. d., the same as *raŋ deŋga*, q. v. (v. *tala*).

*rakha*, n., adj., v. a. m. Reserved place; reserved; lay under embargo, to preserve. *Saŋuri r. kana*, *aloŋe jom ocoea*, it is a plot reserved for thatching-grass, don't let it be grazed; *r. bir*, *maŋlekhanko ŋakŋŋoma*, it is a reserved forest, if anything is cut there, they fine you; *r. dareko kana*, *bako maŋ ocoaka*, these are reserved trees, they do not permit them to be cut; *birko r. akata*, they have placed the forest under embargo; *noa saŋuri goŋako r. akata*, *coŋŋako biŋ akata*, they have declared this thatching-grass field to be reserved, they have fixed a warning (a stick at the top of which a small bundle of grass is tied); *ghās r. akana siok ŋaŋgra ŋiŋko luŋiŋ*, they have reserved this plot of grass to let the plough-oxen graze there. (H. *rakh*, *rakshā*.)

*rakhal*, the same as *rakhwal*, q. v.

*rakhali*, the same as *rakhwal*, q. v.

*rakhao*, v. a. To conceive (animals). *Bitkile r.ketu*, the buffalo cow has conceived. (H. *rakhnā*, *rakhānā*.)

*rakhas*, the same as *rakas*, q. v.

*rakhasni*, the same as *rakasni*, q. v.

*rakhsa*, the same as *raksa*, q. v.

*rakhwal*, n. A keeper, watchman. *Bandre r.ko doho akadea*, they have put a watchman at the tank (e. g., to prevent bathing or fishing, etc.).

(H. *rakhwal*; word not considered Santali.)

*rakhwali*, the same as *rakhwal*, q. v.

*rakhwar*, the same as *rakhwal*, q. v. (H. *rakhwār*.)

*ral*, n. Pitch. (H. *rāl*, only in books; the Santal word is *dhūrā*.)

*ralak̄*, v. a. To clean (nearly always attached to *jok̄*). *Piṇḍa ralaḡpe*, clean the verandah; *kharai jok̄ r.kate jererme*, sweep the threshing-floor clean and plaster it.

*ralak̄ masak̄*, adv., v. a. Every bit, clean (nothing left); to clean. *R.m. jok̄ saphaeme*, sweep and clean every bit away; *r.m.e jom cabaketa*, he ate it up every bit (did not leave anything for others); *racae jok̄ r.m.keta*, she swept the courtyard absolutely clean (v. supra).

*ralak̄ ralak̄*, adv., v. a. Clean; to clean away. *R.r.e jok̄ saphaketa kharai*, she swept the threshing-floor clean of everything; *bir r.r.e ṭaṇḍiketa seṅgel*, the fire swept the forest clear (of all vegetation); *sapha r.r.ketae, jobra cel hō bṇuḡkanēḍ*, she absolutely cleaned (the place), there is not a bit of rubbish.

*Ram*, n. Rama (the old hero, the incarnation of Vishnu, now worshipped by Hindus). A very common Santal name. (H. *rāma* or *rām*; B. *rām*.) It might be noted that when people, nowadays even Santals, sit and measure grain etc., with a measure of capacity they use *Ram* for "one," thus: *ram, ram, ram, dui, dui, dui*, etc., Ram, Ram, Ram, two, two, two, etc., the numeral being repeated until the next measure is emptied out.

*ram*, v. a. m. To shut (with thorns), block (the entrance). *Duqr r. oḡokate nalhako calaoena*, they blocked the door with thorn-branches and went away to work for wages (people understand that they have left when seeing this); *dare r.kakme, gai aloko jom laḡil*, shut the (recently planted) tree in with thorns to prevent cattle from eating it; *aclege duqr r.keta, cekateye heḍ dareaka*, he has shut the door against himself, how should he be able to come (? cf. *rama*).

*rama*, n. A nail, a claw (of animals or birds). *R. hoyoetam, qḍitel hara akana*, pare your nails, they have grown immensely; *ṇṅtar dō r. hō bue loḡoleta*, at present she does not even wet her nails (does not bathe); *r.teye raboḡkidiṇa ṭaruḡ*, the leopard clawed me; *alom gaḍuroka, r.re dō his menaka*, don't scratch yourself, there is poison in the nails; *r.teye itic̄kidiṇa*, he pinched me with his nails; *kuril dō r.te simko atkirkoa*, the kites carry fowls away in their claws; *bardūrūḍ dō phākṛākreko r.wana*, the bats have a claw on their wings; *ti rama*, finger-nail; *jaṅga (kaṭuḡ) r.*, toe-nail. (Muṇḍari *rama*.)

*rama kuril*, n., the same as *kuril rama*, q. v.

*ramayon*, n. The Ramayana. (B. *rāmāyon*.)

*rambar romboḡ*, adj. Lumpy, cloddish, unbroken, full of stones, whole and hard, not soft or mellow. *R.r. hasate dekal dō baṇ jutoku*, it will not do to build a mud-wall with earth containing (undissolved) lumps; *noa ḡor dō r.r.gea*, this road is full of loose stones (lying loose on the surface); *cel lekako dakaketa, r.r.ge qikauk̄ kana*, how have they prepared the rice, it feels whole and hard; *joṇḍra ata r.r.gea, baṇ oḡḍelena*, the parched Indian corn is whole and hard, it did not burst; *r.r. jelko utu akata, bako raseata*, they have prepared the meat-curry in dry lumps, they did not give it gravy (cf. *ragar roḡor, rambr̄a rombro*).

*rambar rukhar*, adj., the same as *rambar rombor*, q. v. (particularly applied to meat-curry). Hard and dry. *R.r.ko ulu akata*, *rase banuka*, they have prepared some very hard bits of meat-curry, there is no sauce (v. *rukhar*).

*rambra*, n. A leguminous plant, *Phaeseolus radiatus*, Willd. Commonly cultivated. *Gasaq* (or *ghasaq*) *rambra*, ? *Phaeseolus* Max, Willd. This bean is planted on the rice-field ridges; beans are black. (Mundari *rambra*, Ho *ramba*.)

*rambra rombro*, the same as *rambar rombor*, q. v.

*rambha rombho*, adj., v. m. Weak, feeble, strengthless; become do. (people, animals). *R.r.geae nui dangra do*, this bullock is strengthless (e. g., owing to lack of food or to age); *cekam r.r.yentabona*, how have you become so feeble; *rua beretkate r.r.e darā barae kana*, having got up from his fever he is walking about without strength (cf. *rombho*).

*ramcam*, adj. Bristly, rough, standing out (hair, thorns). *R. in samahre cele cpe teŋgo gotena*, *curin leka r.*, someone with bristly hair suddenly stood in front of me, shock-headed like a sprite; *horre r. janumko dho akata*, they have put some branches with standing out thorns in the road; *r. sahane dipil aguyet kana*, she is coming, carrying some bristling firewood on her head; *icak hako ulu do r.ge qikquk kana*, curry made of prawns feels rough; *susmar do r. suŋga menakilakoa*, the *susmar* (q. v.) larva has bristling stings (i. e., poisonous stiff hairs) (cf. *ram* and *rama*; *cam* possibly a jingle).

*ramcam*, n. A larva (having bristling hair) so called (v. supra, not commonly known).

*ram cando dohae*, intj. Ram Chando, grace! Used by children. *Artagomko uduku kan jokheč gidračo hohoea ek barahi, du barahi, r.c.d.*, when the "grey-geese" fly past, the children call out, one rope, two ropes, Ram Chando, grace (thereupon the birds are expected to commence to fly in circles over the place) (v. *Ram*, *cando* and *dohae*).

*ram chata*, intj. (in a certain kind of *kati enč*). A full hit (ironically, no hit at all). *Ram gađi, chata gađi, r.ch., calio*, Ram's line, the line of the full hit, a full hit, no hit at all (v. *Ram* and *chata*).

*Ram Gaŋga*, n. A call of Hindus when they are bathing; hail Ram Ganges. *Sita Ram, Gaŋga Ram hohokateko unum godoka*, calling out S.R.G.R. they at once immerse themselves (v. *Ram* and *Gaŋga*).

*ram gađi*, n. The line of mark at a kind of *kati enč*; v. supra *ram chata*.

*ram gađi*, n. A kind of bullock cart, the wheels of which are something between a solid wheel (v. *kanta sagar*), and an ordinary wheel with spokes. The wheel consists of three pieces, like the solid wheel; but the two outer pieces have been hollowed out on the inner side, so as to make the wheel much less heavy. Two pieces of wood are fixed between the centre part and the outer part of the wheel to keep it in position; they cannot be called spokes, as they are perpendicular to the centre piece. This kind of cart is now very rare (v. *Ram* and *gađi*).

*ramjhiṅga*, n. A commonly cultivated plant, *Hibiscus esculentus*, L., commonly called Lady's finger, by Europeans (v. *Ram* and *jhiṅga*).

*ramkhasi*, adj. Castrated (not *koṭeṭ*, q. v.). *R. ḍaṅgra*, a castrated bullock; *r. merom*, a castrated goat. Santals do not perform castration themselves, but may get some Mohammedan or Bhūya, etc., to do it for them (v. *Ram* and *khasi*; C. "a hermaphrodite goat," said to be seen, but very rare).

*ramnat boḍa biñ*, n. A python with rudimentary legs (v. *boḍa*; v. *Ram* + B. H. *nāth*).

*ramo ramo*, the same as *ramo ratiñ*, q. v. *R.r.ñ bae akata, qhoṭe namlea*, I have stowed it carefully away, you will not be able to find it; *qpuñ ṭakae r.r. akata*, our father has put the money carefully aside.

*ramo ratiñ*, adj., adv., v. a. m. Careful, cautious, frugal, economical; with care; carefully stow away, keep. *R.r. ḥor kanae, uni then jimakakme*, he is a very careful person, give it into his charge (to be kept for you); *r.r.e bae akata* (or *r.r.te*), she has stowed it carefully away; *r.r.kateye ghor korna akata*, he has acquired his household properties by being frugal; *hoṛo caoleye r.r. akata*, he has stowed away his paddy and rice with care; *ṭaka poesa r.r.ena*, the money was stored away (v. *supra*).

*rampa ruṛa*, adj. Having spreading, crooked branches. *R.r.ko or qguketa begor ḍar herte*, they have dragged the tree here with its branches spreading, without cutting the branches off; *apaṅko teke akata r.r.*, they have cooked the vegetables crooked and spreading (have not cut them up before cooking); *gaḍa dakle cel con r.r. ḡlu hijuk kana*, some tree or other is coming floating down the flooded river, branches spreading out (cf. *rampar*).

*rampar*, adj. Having spreading, leafless branches; long (horns); lean and lanky. *R. jhaṭa bitakpe malhan nāṛi rakabok ḡgiṭ*, fix a stake with spreading branches for the bean-creeper to grow up on; *nui kaḍa reali dṛ r. dereñ menaktaea*, this buffalo has long horns rising up; *jhaṅkar dereñ dṛ r.gea*, the horns of the spotted deer buck are branched; *r. ḍar gaḍiḡ giḍikakpe, kombro hako aloko sapko ḡgiṭ*, throw some spreading branches in the pool, to prevent thieves from catching the fish; *nui r. herel dṛ*, this lanky lean man (abuse).

*rampar*, the same as *rampar*, q. v.

*rampha*, v. a. m. Hedge in, block with thorns. *Thamakur itṛ r.kakme, jemṇ sim aloko paskae*, hedge the tobacco seedlings in with thorns, in order that the fowls may not scratch them away; *ḥor janumteye r. eṣel akata, alo ḥorko paromok ḡgiṭ*, he has blocked the way with thorn-tree branches, to prevent people from passing (v. *ram*).

*ramror*, the same as *ram ror*, q. v.

*ram ror*, v. a. Rebuke, reproach, reprimand, scold. *Kami bae jutletteye r.r.kedea*, he rebuked him, because he had not done the work properly; *r.r. ṅḡgepe*, reprimand him a little (cf. *Ram*; v. *ror*).

*ramṛa*, n., the same as *rambra*, q. v.



*ramsāl*, n. A variety of paddy. (Desi *rām* *sal*.)

*Ram Sālgi*, n. The name of the *jaher era*, the goddess of the sacred grove (cf. *Sālgi*, a common name for girls).

*ramsingga*, n. A kind of musical horn. The shape is roundish, so that when it is blown the body of the instrument turns round the shoulder and neck of the blower, the end of it being above the other shoulder and head, pointing forwards. Fairly common. Used at marriages and other festivals. (H. *rām-singā*.)

*ran*, n., v. a. d. Medicine, a drug; to administer physic; v. a. To bribe. *Boge hōr lagit r. dō bañ jurura, ruq̄i hōr lagit bir khon r. rehetko la aguia, arko r. akōa*, for people in health no medicine is necessary, for ill people they dig and bring from the forest medicinal roots and administer them; *r. lagaoaeme dorodre*, apply some medicine to where he has pain; *r. e jom akata*, he has taken the medicine; *dañre mesalkate r. nūime*, drink the medicine after having mixed it with water; *phalna dō bes leka r. aeme, jeleñ r. ge lagaoaeme*, apply physic well to so and so, give him "long" medicine (i. e., use the stick and thrash him); *moca r. lagaope, rehet r. bañ lagaoñ kana*, apply oral medicine, root-medicine has no effect (witches are supposed to be at the bottom of the disease, and these are to be warned by threats and scolding); *māñjhiko r. akadea, ona iate inak̄ katha bae añjomlaka*, they have bribed the headman (lit. made him medically treated), therefore he did not listen to my matter; *noa reak̄ r. em badaele khan den emok̄me*, if you know the medicine for this, please give it; *ale atore raraniñ dō phalna*, the one who administers physic in our village is so and so; *ojha hōrko rarana*, ojhas administer medicine; *mocate r. kotejpe*, pulverize the medicine with your mouth (also *ponā gurgule kotejpe*, pulverize it with the white crusher (i. e., the tongue) (about warning possible witches).

*Jeleñ ran*, n. A thrashing.

*Ran orak̄*, n. A dispensary (of recent introduction). *R. o. te calak̄me ar ñaktōr ran jomne*, go to the dispensary and take a doctor's medicine (i. e., European.) (Kurku *rano*; Muñdari *ranu*; v. *ranu*.)

The medicines and medical practice, etc., of the Santals, are described in "Studies in Santal Medicine and connected Folk-lore," A.S.B.'s Memoirs Vol. X. All Santals are interested in medicine; most of them profess to know the medicines for one or a few diseases; some are regular practitioners, especially so the *ojha* (q. v.) who, however, bases his work on his ability to find out and treat the "spiritual" influences behind disease. As medicine, the Santals may use many different things, but mostly vegetable matters, the roots or bark of roots of plants and trees (these have not been exposed to external influence), bark, leaves, fruits, etc.

*rana hōro*, n. A variety of paddy.

*Rania kamar*, n. A certain class of blacksmith. (H. *rānā*.)

*ranakap*, n., adj. An ascent, steep ascent; ascending, steep. *R.re theklao hocoka*, you will have to push at the ascent; *noa daharte sagar do alope lagaea, aditel r.gea*, don't drive the cart along this road, it has a very steep ascent (or, has many ups and downs); *gada r. then ato menaka*, at the ascent from the river there is a village.

*R. hako*, n. Fish which come up the rivers and get up into the rice-fields. *Rog menaktako hor do r.h. alope jumkoa, rog ruqra*, people who suffer from a disease, don't you eat ascending fish, the disease will break out again.

*Hqe r. apak*, n. The first sprouts of the *sih apak*, q. v. *H.r.a. do alope joma, lac haksoa*, don't eat the first sprouts of the *sih apak*, it causes stomach-ache. Until rain has fallen on this, it is considered unhealthy; afterwards it is freely used for curry. (From *rakap* with infixed *n*.)  
*ranaput*, n., adj. Breakage, breach, the place where something is broken; broken. *R. batayepe* (also *r.re* or *r. then*), put a splint on the fracture; *noa thenga do r.gea*, this stick is broken; *noa parkom alope gilicakn, r.gea*, don't lie on this bedstead, it is broken; *pinthe r. then hasawaakepe*, fill in earth where the rice-field ridge is broken; *r. batire dak alope tann*, don't pour water into a broken brass-cup; *eken r. bhajan menaktalca, nawanak bale kirin akata*, we have only fissured earthenware pots, we have not bought any fresh ones. (From *raput*, with infixed *n*.)

*ran dak*, n. The water in which the fermenting stuff has been dissolved (v. sub *ranu*).

*randhoni*, n. A cook.\* *R. batoni celan catoni*, the cook, the server of food, the vessel-washer, said to a child by a fondling grandmother. *Randhon* is a common name for Santal girls. *R. kantalee*; she is our cook. (Not common; H. *rādhanaivā*.)

*rane bane*, the same as *rane bhane*, q. v.

*rane bhane*, adj., adv., v. m. Having plenty, abundantly, profusely, full up of everything; become wealthy. *R.bh.ye caluena, eken tiye ruqr hecena*, he went away having plenty of everything, he came back empty-handed (having lost all; also *ti tayokaleye ruqr hecena*, he returned clapping his hands, i. e., empty-handed); *r.bh. jotakige menaktalca*, he is full up with everything; *r.bh. orakrele jawaeledea, bae tahelena*, we married her into a wealthy family, she did not remain there; *khube r.bh. akana phalna do*, so and so has become very wealthy. Word is apparently not used about a man who has no children (cf. H. *bhan*).

*ran murgan*, n. Medicines (v. *murgan*).

*ran nanjom*, n. Witchcraft. *Noko gharanjre r.n. menaka, alope joraoa ghar gharaq*, there are those who know witchcraft in the family of these people, don't contract marriage relationship with them (v. *nanjom*).

*ran orak*, v. sub *ran*.

*ran ran*, adv., v. m. Numbed, asleep, tingling; be do. *Janga r.r.in qikqueta*, I feel my leg numbed; *bis rakap kante r.r.in qikqueta*, I feel numbed,

as the poison ascends (e. g., when bitten by certain snakes); *jaŋga r.r.oŋ kantiŋa*, my leg is tingling (due to snake-bite).

*ran ran*, adv., v. a. With a humming sound; produce do. sound (certain insects such as beetles). *R.r. urui uŋquŋ kana*, the beetle is flying, making a humming sound; *urui r.r.ef kana*, the beetle is making a humming sound (flying) (onomat.).

*ran ran*, v. *ran*. *R.r.ge sŋyēŋ kana*, I feel a smell of medicine; *r.r.tele bhagaoena*, *bale bogv darcadea*, we were defeated giving medicines (i. e., we gave as much as we knew or could without effect), we were unable to make him well.

*ran ranao*, v. m. To tingle, be numbed. *Unŋŋko ranāŋ kanre hŋ r.r.ŋge baŋ thirolŋ kana*, although they are applying so much medicine, the tingling I am feeling does not cease; *durup durupŋe jaŋga r.r. akantiŋa*, by sitting for a long while my legs have become numbed; *mokareŋ takidlena*, *goŋa ti r.r.entŋa*, I struck my elbow against something, my whole arm is tingling; *kidiŋ kaŋkome torikidiŋte jaŋga r.r.ŋ kantiŋa*, my foot is tingling because a scorpion stung me (v. *ran ran*).

*ran rehel*, n., v. sub *ran*. (A very frequent combination, because much of the stuff used as medicine by the Santals is roots.)

*raŋj*, v. a. m. To heap, pile up. *Sahan ŋgukate kuŋamre r.kalpe*, having brought the firewood, place it in a heap at the rear of the house; *hoŋo biŋŋa kharŋire r.ena*, the paddy sheaves have been piled up on the threshing-floor.

*raŋjao*, v. a. m. Twist well, be well turned; settle (finally), fix. *Baber khub r.uŋpe, alo bharurolŋ legit*, twist the rope well, that it may not be untwisted (when twisting a rope, etc., they will always twist backwards once; the straw, etc. (the strands), lie on the left hand, the twisting is done with the flat right hand; when the part of the rope has been twisted some three or four times with a forward movement of the hand, the thus prepared part is given a single backward movement of the right hand, thus making the rope firm); *kuthako r.keta, phalna din hiloŋ perako hijuŋa*, they have settled the matter, on such and such a day the friends will come (e. g., for performing the marriage ceremonies); *tisre coŋ kathakin r.ket, hesak jamkin odokena*, who knows when the two fixed the matter between themselves, they have gone away to eat figs (i. e., have eloped); *tis khon coŋ, babam r.ket, gate tala khonem chingaukidŋa*, who knows, father, since what time you have settled the matter, you have cut me off from my companions (said by daughter to father when she is taken away after marriage; it is nothing more than regret at having to go away from her girl friends); *noa baber do r.ena*, this rope has been properly twisted.

*raŋjao*, v. m. Become thin, lean. *Ruŋteye r. akana*, he has become thin from fever; *kami kamiteye r.ena*, he became lean by continued work; *reŋgedleko r.ena*, they have become lean through lack of food.

*rañjao*, v. a. To boil down sugar-cane juice. (C.)

*rañ*, n. Tin, pewter. *R. ðodore hɔrɔk akata*, he has put on a pewter wristlet; *r. mundam*, a finger-ring of pewter; *r. pagra*, an ear-ring of tin; *r. biñi kanae*, she is a pewter-daughter (i. e., she is easily hurt, like pewter that is easily broken). (H. *rāg*; B. *rāng*.)

*rañ*, v. a. Polish, dye, adorn. *Dibiko r.kedea*, they have adorned the Durga idol (put sheets of tin or coloured paper on it, made it fine). (H. *rañg*; v. *rɔñ*.)

*rañ*, v. *rɔñ* (that is used here).

*rañ birañ*, v. *rɔñ birañ*.

*rañ borañ*, v. *rɔñ borañ*. (C.)

*rañga*, adj. Coloured, reddish. *R. dɔ mɛl sebel, bañkhan sebel dɔ bañ kana*, the coloured (stuff) is pleasing to the eye, otherwise it is not pleasing (said about the turmeric that is a very necessary part of most curries). (H. B. *rangā*; *rañga* is not considered Santali and is little used except by those who are in constant contact with Dekos. Ranga is a very common name for villages, so called because the soil there is brownish or reddish; sometimes fully *Raṅga mañiq*.)

*rañga*, the same as *rañ*, q. v. (C., not here.)

*rañga coṅga*, adj. Jagged, knotty, rough, knaggy, spiky, thorny. *Noa ðeṅga dɔ r.c.gea, julle bam her akata*, this stick is knotty, you have not pared it nicely; *Dasāe kora r.c. edel ðeṅgako asena*, the ojha's disciples at the Durga feast walk about with a spiky stick of the cotton tree (given to one who becomes possessed, to rub his back with); *r.c. dliiri menaka, sɔntɔrte tarampe*, there are jagged stones here, walk carefully (used about feldspar and quartz, that will cut the feet of men and beasts); *sinjo dɔ r.c. janumana*, the Bael tree is armed with thorns (spikes) (v. *coṅga*).

*rañga dhoṅga*, adj. Showy, gaudy, brilliant, flashy (also ironically). *R.ðhe benao akana, usulae, moṭawae, bes sajae ñelok kana*, he is splendidly developed, he is high, he is stout, he looks well-proportioned; *r.ðh.kicrič bandekate haṭṭeye calaoena*, she went to the market dressed in some gaudy cloth; *cɔkukɔ khub r.ðhe benao akata*, he has made the door-frame very showy (filled it with carvings); *noa hesak dɔ khub r.ðh. benao akana*, this Pipol tree has developed finely (only about a recently planted tree). (H. *rañg dhañg*, v. *rɔñ dhoñ*.)

*Raṅga Həri*, n. The name of a Santal bong. (C.)

*rañgao*, v. a. Put on speed, quicken, make angry; v. m. Become enraged, infuriated, furious, angry, become warmed to one's work. *Hawa gadiye r.keta*, he made the motor-car run at full speed; *kamiye r.ena, seton hō bae bataoeta*, he has become warmed to his work, he does not heed even the heat of the sun; *tarupko r.keden*, they made the leopard furious; *boge kathateye r.ena*, he became angry hearing a well-meant word; *cune qcur r.kelkoa*, he quickened turning the mussels round (when burning lime for chewing tobacco); *r.kateye calaoena*, he went off in anger; *enel*

*r.enako tehen*, they have got into full swing dancing (will not stop the whole night); *jom r.enae toyo, din hilok sime jometkoa*, the jackal has become eager, eating, every day he is eating fowls; *dakae jom r.ena*, he is eagerly taking food (eats all you give him). (H. *raṅgānā*, make coloured; *raṅgnā*, blush; Muṇḍari *raṅguo*, colour; Kurku *araṅg*.)

*Raṅga pahar*, n. The name of a bonga worshipped by the ojhas (v. *raṅga* and *pahar*).

*raṅgaṭ*, adj. Slim, slender, lean, spare; v. m. Become so. *Nui daṅgra dōc r.gea, tis hō bac motaka*, this bullock is lean, he will never be fat; *r.r.geac, laṭ hō khaepokgetaea*, he is very lean, even his stomach is depressed (hollow).

*raṅga raṅgi*, adv., v. m., Furiously; have a fierce quarrel. *R.r.kin kaphariquena, ne dapal ne bañ*, they quarrelled furiously, again and again on the point of getting to blows; *roportekin r.r.yena*, disputing, they got into a fierce quarrel (v. *raṅgao*).

*raṅga roṅga*, the same as *raṅga coṅga*, q. v.

*raṅga roṅgo*, the same as *raṅga coṅga*, q. v.

*raṅgha roṅgha*, the same as *raṅga coṅga*, q. v.

*raṅgha roṅgho*, the same as *raṅga coṅga*, q. v. *R.r.gea noa kaṭ dō, her cikārpe*, this piece of wood is jagged, trim it so that it becomes smooth (cf. *ragha rogha, rayda roglo*).

*raṅkar*, adj. Tall, high (people, trees, horns). *Nui hōr dō aḍi r. hōr kanae*, this man is a very tall one; *r. dereñ kaḍa*, a buffalo with very long (outstanding) horns; *noa edel dō r. dare akana*, this Simol has grown into a very tall tree.

*Raṅkini*, n. The name of a certain goddess, originally the sister of a Sikhar raja. *Sedacre dō R. bheja lagaok kan tahkka Sikhar disomre*, formerly, a cess payable to Rangkini was to be paid in the country of Sikhar. The cess is said to have been one child yearly to be sacrificed to this goddess from each village. A *Raṅkini rakas*, a female ogre, is also mentioned, described as a *ghormūhō*.

*rañ rañ*, adj. Reddish, glossy brown. *Noa utiñ sunum dō r.r. ṇelok kana' mṇilq banuka*, this mustard oil looks glossy brown, there is no dirt in it; *r.r. haṇḍi botorge ṇelok kana*, the reddish beer looks fearful (many people are afraid to drink it); *nawa gur kana, r.r. ṇelok kana*, it is fresh molasses, it looks glossy brown; *r.r. joṇdra*, reddish Indian corn (considered very good); *noa mej r.r. ṇelok kana aḍi mōñj*, this table looks glossy brown, very beautiful (polished). (H. *raṅg*.)

*rañ raṅgiq*, adj. Light-red, reddish. *Gur r.r.ko isin akata*, they have boiled the molasses so that it is light red; *r.r. hōro*, paddy of a reddish colour; *noa jel dō r.r.gea, bañ leñjera*, this meat is reddish, it is not viscous (v. *supra*).

*rañ rij*, n. Revelry, merriment, play and dance, music and dance. *Nuiye hapamenre hō r.r. dō bañ cabaḷ kantaea*, although he has become an

old man his revelry is not at an end; *noa atore dō qđi r.r. hōr menakkōa*, in this village there are very many merry people; *khubem jōmlekhan r.r. ođokōka*, if you get full up of food, revelry will come. (H. *raṅ-ras* and *raṅ-ris*; v. *rij*.)

*raṅ ruṅ*, adj., v. a. m. Empty, thoroughly emptied; to empty out. *Joto kaṇḍa r.r.gea*, all the pots are empty; *daḥ lo aḡuipe, r.r.ena ṭukuč*, draw and bring water, the earthenware pot is thoroughly emptied; *daka ṭukučē r.r.kefa, kqđič talaṅ hō banukā*, she has emptied the rice-pot, there is not even a small bit left (v. *infra*).

*raṅ ruṅ*, adv., v. m. Making an empty sound; to sound empty. *Setae bōlo akana, ṭukučē laṛao baṛayeta, r.r. saḍe kana*, a dog has got in, he moves the pots, it gives an empty sound; *bhajan r.r.oḥ kana, cele cōe laṛaoet*, the vessels give an empty sound, someone or other is moving them (onomat.).

*raṅta*, n., v. a. Pewter, a thin sheet of pewter; to varnish, adorn. *Kali Dibi dō r.teko sajakōa*, they adorn the Kali and Durga idols, applying thin sheets of pewter to them; *Deko boṅgako r.koa*, they adorn the Deko idols with thin layers of pewter and colour; *r. kagoj kirin aḡuipe, bahabon benaoa*, buy and bring some "silver" paper, we shall make some flowers (v. *raṅ*; B. *rāntā*, tin-foil).

*raṅḍ baj*, adj. Lascivious, lewd, woman-hunter. *R.b. hōr kanae, joto aimaie bhōṇḍkōa*, he is a lewd person, he will dishonour any woman. (H. *rāḍ* and *rāṅḍ*; P. H. *bāz*; cf. *raṅḍi baji*.)

*rāṅḍ bhogao*, v. m. Become fat (abuse). *Herēle tahḡkantaere nonka moṭa dō bae tahḡkana, herēle gočenkhanē r.bh.ena*, while she had a husband, she was not fat like this; when her husband died she became bloated. (H. *rāṅḍ*; v. *bhogao*.)

*raṅḍo* (or *raṅḍo ičqḥ*), n. A large kind of prawn or shrimp. It was this *ičqḥ*, that, acc. to tradition, attempted to bring earth up from the sea when the earth was created; at that time they asked it to give its head, and from that time the prawns have no head.

*raṅḍoṭ*, v. a. Pinch. *Kaṭkome r.kidiṇa*, the crab pinched me; (cf. *riḍet*).

*raṅḍoṭ pusi*, n. fig. Tiger, leopard (used in the forest, where the proper name is avoided) (v. *supra* and *pusi*).

*rāoāo*, v. *rāwāo*.

*raocao*, adv., v. a. m. Over-salted; to make too salt. *R. utuko buluṅ akawata*, they have given too much salt to the curry; *daḥ maṇḍiko r.kefa*, they have salted the gruel too much (v. *rao rao*; v. *ṛeo cōo*).

*rāodāo*, v. *rāondao*.

*raona*, v. a. m. Start, depart, set out. *Mit hōr r. goṭkaepe*, send one man off at once; *sendra phāḍko r.yena*, the hunting crowd has started; *perako r.katkoā*, they said good-bye to the visitors (saw them off) (cf. P: H. *rawāna*, going).

*raona jhaona*, adj., adv. Weeping, crying (children), whimpering, fretting; taking the children along. *R.jh. gidṛa menakkotaea, cekateye kāmia*, she has whimpering children, how will she be able to work; *r.jh.ko qṛisediṇ kana noko gidṛa dṛ*, these children are worrying me by their crying; *r.jh.ko calakṇ kana jṛṭṭ hṛ*, they are all going, the whimpering ones included; *baṇṇa oṛakṇe r.jh.ko sṇ akana*, they have all gone to the house where there is a marriage, taking the children along with them. (H. *rawnā*, give forth sound.)

*rāonda ak*, n. A certain kind of sugar-cane (tall, not watered by irrigation) (? cf. P. H. *rāwand*, Rhubarb).

*rāondao*, v. a. Overrun, hunt for, seek after, explore, go over, rummage, search for. *Goṭa birko r. baṛaketa*, they run over the whole forest (searching for some animal, etc.); *goṭa ato oṛakṇ oṛakko r.kedea at gidṛa*, they hunted for the lost child in every house in the whole village; *niṇ aḍe pasere mihūṇ r.kedea, baṇ ṇamledea*, I searched for the calf everywhere here in the vicinity, I could not find it (cf. P. H. *rawā dawā*, running over, go to and fro).

*rāonda rāundi*, v. a., the same as *rāondao*, q. v. *Khoroc ṇam laḡite r.r. baṛae kana*, he is going everywhere in search of food-stuff.

*rāo rāo*, n., adv., v. a. m. Indistinct tumult, hubbub, noise, bustle, din; making a humming sound; to hum, make an uproarious sound (as of many people in one place); squeak, creak, buzz. *Dumurko uḍauṇ kana r.r.*, the bees are flying, making a humming noise (a large number); *paṭa ṭandire hoṛko jarwa akana r.r.*, a large crowd of people has assembled at the place of the hook-swinging festival, making a loud noise; *hoṛko r.r.eta, roṭ hṛ baṇ aṇjom ṭhikoṇ kana*, the people make a clamorous noise, it is not possible to distinguish what is said; *carṇha bako sunum akawata, r.r.ṇ kana*, they have not oiled the spinning-wheel, it is creaking; *sagar r.r.ṇ kana*, the cart is squeaking; *haṭre r.r. aṇjomokṇ kana*, an indistinct hubbub is heard on the market-place (onomat.; cf. H. *raunā*, make a noise).

*rao rao*, the same as *rao cao*, q. v. (too much salt; rare).

*rao sao*, n. Voice, speech, breath. *R.s. baṇukṭaea, cabayenae*, there is no breath in him, he is dead; *atoren hoṛ jṛṭṭko jṛṭṭiketa, r.s. cel hṛ baṇ aṇjomokṇ kana*, the people of the village have all fallen asleep, there is absolutely no voice heard. (Desi *ra sa*; cf. *rāo rāo*.)

*rapacakṇ*, v. recipr. of *racakṇ*, q. v. To fight, tear one another's hair. *R. boṭoyenakin, haṇḍi nū, ale do bakin delawatlea*, they went in to drink beer, pulling each other, they did not invite us; *r.enakin*, they tore each other's hair.

*rapaj*, n. Kings, sovereigns, landlords (spoken of collectively). *Campare Kisku hoṛ r.ko taṭṭekana*, in Champa, men of the Kisku sept were kings; *r.koge disomko calaoeta*, the landlords rule the country; *raj r.ko darako kana*, the landlord and his party are coming; *raj r.koakṇ mṛicem goṭ darekea*, would you be able to pick the pepper of the kings (Santal

conundrum, the answer being, the wasps); *raj r.koak satem koyok tiokkea*, would you be able to look up to the eaves of the kings (another conundrum, the answer being, one's own forehead) (v. *raj* with infixed *p*).  
*rapak*, v. a. m. Roast, burn, cremate. *R. jondratege tehen dle baskeakena*, we had to-day roasted Indian corn for our forenoon meal (nothing was left from last evening); *jel r.anime*, roast some meat for me (any food roasted is done on live coals); *itq dq bhafareko rapaga*, they burn bricks in a kiln; *ghutin cun bhafareko rapaga*, they burn lime in kilns; *hukkal hq bhajanko rapaga bhafare*, also the potters burn the earthenware vessels in a kiln; *phalnako r.kedea*, they cremated so and so; *kamar kuilako r.et kana*, the blacksmiths are burning charcoal (i. e., preparing); *bes dq ban r.lena*, it has not been well burnt. (Mundari, Ho *rapa*.)

*rapan rupun*, adj., v. m. Weak, feeble, emaciated (after illness, from lack of food); become do. *Ruate r.r.e osok akana*, he has become emaciated and feeble from illness; *renggeteko r.r. akana*, they have become feeble due to lack of food; *nui dangra dqe haram r.r.ena*, this bullock has become old and feeble.

*rapa ropo*, adv., v. m. Feebly, suffering from low fever; become weak, feeble, suffer from low fever. *R.r.e darq barue kana*, he is walking about feebly; *r.r.e ruqk kana*, he is suffering from low (continued) fever; *ruate ar renggeteye r.r. akana*, he has become feeble from fever and lack of food (v. supra).

*rapared*, v. recipr. of *raped*, q. v. *Jivi r.e galmaraoatlea*, he spoke to us, consoling us (in our bereavement).

*rap dhap*, the same as *rap dhop*, q. v.

*rap dhop*, v. a. m. To quiet, reconcile, pacify, settle (privately), effect a compromise. *Kathako r.dh.ketu ako motore, bako maran ocoata*, they settled the matter between themselves, they did not let it become a big case; *kaphariquk kan boehale r.dh.ketkha*, we made peace between the quarrelling brothers; *r.dh.enako nitok dq*, they have become reconciled now (v. *rop dhop*; v. *rap sap*; cf. A. H. *raf' duf'*, finishing, settlement).

*rape*, adj., v. m. Bristling, standing up (hair), standing out (branches, horns); be, become do. *Nui kur' reak up dq r.getaea*, this girl has bristling hair; *noa dare reak qar dq r. akana*, the branches of this tree have become standing out; *nui kadu reak deren dq r.getara*, this buffalo's horns are standing out (v. *rap rapa*; cf. A. H. *raft*, high).

*rape rape*, adj., the same as *rape*, q. v. *R.r. kantaea up*, her hair is standing up.

*rapef*, adv. Diligently, heartily. (C.)

*rape*, v. *rape*.

*rap rapa*, adj., v. m. Standing out, bristling, sticking out; be do. *R.r.e gitik akana*, he is lying on his back stretching his legs up; *deren dq r.r.getaea*, its horns are standing out (buffaloes and deer); *qar r.r. akana*,



the branches are sticking out. (About the same as *rak raka*, q. v.; cf. *rampa rura*; *Muṇḍari rap rapa*.)

*rap sap*, the same as *rap dhop*, q. v.

*rapta rapti*, v. m. To dispute, quarrel, wrangle; v. a. Speak exhortingly. *Khubbiri r.r.yena*, they had a hot quarrel; *qāḍile r.r.kedea*, *bae aṅgolaḷa gmoḷ*, we tried to persuade him in many ways, he did not promise to give; *rajinama laḡille r.r.kedea*, *bae bujhaḷaḷa*, we tried earnestly to persuade him to be reconciled, he did not understand.

*rap koḷap*, adv. Everything; what was rapped out of the straw-rope; v. a. m. Finish, make an end of (foodstuff, etc.). *R.k. cel hā banukia'en*, *hola khon cutiḡko purusel kana*, we have absolutely no remnants left of food, since yesterday the mice are stretching themselves to their full height (to find anything); *ila horoko r.k.kela*, they finished all the paddy seed; *kombroko hoḡete joḡo r.k.enu*, everything was carried away by the thieves (cf. *rap rup*; v. *koḷap*; expression may have its origin in the way in which the paddy-bundles may be beaten to get out any grain that may be sticking there).

*rap rup*, v. a. m. Throw down, fell; tumble down, fall down, collapse. *Hoḡete oraḷe r.r.kela*, the storm caused the house to fall down; *ḍare r.r.ena*, the tree fell down; *paḡil dḡ kisāḡko taḡḡkana*, *niḷoḷ ḍoko r.r.ena*, formerly they were wealthy, now they have come down and are poor; *deal r.r.ena*, the wall tumbled down.

*rapha*, the same as *ropha*, q. v.

*rapha ropha*, the same as *ropha*, q. v.

*raranid*, n. A physician, one who administers medicine. *R.ko maṅgao akadea*, they have fetched a medicine-man (v. *ran*).

*rareḡ*, v. *reraḡ* (the common pronunciation).

*raḡocaḷ*, adj. Having bristling, outstanding beard or hair; bristly (prawn).

*R.e gocoana*, *hoḡo hā bae hoḡoḷa*, he has a bristling beard, he does not shave at all; *r.ko utu akalkoa*, *goco hā buko oḡoḷaḷa*, they have made prawn-curry, they did not even remove the bristles (cf. *raḡuaḷ*; v. *raḡocam*).

*raḡocam*, adj. Bristling, standing (hair). *R. boḡoḷ ḡeloḷ kantaea*, *sunum hā bae oḡoḷjoḡa*, his head looks bristling, he does not apply oil to himself either. (About the same as *ramcam*, q. v.; cf. *raḡocaḷ*.)

*ra ru*, adv., v. a. Loudly; make a loud noise (many together). *Ra ruḷo hoḡoyela*, *ḡaruḷko ṇam akadea*, they are calling out loudly, they have found a leopard; *ra ruḡel kanako hoḡe ḡoḷ akante*, they are making a great noise, because a person is dead (onomat.).

*rar*, adj., the same as *raḡ*, q. v.

*rara*, v. a. m. Untie, let loose, set free; get loose, be untied. *Tḡl khōḷ ḡaṅgra rarakaeme*, loosen the bullock from its tie; *moḡra rarame*, loosen the bundle; *uḡe r.kellaea*, she loosened her hair; *hoḡo biṇḡako r.kela*, they loosened the paddy-sheaves; *ḡoṇḡl r.kalme*, untie the knot; *kombroe r.yena*,

the thief was set free; *sadome r.yena*, the horse got loose; *mohajon khone r.yena*, he has got free from the money-lender (having paid all); *mit lunđin r.kela*, I have taken off one length of woven cloth; *teñ aroe lagit parkomko r.kela*, they have taken off the string of the bedstead to weave it anew. (Muñdari *rara*, Ho *ra*.)

*rarañ mante* (-*marte*, -*mente*), adv. With a clanging, ringing sound. *Noako bhajan do bogegea, thep tora r.m. sadeyena*, these earthenware vessels are good, as soon as you struck them with your finger a clanging sound was heard (v. infra).

*rarañ rarañ*, adv., v. m. Ringing, resonant, resounding, clanging; to clang, give a resonant sound. *Dolan bhitireko ror khan bahere r.r. anjomok kana*, when people speak inside the brick-built house it is heard outside, resonant; *girja ghonla rulekhan adi sangin r.r. sade calak kana*, when the church bell is rung the ringing sound of it goes very far; *bati r.r.ena, cetre con takichen*, the brass-cup made a clanging sound, it was thrust against something (onomat.; cf. *ririn ririn*).

*rarañ rurun*, about the same as *rarañ rarañ*, q. v., only about more varied sounds. Echoing, resounding. *Eken orak r.r. cet ho banuklakoa*, they have absolutely nothing, only an empty echoing house; *thuri bati bogele r.r.ko agu akala*, they have brought with them a large number of brass-plates and cups, making ringing sounds (v. *rañ run*, cf. *rurun rurun*).

*raraola*, the same as *rar*, q. v. (rare).

*rare rare*, adv., v. a. A certain sound of the *mandanbhep*, q. v., when they cease blowing; to produce this sound (onomat.; cf. *rēre rēre*).

*rareč*, v. a. To cool, comfort, console, calm down; v. m. To cool down, be consoled, comforted, soothed, soften down. *Daka lo r.kakme*, take out and cool the boiled rice; *r. daka kana, lolok do buñ kana*, it is rice that has become cold, it is not hot; *jiviko r.kettara*, they consoled him, comforted him; *usqko r.kettara*, they softened her sulkiness down; *monko r.kettara*, they comforted him (e. g., by promising help); *seton r.ena*, the heat of the sun has cooled down; *ot r.ena*, the ground has become cool (after the hot sun); *edre r.entara*, his anger has cooled down; *haso r.ena*, the pain has become less; *bokok haso r.entina*, my head-ache has become much less; *thoran jomketkhan reñgeč r.entina*, when I had eaten a little, my hunger softened down; *jivi r.entara*, he was comforted; *kulai phuri r.ena nitok do, bale chadao ocoaka*, the front leg of the hare has become cool now, we shall not let you take it off (on the hunt, if a little time has passed after the killing, they will not let the hunters get their customary share). (Muñdari *rare*.)

*rareč rasum*, v. a. To finish, make an end of; v. m. Become cool. *Jomko r.r.kela*, they have finished eating; *lo daka r.r.ena*, the rice taken out of the pot has become entirely cool (v. supra; very rare).

*raro*, n., adj. A river-bed full of rocks or large stones, a cataract; rapids; stony. *Gaḍa pereḍena*, *r. saḍek kana*, the river is full, the cataract makes a roaring sound; *noa r. gaḍare khub hako menakkoa*, there is very much fish in this river full of rocks; *r. darha*, a pool in which there are many rocks (in a river); *r. ghaṭre babon paromoka*, we shall not cross the river at the place where it is rocky. Word is used also about a river bed with no slope, but full of rocks, but, generally, it refers to rapids.

*ras*, n. A certain Hindu festival with dancing and singing thereabouts at full moon in *Aghār*, November, or in *Kartik*. Also called *ras poroḥ*. Attended by crowds of Santals. The festival is in commemoration of the dance of Krishna and the Gopis. (H.*ras*.)

*ras*, n. The reins of a bridle. (H. *rās*; probably only used by syces, grooms.)

*ras*, n. Venereal sores under the sole of the foot. *R. phuṭquentaea*, the sore under the sole of his foot has broken out; *r. ghao menaklaea, roga-gae, alope rebenaea*, he has venereal sores on the soles of his feet, he is diseased, don't agree to be married to him.

*ras*, n. Juice, moisture, sap. (C.; here *ros*, q. v.; v. *rasa*.)

*ra sa*, n., the same as *rao sao*, q. v. (Desi *ra sa*.) *Ra sa atentaea*, he has lost his voice (dying).

*rasa*, n. Sap, juice, must, wine, honey; v. a. m. Prepare do., become juicy, succulent. *Khijur r. hūteye bulena*, he has become drunk by drinking the juice of the Date-palm; *tale r.*, the juice of the Palmyra palm; *matkom r.*, the juice of the mahua flowers (also about liquor distilled from dried mahua flowers); *ul r.*, the juice of the mango fruit; *icak r.*, the juice of the *icak* (q. v.) flower (much sucked by people, particularly children); *murup r.*, the juice of the *murup* (q. v.) flower (also sucked); *darkha r.*, wine or must; *dumur r.*, the honey of the *dumur* (q. v.) bee; the different kinds of honey are distinguished by naming the kind of bee, thus: *hele r.*, *terom r.*, *luti r.*, qq. v.; *kaṭ uru r.*, the "honey" of the *kaṭ uru*, q. v.; *dumurko r. akata*, *ghorakoabo*, the *dumur* bees have made honey, we shall drive them away; *akko r. akata*, they have extracted the juice of the sugar-cane (but not as yet boiled this into molasses); *matkomko r. akata*, they have extracted the juice from the mahua flowers (to prepare a kind of beer); *khijur khub r. akana*, the Date-palm has become very juicy; *so bele r. akana*, the ripe *so* (q. v.) fruits have become succulent. (H. *rasa*.)

*rasad*, v. *rosod*. (C.)

*rasak mante* (-*marc*, -*mente*), adv. Wrenching, twisting, pulling; also about the sound. *Kaḍu do r. m. sate are orketa*, the buffalo pulled down the straw of the eaves, wrenching it; *daṅgra do r.m.ye racakiketa horo*, the bullock tore the paddy off with a wrenching sound; *r.m. bandikin or uricketa*, they pulled the rope round the paddy-bundle tight, making a wrenching sound (v. *infra*).

*rasak rasak*, adv. Wrenching, twisting, pulling; slowly, ploddingly; also with reference to the sound. *R.r. jonḍrako poyeta*, they are hoeing the Indian corn slowly; *r.r. dakae jometa*, he is taking his food slowly (at his ease); *mit jomkaote r.r. orpe*, pull (the roller) all together steadily along; *kaḍa r.r.e aṭiū kana*, the buffalo is grazing, making a wrenching sound (when pulling the grass); *r.r.e kami kana, aḍi usara hō bañ, aḍi bai baite hō bañ*, he is working plodding along, not very quickly, but not very slowly either; *r.r. habere uheta*, he is twisting a rope, making a twisting sound (? onomat.).

*rasak rusuk*, the same as *rasak rasak*, q. v. (v. *rusuk rusuk*).

*rasao*, v. a. To rot in the ground from getting too much water or being too deep down (paddy). *Hoṛo ita dakleye r.keta*, the paddy seed rotted, getting too much water (after being sown); *pakte hoṛoe r.keta*, the thick layer of alluvial soil spoilt the (sown) paddy (cf. H. *rasā*; cf. *infra*).

*rasao*, v. a. To solder. *Baṭi parakena, r. ocoabo*, the brass-cup is fissured, we shall have it soldered; *sikri mala topaklena, sonhare r.keta*, the necklace chain broke, a goldsmith soldered it; *tukare bōke r.keta*, he soldered a loop to the rupee (that it might be worn as an ornament). (H. *rasāṇḍ*.)

*rasa uru*, n. A kind of large, black wasp that prepares small balls of a sweet stuff, that is eaten. The same as *kaṭ uru*, q. v. It has probably got its name of *uru* from the sound it makes when flying.

*ras dhari*, the same as *ras dharia*, q. v.

*ras dharia*, n. A dancing-boy. These are brought in to play and dance at marriages and other feasts, not by Santals, but by wealthy Hindus, where the Santals have seen them. (H. *rās-dhārī*.)

*rasc*, n., v. a. m. Sauce, soup, gravy; prepare do., become soupy. *Jel r.*, the sauce of meat-curry; *kako r.*, do. of fish-curry; *dāl r.*, the sauce of split-peas-curry; *parwa uhuko r. akata*, they have prepared the pigeon-curry with sauce; *arak r.yena, bako teke añjetlaka*, the vegetable-curry has become soupy, they did not boil it dry; *ol r.yena, bañ sebela rasc dō*, the mushroom has become soupy, the soup is not tasty. It should be noted that *rasc* is not what we call "soup" or liquid food; it is more like a kind of sauce that is prepared with the curry by pouring water or some other liquid on; it is never separate from the curry. (H. *rasa*.)

*rasc*, n., v. a. m. Lye (to boil clothes in); clean by boiling in lye. *R.re sareč kicričko jobeketa*, they soaked the clothes left in the lye; *tukure dakko dul palila, aḍo toročko lagaoa, aḍo thūngateko ghayṭacu, aḍo culhare condakateko jolaka, aḍo kicričko tubeda arko teke hedeja*, first they pour water into a pot; then they give ashes, thereupon they stir it with a stick; they then place the pot on the fire-place and make a fire for it; thereupon they put the clothes in and make it boil; *kicričko r.keta*, they cleaned the clothes in lye; *tehenko r. saphayena, gapako boṅgaka*, to-day they have had their clothes cleaned by boiling in lye, to-morrow they will perform the sacrifices; *kicričko r. taḍdiketa*, they have boiled the clothes in lye and removed all impurities (v. *supra*).

*rase rase*, v. *roſe roſe* (the form used in these parts). Leisurely, slowly, gently.

*rasgar*, adj. Damp, moist, sappy. (C., not here.)

*rasgaria*, adj. Juicy, sappy, moist. (C., not here.)

*ras ghao*, n., v., *ras* (syphilitic sore under the sole of the foot).

*ras jhin*, n., v. *ras* (reins).

*raskak roskok*, adv., v. m., the same as *roskok roskok*, q. v.

*raskar*, adj., the same as *rasgar*, q. v. (C., not here.)

*ras marua*, adj., v. m. Half-dried; become do. *Noa sahan do r.m.gea, onate ban jolok kana, eken dhuaaka*, this firewood is only half-dry, therefore it will not burn, it becomes only smoke; *ghao do r.m.akantaea, quri rohor utaroka*, his sore is only half healed, it has not as yet become quite dry. (H. *ras*, juice; v. *marua*.)

*rasok mante*, v. *rasak mante*. (C.)

*rasok rasok*, v. *rasak rasak*. (C.)

*ras ras*, adv., v. a. impers., v. m. Indisposed, in ague; to feel do. (when a fever is coming on, both about the cold and the rheumatic-like feeling in the body). *R.r.in qikqeta, rua rabaŋge*, I am feeling out of sorts, the cold of an attack of fever; *r.r.edin kana*, I am in ague (the cold stage); *hormo r.r.ok kantaea*, his body is indisposed (with aching when a fever is setting in). (H. *ras ras*, slowly coming.)

*ras rasao*, the same as *ras ras*, q. v. *R.r.k kanah, rua sardik kantiina*, I am in ague, my fever is increasing; *r.r.edin kana, seŋgel ecanpe*, I am feeling the cold of an attack of fever, give me some glowing embers to warm myself on.

*rasta*, n., v. a. Road, way (where a cart will go); make do. (also fig.). *Noa r.te sin hinda horko hijuk senok kana*, people are going and coming day and night along this road; *unkin koŋa kuŋi reak dole r.keta*, we have made a way for the boy and the girl (made it possible for both to marry someone else, by divorce); *gidra r.e namketa*, the child has got a way (i. e., what prevented parturition has been removed); *ma r. neljoŋme*, find a way for yourself (when you will not listen to us). (H. *raſta*.)

*raste*, adv. Slowly, quietly. *R. roŋme*, speak quietly. (cf. P. H. *raſti*, gently, mildly; not commonly used by Santals.)

*raste raste*, v. *raste*.

*rat*, n. A sunbeam, ray of the sun, glare; v. a. d. Be exposed to do.

*Cando r. seŋ ban beŋget dayeak kana*, I am unable to look towards the ray of the sun; *r. rakapena, candoe rakabok lagif*, the rays have come up, the sun is about to rise; *candoe hgsurena, r.tef menaka*, the sun has set, the glare of it is there; *seton r. paraoae kana, umulle idiyepe*, the glare of the sun falls on it (the child), take it to where there is shade; *gidra r. akawadea*, the child is exposed to the glare of the sun.

*rat*, n. The car of Jagganath, the Car festival; v. a. Observe the Car festival. *R. neñelko calao akana*, they have gone to attend the Car festival; *r.ko qreta teheñ, dagae nahak*, they are pulling Jagganath's car to-day, it will rain presently; *teheñ do hofo rohoele r. jatraketa*, to-day we have commenced the planting of paddy (the Car festival is in the middle of *Asar*, the end of June; many will commence to plant paddy on that day, provided they have the seedlings ready, particularly Hindus, but now and then, also Santals); *teheñko ratel kana*, to-day they are observing the Car festival. (Santals will go to attend, but they themselves have nothing of the kind.) (H. *rath*; cf. H. *rath-jātrā*.)

*rat*, n. A car, a four-wheeled carriage. (C., not used here; H. *rath*.)

*rata*, adj., v. m. Full-grown, mature; become do. *Noa atore do khub r. kuṛi koṛa menakkhoa*, in this village there are a lot of full-grown boys and girls (always about unmarried ones); *nui do tisren r. bayar kaḍa kanae*, this one is a full-grown uncastrated buffalo, who knows how old; *noa birre r.r. kul tṛuṇ menakkhoa*, in this forest there are old (and powerful) tigers and leopards; *r.yenae nui kuṛi do*, this girl has become full-grown (and not married, implying that she will soon be too old); *r. sukri*, a full-grown boar; *r. boda*, a full-grown he-goat (not emasculated) (v. *hara rata*).

*rata*, v. m. Become black. *Ita jonḍra dhūāte r.yena*, the Indian corn kept for seed has been blackened by smoke; *goco do hukā hūle r. akantakoa*, their beard has been blackened by smoking the hookah (applied particularly to Mohammedians) (cf. H. *rāta*, dyed red, stained).

*ratama dare*, n. The juniper tree. (C.; Muṇḍari *ratam daru*.)

*ratañ*, n. Frost, hoar-frost, rime, snow. *Nāhāk r. do bañ hūroḱ kana, sedue do Aghār Pus cando aḍi āt hūroḱ kan tahḱkana, setak jōkhēc ohom taram darelea, r.te jaṅga do kaṭhua utaroka*, nowadays no hoar-frost falls, formerly in the months of *Aghār* and *Pus*, there was constant heavy hoar-frost, in the morning you could not walk about, your feet were utterly numbed by the frost; *r. buru*, a snowy mountain. (Muṇḍari *ratañ*.)

*ratañ*, adj., v. m. Lean, meagre, who does not grow fat; become do. (people, animals). *Nui r. kaḍa do tis hō bae moṭaka*, this meagre buffalo never puts on flesh; *nui kuṛi do jatreye r.ena*, this girl is naturally thin (also, is of such a family); *nui r. mara gidra*, this lean wretch of a child.

*ratañ mara*, v. m. Be ruined through frost. *Aleak hofo do r.m.yentalea nes*, our paddy was ruined by frost this year (v. *ratañ* and *mara*).

*ratāode*, the same as *rataonde*, q. v.

*rataonde*, adj., v. m. Blind at night; to become do. (pregnant women).

*Bhṛti hoṛmo akanteye r.gea*, she is night-blind, having become pregnant; *r. akanae*, she has become night-blind. Some people may use the word also about the kind of night-blindness or dim-sightedness that is caused by exposure to the sun, consequently also of men; this is ordinarily called *ratkana*, or *qndhua* or *ḱalisa*. (H. *rataūdi* and *rataūdhiyā*.)

*rata rata*, adj. Too old, beyond the ordinary age for marriage; mature.

*R.r. kuṛi kora*, boys and girls that ought to have been married, so old they are; *r.r. kul bana*, tigers and bears of mature age (v. *rata*).

*rata rat*, adv. The whole night. *R.r.le calaoena*, we went the whole night. (H. *rāt*.)

*rata sukri*, v. sub *rata*.

*rat calawa*, n., the same as *cōr kheda*, q. v. (very rare).

*rat porōb*, v. *rat* (the Car festival).

*ratha rotho*, adj. Oldish; fat and bad-looking (abuse of men). *Hara godok kora dō banuḱkoa*, *ēken r.r. kora menaḱkoa*, there are no youngsters, only some over-aged, fattish, bad-looking men (women's abuse of men with whom they will have nothing to do; v. *rotho* and *rotbol*; v. *rata rata*).

*raṭa kuṭa*, n., the same as *kaṭa kuṭa*, q. v. Rubbish. *R.k. jōḱ jarwaepe*, sweep together the rubbish; *gāḍare r.k. ātu hijuḱ kana*, rubbish (leaves, branches, etc.) are coming floating down the river (v. *raṭa paṭa*).

*raṭaḱ ruṭuḱ*, adv., v. a. Crunchingly; to crunch. *R.r. jōḍra atae jomela*, he is eating parched Indian corn, making a crunching sound; *seta jaṇe r.r.et kana*, the dog is crunching a bone (onomat.).

*raṭao*, v. m. To drudge, toil, exert oneself, take pains, work hard; v. a. Put to hard work. *Noa dare magre pe dinle r.lena*, we worked hard for three days felling this tree; *noa dolan benaore aema hōr mīl sermale r. akana*, a great many people of ours have been toiling a whole year building this brick-house; *munise r. akatkoa hōro iroḱ*, he put hired labour to work hard, cutting his paddy; *qāi āte r.ediṇ kana nui kisāṛ dō*, this master is making me work very hard (v. *raṭa raṭ*; H. *raṭnā*, repeat).

*raṭa paṭa*, n., adj. Rubbish, impediments; full of rubbish, impassable, full of dry twigs, etc.; hard (not soft). *Bogete r.p. menaḱa, ghobon sēn darelēna noa hōrte dō*, there is any amount of rubbish and impediments, we shall not be able to go by this road; *noa bir dō r.p.gea*, this forest is full of dry branches, etc. (making it difficult to pass along); *r.p.pe tekkeḱeta aṛaḱ*, you have boiled the vegetables so that they are hard; *r.p. sahanem agu akala*, you have brought some bristling firewood (thin with branches standing out everywhere) (v. *raṭu paṭu* and *raṭ paṭ*; Muṇḍari *raṭa paṭa*, lie in confusion).

*raṭa raṭ*, adv. Incessantly, without ceasing. *R.r.le heḱēna, okare hō bale jirgulēna*, we came straight along, we did not stop to rest anywhere; *r.r.le kāmī akata setaḱ khon nū dhābiḱ*, we have worked incessantly from morning until now (cf. H. *raṭnā*, repeat, iterate).

*raṭa ruṭu*, adj., v. m. Swelled (stomach); get a swollen stomach (from eating). *Khube jom biyente r.r.i ṇeloḱ kana*, he looks swelled up, because he has had his fill, eating; *ca nūteye r.r. akana*, he has got a swollen stomach by drinking (a large amount of) tea.

*raṭbaṇ*, adj., v. m. High and slender, tall, lanky; become so. *Uniren hōṇonko dō jotoḱo r.gea*, all his children are tall and slender; *r. dare*,

- a tall tree; *nui kuri doe hara r.ena*, this girl has grown up lanky; *khub r. kađa kanae*, it is a very tall (long-legged) buffalo (v. *raṭbuñ*).
- raṭen*, n., the same as *aṭen*, q. v. *R. jhaṇa leka katham gajarkhanem qikau nama*, if you make the matter complicated like the Raten shrub, you will get to feel it.
- raṭen*, adj., v. m. Impenetrable, impassable (thicket); become do. *Noa hṛ do r.gea, qhom parom darelenu*, this road is impassable (on acc. of shrubs), you will not be able to pass through; *bir do r. akana nes*, the forest has become impenetrable this year (v. supra).
- raṭko*, adj. Stout, hard, coarse. (C.) *R. hasa kana, dhirigea*, it is a hard soil, it is full of stones. (Except as shown, not used here; very rare; cf. *raḍgo*.)
- raṭko paṭko*, n., adv. Long, coarsely cut vegetables; hard, half-boiled; coarse, greasy. *Araḱ r.p.e geṭketa*, she has cut the vegetables into coarse bits; *r.p. qikauḱ kana, bañ laḅillena*, (the vegetable-curry) feels half-boiled, it has not been made soft; *bañ naṛka akante uṇ r.p. qikauḱ kana*, my hair feels greasy, because I have not washed it with soapy earth (cf. *raṭa paṭa*, v. *raṭku paṭku*).
- raṭkoḱ raṭkoḱ*, adv., v. a. With cracking, crunching, crushing sounds; to crack, crunch, crush. *Seta r.r.e togoṭeta jañ*, the dog is crunching a bone, making a cracking noise; *kaḍu r.r.kin ropoḱ kana*, the two buffaloes are butting each other, making a cracking sound (with their horns); *joṇḍra atae r.r.eta*, he is crunching parched Indian corn (about Indian corn that has not burst open in parching, *rombro*) (onomat; v. *raṭoḱ raṭoḱ*).
- raṭ mante* (-*marte*, -*mente*), adv. With a cracking, crashing sound. *Parkomrenḱ duruṇenḱhan r.m. rapulena*, when I sat down on the bedstead it broke with a crash (onomat., v. *raṭ raṭ*).
- raṭokaḱ*, adj. Large, huge. *R. kaṭkomiñ goṭ akadea*, I have killed a huge crab (cf. *raṭkoḱ raṭkoḱ*).
- raṭoḱ raṭoḱ*, the same as *raṭkoḱ raṭkoḱ*, q. v.
- raṭoṇ*, v. a. Pinch. *Kaṭkome r.kidiña*, the crab pinched me; *gidra nunui r. kedeā*, the child pinched her nipple (a sucking child who has not as yet had any teeth (v. *riḍoṇ*)).
- raṭ paṭ*, adj., adv., v. a. m. Impossible, rough; with crackling, rustling sounds (walking over, moving among dry leaves, etc.); to make do. sound; to crackle, rustle. *R.p.e calaoena*, he went, making a crackling sound; *joṇḍra talare sukriko r.p.eta kana*, the pigs are making a crackling sound among Indian corn plants; *gajarre cel cōñ r.p.oḱ kana*, something is rustling in the thicket; *r.p. hṛ kana*, it is an impassable road (refers to the noise made when walking); *r.p.iñ qikueṭa, sunum bañ oḱoḱ akawana*, I am feeling rough, I have not applied oil to myself (v. *raṭa paṭa*, *raṭ paṭuo*; cf. B. *rāṭ*, dry and hard).
- raṭ paṭ*, adv., v. a. Securely, firmly; make secure. *Silpiñ r.p.ko siṅketa*, they have shut the door securely (from inside); *sahan r.p.e toḱketa*, she



has tied the firewood (bundle) securely (so that it may be easily carried); *silpińko tol r.p.keta*, they have shut the door securely, tying it (this from the outside); *kombroko sap r.p.kedeu*, they have caught the thief and made him secure (so that there is no escape).

*rať paťao*, adv., v. a. m., the same as *rať pať*, q. v. (any of the meanings).

*Tula ninda r.p. sađen anjomketa*, I heard a rustling sound at midnight; *gajarteke r.p. parom hečena*, we came through the thicket, making a rustling noise; *silpiń r.p.kakme*, shut the door securely; *hormo r.p. akantińa*, *umkate sunum bań ejoklakka*, my body has become rough (not smooth skin), I did not use oil after having bathed.

*rať rať*, adv., v. a. m. With creaking, cracking sounds; make do. sounds; to creak, crack. *Sener r.r. sađek kana, rapudoka nahak*, the rafter is making a creaking sound, it will break presently; *hąti đare r.r.eta*, the elephant is breaking branches, making a cracking sound; *cal r.r.ok kana*, the roof is creaking (liable to come down) (onomat.; v. *rať pať*).

*rať rať*, adv., v. a. Securely; make secure. *R.r. tol urijme, alo đhilok lağıń*, tie it securely that it may not loosen; *silpińe r.r. akata*, he has made the door securely shut (v. *rať pať*).

*rať raťao*, adv., v. a. m., the same as *rať rať*, q. v. Making a creaking, rustling sound; tightly, firmly, fast; to crack, emit a crashing sound. *Orak rapudok jokheđ pahil do r.r. sađe hógoka* (or *r.r.ka*), when a house is going to break down there is at first some crashing sound; *mohajonc sap r.r. akadea*, the money-lender has taken a firm hold of him; *silpińe tol r.r.keta are đarketa*, he tied the door up firmly and ran away.

*rať rať*, adv., v. a. m. With a crashing sound; to break, crash. *Đar r.r. hurhąyena*, the branch fell down with a crashing sound; *hoete orake r.r.keta*, the storm broke the house down with a loud crash; *ceťerte dare r.r.ena*, the tree was crashed by a stroke of lightning (onomat.; v. *rať rať*).

*raťhae poťhae*, adj. Dry, rough. *Hormo r.p.yiń gikqueta, um heđlengen*, I feel my body rough and unpleasant, I must go and have a bath (v. *rať pať*; word refers to a rough, dry skin, mostly a skin that has not been oiled, but also to roughness due to dust).

*rāwā*, n. Influence, sway, force, control, power of volition, constitution, quality, disposition, mesmeric power. *R. hamalgetaea, galmarao ghuri hō uni khon lakate do bako ror đaraka*, his personal force is heavy, when there is any talk (e. g., in village council) others are unable to say anything before him; *nui do r. do rawalgetaea*, his influence is light (may also be used about a person who has no will or is afraid); *r. hamal-tape hor do odok hatarokpe, ar r. rawal rawal hor do tahē ocoakope*, get out so long any of you who have a forceful character, and let those who are of a light disposition remain (expression used by women when gathered in a house where a child is coming; they have a belief, that the first-named will delay birth); *r. hamal horko heđlenkhan gujuk hor*

*bako goč hodoka*, if a person of a forceful character comes, a dying person will not die so quickly; *r. rawal hor do bhut cočokgerko namkoa*, bhuts (spirits) will soon find (and attack) persons of a weak disposition; *r. rawallae maejiu doe daka godu*, ar *r. hamultako maejiu reak do ban heđeč hodoktakoa*, a woman of a light disposition will prepare food quickly, and for strong-minded women (the food) will not quickly be made to boil (Santal belief). *Rāwāte ten*, v. a. m. To spell-bind; to be spell-bound; *ačak r. teye t. kethona*, he kept us under his influence (so that we were not afraid); *qimqi r. teye t. akana*, he is under the influence of his woman; *biñ r. te rofeje t. ena*, the frog was spell-bound by the snake; *Thakur r. te t. akun hor bhut ar đan do bako ceka dareakoa*, to people who are under God's protection, spirits and witches are unable to do anything; *r. teye t. kedea tarup, onate bae đar dareuta*, the leopard spell-bound him, therefore he was unable to run away; *saba menaktako seta do r. te kulaike t. koa*, dogs that have dew-claws spell-bind the hares (Santal belief that such dogs influence hares, so that they are unable to run away). (P. H. *rawā*, spirit, soul.)

*rawal*, adj., v. a. m. Light, not heavy, poor; to lighten, make light; become light, poor. *Noa kađ do r. gea*, this piece of wood is light; *r. bojha dipilme*, carry a light load on your head; *kami dole r. akata*, we have lightened the work (i. e., have only a little left to be done); *manjhiye gočente ato hō r. ge aikauk kana*, the village also feels lonesome, because the headman has died; *noko hor doko r. gea*, these people are light (i. e., poor); *phalna doe r. ena netar do*, so and so has become poor at present; *kami r. ena*, the work has become light (not much left). (Ho *lar*.)

*rawana*, v. a. m. Despatch, send; set out, start, disperse. *Mit hor r. got-kaepe*, send off one man; *cihi telehiñ r. keta*, I sent a letter to-day; *sendra horko r. yena dupurup theč khoč*, the hunting people have started (to commence hunting) from the place where they had their meet; *Bir hor nondeko đeralena, telehko r. yena*, some Birhor camped here, to-day they have moved away; *mōrē horko r. yena*, the village council have dispersed. (P. H. *rawāna*, going, moving.)

*rāwāo*, v. a. m. To echo, resound, ring; n. Echo, resonance. *Dolan oraķre khub r. anjomok kana*, in the large brick-built house much resonance is heard; *kortalko r. el kana*, they are making the cymbals ring; *niialk arañ do qđi sañgiñ r. klaea*, his voice resounds very far (is heard, carries); *hoko r. hijuk kana*, the call comes as an echo; *řamak r. k kana*, the kettle-drum resounds (? cf. supra; cf. *rāo rāo*).

*rayal royol*, the same as *royol rōvol*, q. v.

*rayal ruvul*, adv. Here and there, irregularly; v. m. Sway. *R. r. horo gele akana*, the paddy has set ears irregularly (only a few); *mit bar dare r. r. menaka*, a few trees are (left) here and there; *r. r. up menaktaca*, *đher nūrentaca*, he has some batches of hair, most of it has come down

(after illness); *dare hote r.r.ok kana*, the tree is swaying in the wind; *jondra r.r.omon akana*, the Indian corn has come irregularly up (only here and there.)

*rayam rayum*, the same as *rayam ruyum*, q. v.

*rayam ruyum*, adj., adv., v. m. Thin and short; irregularly; become irregular, sparse. *Horo r.r.belelena*, the paddy ripened irregularly (much of it died); *aphor do r.r.ena, joto do ban janamlena*, the seedlings became sparse and poor, all did not come up; *up r.r.entaea*, his hair has become irregular (a little here and there; on acc. of illness) (v. supra; v. *rayal ruyul*).

*raya royo*, adj., adv. Indifferent, not up to the mark, poor stuff; poorly, indifferently. *Eken r.r.sahane agu akata, noa do cel hoeoka*, she has brought only small twigs for firewood, what will this come to; *horo do r.r.dare akana*, the paddy has grown short and poorly; *sengel r.r.jolok kana*, the fire is burning indifferently; *sauri nes do r.r.dareyena*, the thatching-grass has this year grown poorly (too short) (v. *royo royo*).

*rayet*, v. a. Put right. (Engl. right.)

*rayot*, n. A cultivating tenant, cultivator; v. a. m. Settle as, become tenant. *Phalna manjhiren r.kanako*, they are so and so headman's tenants (i. e., he is to some extent responsible, but the land belongs to the zemindar); *raj do r.e.baisan akutkou*, the zemindar has settled tenants (in his villages); *phalna atoreye r.ena*, he has become a tenant in such and such a village; *manjhi pe hore r.ketkoa*, the headman has taken in three men as tenants. The villagers are the village headman's tenants; but all, the headman included, are the tenants of the landlord. (A. P. H. *ra'iyat*.)

*rabi cas*, n. Cold weather crops. (A. H. *rabi*, spring; expression common with other races, but not ordinarily used by Santals, who say *seton cas*, crops ripening at the commencement of the hot season or spring.)

*rabi*, n. Rabbit. (Engl., not generally known.)

*raqhua*, adj., v. m. Worn out, decrepit, debilitated, having an outstanding stomach, but small hind-quarters; become do. (particularly used by women as abuse, but not always so). *Nui r.do japhanak alope acuyea*, don't put this decrepit fellow to do any work; *alope siaea, nui r.kaða do*, don't use this worn-out buffalo for ploughing; *nui r.mara herel*, this debilitated wretch of a man; *rua ruqteye r.akana*, he has become decrepit through continued fever.

*racup*, v. a. Bite off; v. m. To wither, shrivel. *Marice r.kela*, he bit off a little of the chilli; *icak hakoe r.kedea*, he bit the prawn, removing the bristles; *horo irpe, racubok kana*, reap the paddy, it is withering; *sakam r.ena*, the leaves have withered; *dosakgem dosa, inqge raphorok racubok ma*, what is guilty, thou wilt show guilty, may it dry up, may it wither (from an invocation to *sermaren Sin bong*, when they have placed branches at the water's edge to find out who is responsible for illness

or death, the leaves first withering "proving" as responsible the one in whose name the branch was put down).

*racup racup*, the same as *racap rucup*, q. v.

*radi*, adj., v. a. m. Used and done with, waste, rejected; to reject, throw away; become of no use. *R. kagaj*, waste paper; *alom halana, r. ul kana*, don't pick it up, it is bad mango; *baliko r.keta*, they have put the brass-cup aside as useless (on acc. of fault); *parkomiko r.keta, kuthe rapulente*, they have put the bedstead aside as useless, because a leg was broken; *noa loj do r.yena*, this note has become spoilt (not accepted any more). (A. P. H. raddi.)

*radumcak*, the same as *dagumcak*, q. v.

*radin*, adj. f., the same as *rad*, q. v., but applied to females (rare). *Nui r. do ac sana lekageye calak kana*, this jade of a woman always follows her own wish.

*radhuq*, adj. Hardened, obdurate; sapless, dry; v. m. Become hard. *Nui hor do adye r.gea, jahanakem koyea, bae emoka*, this man is very hard, if you ask him for anything he will not give it; *noa dal do r.gea*, this split-peas (a curry) is hard; *r. matkom do tekekate ho ban labidoka*, hard mahua flowers will not become soft, even when boiled; *nahak doe r.yena*, nowadays he has become hardened; *noa latha do rabaante r.yena*, this bird-lime has become hard on acc. of the cold.

*ragau mante* (-marte, -mente), adv. With a deafening shout. *Sindradan jokhej r.m.ko hohoketa*, at the *sindradan* (applying of sindur to the bride's forehead) they made a deafening shout; *gahna jokhej r.m.ko hghora*, when there is an eclipse they shout clamorously. It is always a multitude, not one single person who shouts (v. *ragau ragau*).

*ragau ragau*, n., adv., v. a. Din, tumult, deafening noise; making do. (shouting, singing, drumming); to make a din, or hubbub. *R.r. iate mit katha ho ban anjom dareata*, on acc. of the din I was unable to hear a single word; *r.r.ko hohoyet iate mit ban japi toka*, it is impossible to get a wink of sleep because they are making a din shouting; *nu bul horko r.r.et kana*, the drunken people are making a hubbub.

*ragdau mante* (-marte, -mente), adv. With one voice. *R.m.ko hohoketa tarupe odokente*, they shouted loudly with one voice, as the leopard came out (the hunting people) (v. *ragau mante*, about the same; v. *rugdai mante*).

*ragdau ragdau*, adv., v. a., the same as *ragau ragau*, q. v. *R.r.ko hohoyet kana, sagariko thelao rakapel kana*, they are shouting, making a great noise, they are pushing the cart up the ascent; *god horko gok idiko jokhej Deko do r.r.ko hohq idia*, when a dead body is carried away the Dekos (following) shout loudly (saying *haribol, haribol*); *r.r. iate lutur tingidok kana*, one's ears tingle on acc. of the din.

*ragi*, adj. Willing, spirited, lively, active, keen, intractable, self-willed. *Khub r. dangra kanae*, it is a very willing bullock; *nui r. hor do landa*

*katha bae sahooa*, this spirited (quick-tempered) person cannot stand a joke; *adi r. gidra kanae*, *heokate hū bae thiroka*, it is a very intractable child, even when you take her on your hip, she will not stop (crying); *r. setako gegera*, spirited dogs will bite. (H. *ragi*.)

*ragui*, adj. Stony, gravelly (soil, ground). *R. hasa iate pinthe ban tengon kana*, the rice-field ridge will not stand because of the gravelly soil (no coherence in it).

*ragui ragui*, adj. Light stuff, dry, rustling; adv. Rustlingly. *R.r.e dipil aguyeta, eken busupge*, she is bringing, carrying on her head some rustling stuff, it is only straw (little grain); *jhantye dipil aguyeta r.r.*, she is carrying some branches on her head; making a rustling sound; *noa binda do r.r.gea*, this sheaf is only straw (cf. *ragui sagui*; cf. *ragae ragae*).

*raguisak*, adj. Shaggy, rough with hair, dishevelled. *Noa sauri binda do r.gea*, this bundle of thatching-grass is dishevelled (ends standing out irregularly); *bana do r.ko ufana*, the bears are rough with hair.

Word is in these parts particularly used about hair on the private parts.

*ragui sagui*, n., adj. Light stuff; shaggy, shaggy-haired, rough with hair. *R.s.ko emallea, eken khajari*, they gave us some light dry stuff, only parched rice; *r.s.geae, bae hoyo akana*, he is shaggy-haired, he has not shaved; *r.s.arakko teke akata*, they have boiled together some rough vegetables (different kinds and not properly cut) (v. *ragui ragui*).

*ragumcak*, adj. Rough-haired, bristly; n. Rubbish. *Icak hako doko r.gea*, the prawns are bristly. Used like *raguisak*, q. v. (cf. *dagumcak*).

*ragum cagum*, adj., adv., v. a. Rough, shaggy-haired; roughly; scold roughly. *R.c.ko utu akatkoa*, they have prepared curry of the bristly ones (prawns, without removing the bristles); *phalna doe r.c.gea, bae mundaaka*, so and so is shaggy-haired, he does not let his hair be cut short; *tehen kamiko bogeteve r.c.ketkoa*, to-day he scolded the workers very roughly; *r.c.e calaovena*, he went making a rustling sound (v. supra; cf. *ragam cagam*).

*raghu boar*, n., the same as *raghop boar*, q. v.

*rahqi*, the same as *rihq*, q. v.

*rahqi sahqi*, v. a. m. Set free, discharge, deliver, settle, make peace between. *R.s. barakakinnale*, we made peace between them and let them off without punishing them; *mohajon ar khatok reakko r.s.ketlakina*, they settled the matter between the money-lender and his debtor; *mokordoma r.s.yena*, their court-case was settled between them (by the judge or at his instance). (P. H. *rahāi*; v. *rihq sihq*.)

*rahqu*, n., v. a. Save, deliver, rescue, extricate from danger. (C.; not here; ? v. supra.)

*rahi*, n., adj. Traveller, wayfarer; wayfaring. *Okaren r. hor kan coe, noa atoren doe ban kana*, he is a wayfarer from somewhere, he does not belong to this village; *r. hor lagit hor arere kũiko la akata*, they have dug wells at the road-side for travellers. (P. H. *rāhi*.)

*rahi*, n. A kind of litter or palanquin; a diminutive litter fixed to the top of the pole, to which a bullock or buffalo is tied during the Sohrae (the same as *cir caudal*; v. *khuntau*). *R.te bahu jawaeke goñ idikina*, they carry the bridal pair away in a litter (this *rahi* has the form of a very large *maci*, stool, carried on a pole that is tied to some thin pieces fixed cross-wise at the back and front of the stool (-legs); a red piece of cloth is placed over the whole, so that the pair is not visible); *phalna do r.te bahui agukedea*, so and so brought his bride home in a litter (himself being inside also); *khuntau khunfi coñre r.ko tol akata*, they have tied a small litter on the top of the pole fixed in the street (at Sohrae) (v. supra).

*rahi caudal*, n., the same as *rahi*, q. v.

*rahi dandí*, n., the same as *rahi*, q. v.

*rahi rahite*, adv. By stages, gradually. *R.rye hecena*, he came by stages (resting at one or more places) (v. *rahi*).

*rahi sahite*, adv. Gradually, quietly, in good order. *R.s. daka emakope*, give them the food in good order (not leaving any one out); *r.s. galma-raoeme*, speak to him quietly and orderly; *r.s.rye emadiña*, he gave it to me gradually (v. supra).

*rahruk*, n. What makes a crashing noise; heard in the expression *bir phadrük gaða r. (gotan sendrakedea)*, in dense forest, in gravelly river beds (I hunted for it everywhere).

*rahruk mante* (-marte, -mente), adv. With a crash, sound of hitting something hard, or with something hard. *R.m.ñ gurena*, I fell down with a crash; *r.m. dhiriteye tinkedea*, he hit him with a stone, making a sharp sound; *r.m. dareko mak bindarketa*, they cut and felled the tree with a crash (v. *rahruk rahruk*).

*rahruk rahruk*, adv. Crashing, cracking, with loud noise. *R.r. kadakin ropok kana*, the two buffaloes are butting each other, making crashing sounds; *r.r. sukriko tinkedea*, they threw stones at the pig, hitting it with a loud noise; *rimil sade kana r.r. botorge*, there is loud thunder, fearful (onomat.).

*rahruk rahruk*, adv. The call of the female *gai kok* (v. *kok*), when sitting on eggs. *Pohrek pohrek gai kok bele okbor jokheñ r.r.ko raga*, when sitting on eggs the (female) cattle egret at intervals calls out *r.r.* (onomat.).

*rai*, n., v. a. m. Decision, judgment, order, rule, opinion, custom, counsel; to decide, regulate, make a rule. *Disom hor r.ko bandhao akata*, the people of the country have made a rule (custom to be followed); *hakim then khon nonkan r. odok akana*, such an order has come from the magistrate; *nia r.te joto horbon calaka*, we shall all follow this custom (agreed on); *r. bahre alope calaka*, 'don't go outside the rule (i. e., contrary to it); *r. noklin odok akata*, I have taken a copy of the judgment; *amak r.re do nui hore dandomoka se ban*, in your opinion, should this man be fined or not; *morñ horko r. keta*, the village council decided; *disom horko*

*r. akata bar taka caro*, the people of the country have decided that two rupees are to be paid for the yearly hire of a bullock; *hakime r.keta*, *khalasokae mente*, the judge ordered that he was to be acquitted; *gonon pon reak r.yena*, in connexion with the bride-price it was made a rule (that so and so much is to be paid). (A. H. *rāe*.)

*rqi*, n. A kind of mustard, *Sinapis ramosa*, R. Commonly cultivated during the cold season. (H. *rāl*.)

*rqiā*, n. So and so. Only used as an addition to another word in certain songs, something like Sir. *Phalna ri duruf akana*, so and so (name not mentioned) is sitting; *kən r.*, which so and so (? cf. H. *rāy*, prince).

*rqi candan*, n. A certain tree. In Santali heard in a marriage song. The same as *cōdōn*, q. v. (v. *candan*.)

*rqigum*, adj., v. m. Stunted, small; be do., sparing, scanty, inconsiderable, a little. *R. gachile rohoeketa*, *bañ hoelena*, we planted stunted paddy seedlings, they did not come to anything; *janhe dō r.ena*, the millet became stunted (did not grow up) (v. *raegam ruigum*).

*rqiqa*, adj. m. Having long, heavy horns. *R. kuḍa*, a buffalo with long horns; *r. ḍaṅgra*, a bullock with long horns (cf. *rqiḷa*; v. *raeka*).

*rqiki*, adj. f., the same as *rqiqa*, q. v., but applied to cows.

*rqiḷa*, adj. m. Having long heavy horns; long heavy (moustache). *R. kuḍa*, a buffalo with long heavy horns; *khub r. goco hoṛ kanae*, he is a man with a very heavy moustache (cf. *raela* and *ruilā*).

*rqiḷa baha*, n. A jungle flowering plant of *Barleria* sp. (C., not here.)

*rqiḷa gidi*, n. A vulture, the female of *seṅgel gidi*, *Ologyps calvus* (v. *gidi*).

*rqili*, adj. f., the same as *rqiḷa*, q. v., but applied to cows, also buffalo cows.

*rqili*, adj. f. Tall, lanky (girl). (Rare.)

*rqili banam*, n. A kind of fiddle. (Not commonly known.)

*rqiligor*, n., the same as *rqili banam*, q. v.

*rqiṃat leṇḍōn*, v. *rqiṃat leṇḍōn*. (C., possibly a printer's error).

*rqiṃat leṇḍōn*, n. A centipede, *Spirocystus cileylindricus*. Used in Santal medicine. Heard when the oja's disciples (*Dasāe koṛa*) call on the *taruf boṅga* (leopard spirit) to come and possess one of them: *ḍahu mar ḍahu phul mar ḍahu*, *ḍahu mar ḍahu r.l*. (v. *leṇḍōn*; *Rqiṃat* is a fairly common name for girls).

*rqi rui*, n. A certain small bird (the same as *kūṭis*, q. v.), so named on acc. of its call (onomat.).

*rqi tui*, n., the same as *rqi*, q. v. (v. *tui*).

*rqiṭ*, v. *reṭ*. (Engl. right; *rqiṭ* is not proper Santal pronunciation.)

*raji*, adj., v. a. m. Pleased, willing, agreed, satisfied; make, become do., make to consent, agree, consent, be willing. *Kuṛi dōe r.gea*, the girl is willing (to be married to someone); *khusi r.lekin epem akana*, they have given each other (help, e. g., money) willingly; *nonḍeko r.kedea*, they satisfied him here (so that he did not go to court); *tahen laḡitko r. ocokedea*, they made her consent to remain (with her husband); *boehako*

*r.ketkina*, they made the two brothers pleased (settled quarrel, or made them agree to something); *munisoḷ ḷagite r.kedea*, he made him agree to become his day-labourer; *guli taḷen ḷagite r.yena*, he agreed to be a servant; *nui kupire dō bañ r.ḷ kana*, I am unwilling to marry this girl; *ma r.ḷben*, *aloben ḷarḷḷia*, do, come to an agreement, don't quarrel; *r. kagoj*, a written agreement. (A. P. H. *rāḷi*.)

*r.ḷji nama*, n., v. a. m. A deed of agreement or compromise given by the complainant; make to compromise; to compound, compromise. *R.n. kagoj ḷkate ḷakim thenkin dḷḷhilketa*, having written a deed of compromise they presented it to the judge; *mōṛṛ ḥorḷo r.n.ketkina*, the village council made them compromise the matter; *ḷadi ḷadikin r.n.yena*, the defendant and the complainant compounded the matter (v. supra; P. H. *rāḷi-nāma*).

*rḷḷḷuñ*, adj., the same as *rḷḷḷaṇ*, q. v.; v. a. m. Make, become lean. *Sioḷ ḷaṅḡrape r. ocoketkoa*, you have caused the ploughing-bullocks to become lean; *jom bako ḷamletteko r.ena*, they (the cattle) have become emaciated, because they did not get (sufficient) food; *ruḷ r.enaḷ*, he has become emaciated through fever.

*rḷḷiḷ*, adj. f. Thin, lean, slender, slim; v. m. Become do. (only females). *Nui r. dō cekate bae moḷaḷ kana*, how is it that this lean girl does not put on flesh; *reṅḡḡḡeye r.ena*, she has become lean on acc. of lack of food; *nui ḡai doe r.ḡea*, *bae moḷaḷa*, this cow is thin, she will never become fat (v. *riḷiḷ*; about men *roḷḷa*).

*rḷksi*, n. A press for crushing sugar-cane, consisting of two heavy rollers, worked by hand. *Rḷsite ḷḷko ḷena*, they press the sugar-cane in the *rḷksi*. The men working it sit on an embankment made for the purpose; they push the turn-pole with one foot and pull the other turn-pole towards themselves with the hand; two men sit at each end of the rollers.

*rḷḷḷuñ*, the same as *rḷḷḷaṇ*, q. v.

*rḷḷhiḷ*, v. *rukhiḷ* (the more common pronunciation).

*rḷḷhi jogao*, v. a. m. Economize, save, be frugal, thrifty, preserve. *Khube r.j. akala, kisḷr akanae*, he has been very economical, he has become wealthy; *ḷalna era dō ḷdi ḷhage ḥor kanae, mare purnai r.j. akala*, so and so's wife is a very good person, she has saved and preserved old goods; *khajna ruside r.j. akala*, he has preserved his rent receipts; *r.jokḡao ḥor oṛaḷ duarḷo teṅgoea*, thrifty people preserve the household; *poesa r.j.ena*, the money has been kept safe (not been spent) (cf. H. *rḷḷhi*, guard; v. *jogao*).

*rḷḷhni*, n. A kept woman, a mistress (not with Santals, who will take such a woman into their house as a second wife, but seen with Hindus). (H. *rḷḷhni*.)

*rḷl*, n., v. a. A ruler; to rule. *R. thenḡa*, a ruler. (Engl. rule; v. *rul*, the common form; *rḷl* said to be used by people who have not learnt to read and write.)



- raḷ*, v. a. m. To bare, clear, cut away, reap off. *Birko r.keta*, they cleared the jungle (cut all down); *saṇṇi r.ena*, the thatching-grass has been eaten (nothing left). Frequently used as second word of a compound, when it conveys the idea of "bare, off, away, up." *Tilmiṇ tejoko jom r.keta*, larvæ ate up the *tilmiṇ* (q. v.) plants; *lumam dareko jom r.keta*, the silk-worms ate the tree bare (of leaves); *kombro hoṇoko ir r.keta*, thieves cut all the paddy (bared the field); *nāṇko maḷ r.keta*, they cut the boundary line bare (so that nothing hindered the view); *hasae ḷu r. idiketa*, the flood carried the earth away (v. *raḷuḷ*).
- raḷi*, n. A certain creeper. The roots are used as an ingredient in *raṇu*, q. v. Rare. Possibly *Piper longum*, Willd.
- raḷuḷ*, v. a. m., the same as *raḷ*, q. v. *Gai saṇṇiko jom r.keta*, the cattle ate all the thatching-grass; *dakae jom r.keta*, he ate all the rice; *kelko ir r.keta*, they reaped the rice-field bare (v. *ralaḷ*).
- raḷuḷ maṣuḷ*, the same as *ralaḷ maṣaḷ*, q. v. *R.m. hephet saphaeme, mit goḷeḷ hō alom baḡiaka*, weed it absolutely clean, don't leave one single straw.
- raḃbhua*, the same as *raḃhua*, q. v.
- raṃdhu*, adj., v. m. Dejected, downcast, spiritless, debilitated; become do. *Nui r. kaḍa ḍo cakem kiriṇkadea*, *nui ḍo kajren bae hoeḷka*, why did you buy this debilitated buffalo, he will not be of any use; *ruḷteye r. akana*, he is debilitated from illness; *reṇḡeḷteye r.yena*, he has become downcast on acc. of lack of food. Word refers both to looks and strength (v. *romdho*; C. gives the meaning as "stout, burly, big and fat," practically the opposite of what the Santals here understand by the word).
- raṃja raṃji*, v. a. m., the same as *raṃjau*, q. v., but giving an idea of continued attempts. *Bahui r.r. idikede*, he took his away with him, having persuaded her (by promises, etc.).
- raṃjau*, v. a. m. To make willing, induce or persuade to do something, beguile. *Mohajone r.kede* *khajna ṭaka emok laḡit*, he persuaded the money-lender to lend him the rent money; *iṇ ḍo baṇ r. dareae kana*, *amge r. legayem*, I am unable to make him agree, you try to persuade him; *peṇa hoṇoke r.kede*, he talked him over to go on a visit with him; *thoṇa thuriteye r.ena*, he was persuaded, a little being offered (or said) (cf. *raḡi*; v. *raṃuj*).
- raṃuj*, v. a. m. Excite, make willing, beguile; desire, lust after, take a strong fancy, be eager. *Galmaraoṭeye r.kede*, he made him willing by talking to him; *phalna ḍo mohajone r. goṭkede*, so and so quickly persuaded the money-lender to give; *ṇeṇḡ calaḷe r.ok kana*, she is eager to go and attend a festival; *cekate coe r.en calaḷ laḡit*, somehow he was induced to go (at first he was unwilling). Word is especially used in connexion with carnal lust (v. *supra*; cf. A. H. *ramus*, hints, innuendoes; v. *rumuj*).
- raṇi*, n., v. a. m. A queen, the wife of a *raj* (q. v.), a landed proprietress; make, become do. *Rajkoren erage r.le metakoa*, we call

the wife of a zemindar (or king) a queen; *r. dō cet hō bako qamia, ona iate bako qamiyet kurile egerkou, am dō r. lekam durupkoŋgea*, a "queen" does absolutely no work; therefore we scold girls who do not work, saying, you wish to sit like a "queen;" *phalna kuriye r.kedea*, he made so and so girl his wife; *netar doe r.yena*, she has now become a *qani*. (H. *rāni*.) Girls are nicknamed *Qani*.

*qani phul*, n. A certain flowering plant, *Polygonum indicum*, L. (C., not here; v. *supra* and *phul*.)

*qanu*, n. The fermenting stuff used when brewing beer. The ferment is ordinarily prepared as follows: sun-dried rice is soaked in water, thereupon taken up to let the water run off, and pounded (in a *dhinkī*) into a kind of flour. Different roots and bark of trees are then brought from the forest and washed clean in water and this stuff is thereupon pounded in a mortar (*ukhur*) and put into a large cup of water; this is well stirred with the hand and all fibres or parts not dissolved are taken out and thrown away (the water remaining is called *ran dak*, medicine water). This *ran dak* is then poured on the flour as needed and well mixed therewith into a paste that is made into balls and dried. These balls are the *qanu*; when the *haṇḍi daka* is spread out on a mat or anything, the fermenting balls are pulverized and strewn over the rice with which it is well mixed. One *qanu guli*, ball of fermenting stuff, is used for each *pai* (half-a-seer) of rice used for making the *haṇḍi daka*. Everything is thereupon put into an earthenware pot where it may remain for a few days until they commence to brew. The *qanu* is also used in Santal medicine as an external medicine. It is also given to cattle to eat to fatten them.

*Qanu capal*, v. a. To prepare the fermenting stuff. *Maran buru dō Pilcu haṇḍitikin r.c.e cetatkina*, Marang Buru taught the first human pair to prepare fermenting stuff.

*Iṭa qanu*, n. Seed corn for sowing. *I.r.le bae akafa, jom hutum dō banukṭalea*, we have stowed the seed corn away, we have not anything to eat (in the house) (v. *ran*; Muṇḍari *ili ranu*).

*qanu ran*, n. The roots, etc. of which the *qanu* is prepared. *R.r. la aguipe*, dig up and bring the roots, etc., of which the fermenting stuff is made (v. *supra*).

*qanu ol*, n. A fungus growing on the *qanu guli*, fermenting ball, when not quite dry. Looks black (v. *ol*.)

*raṅgāini*, n. A very common prickly plant, *Solanum Jacquini*, Willd. (or, *Solanum xanthocarpum*, Schrad. et Wendl.). Used in Santal medicine. It is also called *dapat r.* (q. v.), because it spreads over the ground, and *r. jānum*, on acc. of the prickles. *R. jānum dō khokrele rana, rehettel sunumre isinkatele jom ocokoa*, we use the Rangaini as a medicine against cough, we boil the roots in oil and make them eat it.

*Kar raṅgāini*, n., the same as *atkuṭi*, q. v. (Local Mohammedans *raṅgāini*.)

*raṅgi*, n. A variety of paddy (v. infra).

*raṅgi*, adj. Reddish, red. *R. gai*, a red cow; *r. kicrič*, red cloth; *r. hoṛo*, reddish paddy. (Not common; H. *raṅgi*.)

*raṅgiṇ*, adj. m. Red, reddish, fair, light brown. *R. ḍaṅgra*, a reddish bullock; fig. fire; *r.ḍ. qḍi botor*, *jotqe jom cabaea*, the red bull is very terrible, he eats up everything (fire destroys all); *r. ḍaṅgraṇ aguyea*, *bape khusi ocoṅkhan*, I shall fetch the red bull (here, the tiger), if you don't make me pleased (expression used by one possessed by the *jatra boṅga*, q. v.); *r. ḍaṅgrae roḱkelkoa*, the red bull gored them (they were burnt out); *buru sendra hiloḱ maraṇ utaṛ r.ḍaṅgrae ṇamledea*, when we hunted over the hill we met a very large red bull (a leopard); *r. hoṛ*, a fair-complexioned man (v. supra).

*raṅgiṇ bhāḍoi (hoṛo)*, n. A variety of light paddy (v. *bhāḍoi*).

*raṅgiṇ kolma (hoṛo)*, n. A variety of paddy (v. *kolma*).

*raṅki ghās*, n. A kind of rough jungle grass (resembling *kharaṇ*; rare).

*raṅki (hoṛo)*, n. A variety of paddy.

*raṅki jal*, n. A large kind of fishing-net. It consists of a four-cornered wooden frame (some three to five m. square) to which netting is fixed. Four people are needed to work it. Each of these takes hold of one corner to which a rope is tied. Taking it out into the water they press the frame down to the bottom by standing on the corners; after a short while they raise the frame by pulling the ropes; if any fish are there, they kill them by hitting with a stick. It is rarely seen and found only in certain districts. *R.j.te hakoko sapkelkoa*, they caught some fish in the square net (v. *jal*).

*raṅki janalom*, n., the same as *raṅki jal*, q. v. (v. *janalom*).

*raṅkuṛ*, the same as *raṅkaṛ*, q. v.

*raṅkhi*, n. Cymbals (only heard in *Dasāe* songs). *R.rāwāoḱ kan*, the cymbals are resounding.

*raṇḍi*, n. A widow, a widower; fig. a witch; v. a. m. Make, become a widow or widower. *R. kanae, herelleṭe goč tagiadea*, she is a widow, her husband died and left her behind; *r. herel thuṭki jonḱ khereč khereč*, *okoye reḅen katioka*, a widower, a worn broom, scraping, who will be fool enough to be married to him (Santal saying); *ḍaṅko r.kedea*, the witches have made him (her) a widower (widow); *ḍayeregeye r.yena*, she became a widow while still young; *r. dukhi*, a poor widow (also *r. peṭari*); *r. dukhi besge menaklea uoa atore*, we are all well in this village, poor widows included; *r. peṭari aḍiye harkhetlelea maṇjhi dḱ*, the headman is giving us poor widows much trouble; *r. bhuṇḍi reaṅge thikan bṇuka*, there is no certainty as to unprincipled widows (abuse).

*Raṇḍi baj*, adj. Licentious, lewd, a rake. (H. *raṇḍi-bās*.)

*Raṇḍi baji*, n. Fornication, whoremongery; a rake. (H. *raṇḍi-bāst*.)

*Raṇḍi era*, n. A widow. *R.e. bandhar sadḱm han han*, a widow, a stallion, neighing, neighing (Santal saying); *r.e. heme era*, widows, women

of ill omen; *r.e. ar merom enga atoko ujara*, widows (witches) and she-goats devastate the village (the one "eats" people, the other, the crops). (H. *randi*.)

*raput*, v. a. m. To break, finish, burst, crack. *Oyaŋko r.keta, etaŋko benaoa*, they have broken down the house, they will build another; *kanŋae r.keta*, she broke the vessel; *kathako r.keta*, they ended the matter (finally settled, agreed, or also broke off any further communication); *gonŋ ponko r.keta*, they settled the amount of the bride-price to be paid; *galnaraoko r.keta*, they finished the talk (settling the matter one way or the other); *ror r.ketako daŋgra dam*, they settled the price of the bullock (fixed it); *ti r.entaea*, his hand was broken; *mocu r. akantaea*, lit. his mouth has been broken, i. e., he has become an easy speaker, adept in reading; *ti r. akantaea*, he has learnt to write well; *baji bajite hormo r. akantaea*, by constantly practising (somersaulting) his body has become broken-in to it (pliant); *noa nahel do r.gea, siok ban gunoka*, this plough is broken, it will not do for ploughing; *piŋdhe r.cna*, the ridge has been broken; *oraŋ r.ena hoe dakle*, the house was damaged by the storm. (Munŋari, Ho *rapud*; Kurku *raŋ*.)

*raput maput*, adj. Broken, shaky, out of repair (but still serviceable with care). *Noa isi do r.m.gea, en hōbon siaŋa*, this plough-beam is broken, still we shall use it ploughing (until we get another); *aleaŋ thuri baŋi do r.m.gea, besaŋ do banuka*, our brass-plates and cups are broken (cracked, fissured, etc., but still serviceable); *r.m.aŋ parkome gitiŋak kana*, he lies on a broken bedstead (v. supra; *maput* is a jingle).

*raput rocoŋ*, v. a. m. Break into pieces; adv. Feeling of pain, ache. *Tukuŋe r.r.keta*, she broke the earthenware pot into pieces; *r.r.in qikuŋeta*, I feel an excruciating pain in my body (like being broken) (v. supra and *rocoŋ*).

*raput sareŋ*, adj. What is left after breaking; v. m. Be left after other things of the same kind have been broken. *R.s.aŋko haŋiŋpe*, divide what has been left whole (others being broken); *noa kanŋa do pahilaŋ r.s. kanŋa kana*, this pot is one that is left after the first ones that were broken; *dare ŋar thora gan r.s. akana*, only a few branches were left intact (the others being broken by the storm) (v. *raput* and *sareŋ*).

*raru*, adj. Shock-headed, bristling. *Bohoŋ r.geataea*, his head has bristling hair. (Rare.)

*raruaŋ*, the same as *raruaŋ*, q. v.

*raruaŋ*, adj. Bristling, standing out (hair); having do. *Nui r. do tis hō bae naŋijoka*, this shock-head never combs herself; *bohoŋ r. ŋeloŋ kantaea*, his head looks frightful with the hair standing out (v. *rarocaŋ*).

*rarucaŋ*, the same as *rarocaŋ*, q. v.

*rarucam*, the same as *rarocam*, q. v.

*rar*, n. Tune, melody, air; singing-voice; v. a. Sing a tune; v. a. d. Sing well, get the tune out. *R. bae dhoroŋo akafa*, he has not caught the tune;

- nanha r.teye sereñet kana*, she sings in a high-pitched voice; *herel hopon do moŋa r. menaŋtakoa*, men have a deep voice (bass voice); *mit r.teko sereñet kana*, *aŋi jut aŋjomok kana*, they are singing melodiously (none out of tune), it sounds beautifully; *niŋ r.te noa do sereñok kana*, this is sung to the tune of this (particular tune); *r.ateye sereñet kana*, she is singing in a clear voice (or, following the proper tune); *jule r.eta*, she sings the tune beautifully; *khub jule r. ocoyeta*, she sings very beautifully; *bhageye r.ak kana*, he sings well, gets the tune out; *sereñre r., mungu arakre dal*, with song, the tune, with the Horse-radish, vegetables, split-peas (necessary to make it fine, Santal saying). (Mahle, Kolhe *raq.*)
- ras*, n., v. a. A heap; to heap. *Horō r.*, a heap of paddy; *kaŋ r.*, a heap of timber; *r. horō reak do bale akriña*, we will not sell of the heaped paddy (reserved for some purpose); *kaŋko agu r. akata*, they have brought timber and put it in a heap; *nonde jobrape r. akata*, you have heaped the rubbish up here; *gundliko r.keta*, they put the millet in a heap. (H. *rās.*)
- ras*, n. Look, appearance, figure, kind. *Nukin gai do mit r.gekin ñelok kana*, these two cows look alike (of one figure); *oka r. jumi menaktama*, what kind of rice-land have you; *uni r. koŋa kanae*, he is a boy of the same appearance as that one (cf. *supra* and H. *rāsi*).
- ras*, n., v. m. Luck, fortune, success; to become manifold, be multiplied, productive, abundant. *Sedae do khub r. tahēkana*, *nāhāk do r. hānuēka*, formerly there was good fortune, nowadays there is no such fortune (about the yield of the crops); *r. khube hānketa*, *horō khub jañentaea*, he has been very fortunate, his paddy became very full of grain; *noa jaegare khub r.oka*, *nondebon khurāia*, in this place (the grain) becomes very plentiful, we shall make our threshing-floor here (superstition that certain places give luck); *horō r.entaea*, his paddy was abundant (he got a good return); *r. ŋana hor kanae*, he is a person who carries other people's luck away with him (v. *ras*).
- rasan*, adj. Fortunate, lucky. *R. hor doko kisāroka*, fortunate people become wealthy (*ras + an*).
- raŋsi*, adj. Populous, crowded, full of people. *R. ato*, a village with many people; *r. ŋolaren kuri kanako*, they are girls from the populous part of the village; *r. kulhireko baplaŋ kana*, they are having a marriage in the street where there are many houses. (H. *rāsi* and *rāsi*, mass, multitude.)
- raŋsiŋ*, n., adj. Partner, sharer; partnership, companionship; belonging to several. *Iñren r. kanae*, he is my partner; *r.tele qami kana*, we work in partnership; *r.tele caseta ale boehako do*, we cultivate in partnership, we brothers; *r.tele hatao akata*, we have acquired (bought) it in partnership; *nui sukri baŋhiŋ doe r. kantalea*, *akriinkate poesale haŋiña*, this castrated pig is common property of ours; when we sell it, we shall divide the money between us; *noa matkom dare do r. kantalea*, *joŋo boeha matkomle halañ haŋiña*, this mahua tree belongs to us in partnership, all we brothers pick the mahua flowers up and divide them (cf. *raŋsi*).

*rasiñu*, adj., v. m. In one's prime, vigorous, lusty; rich; become do., be strong (young and vigorous, especially as to sexual side of nature). *Noa atore adi r. kuri kopa menakkoo*, in this village there are many girls and boys in their prime; *r. kada dge bae sambraoka*, the strong (and uncastrated) buffalo cannot be kept in check (runs about); *khub r. hor menakkoo, reñgeç hor do banukkoa noa atore*, there are very wealthy people, there are no poor people in this village; *noa atoren kuri kopa khubko r. akana, dingeko eneça*, the young people of this village have become very strong and voluptuous, they dance every night (cf. H. *rasiyd*, a voluptuary, epicure).

*rasið*, n. A receipt. (P. H. *rasid*; v. *rusid*, the more common pronunciation; the word may nowadays also be connected with Engl. receipt.)

*rasik*, the same as *raska*, q. v.

*rasi punji*, n., v. a., v. m. d. A full crop, property (in the house, movables), goods (money, food-stuffs); acquire do.; have do. *R.p. menakegetaea phalna do*, so and so has something to fall back on; *nes do r.p. ban namlaka*, I did not get a full crop this year; *r.p.ko baeketa danko do*, the witches have hidden away the goods (a common belief that witches take a little of the different stuffs, such as ghee, milk, rice, etc., and put it in small receptacles, such as a snail's shell, a cocoon, in the horn of any cattle; thereby they prevent success; it is really the ojas who do this and show it as being found in the ground, to explain lack of crops, etc.); *r.p.le eneç ghor korna calaka*, only when you acquire some property will the affairs of the household prosper; *r.p. akawanae*, he has acquired property (of all kinds, also cattle) (v. *rasi* and *punji*).

*rasit*, n., the same as *rasid*, q. v.

*raska*, n., v. m. Joy, gladness, happiness; to rejoice, be glad or happy; be pleased; adj. Who likes to enjoy what he understands as pleasure. *R.te din calak kantaea*, his days pass in happiness; *r. bhijau akawadea nui hor*, this fellow has been filled with joy (said about a person who laughs and is merry when his nearest ones are in grief); *nui kuri do r. banuktaea*, this girl has no joy (she does not mix with others, does not dance, etc.); *r. cape akawadea*, he is intoxicated with joy; *khusi r.telan epem akana hoponera, nit do caklan jhograka*, we have with pleasure, and joyfully, exchanged daughters (the daughter of each having become daughter-in-law in the other's house), why shall we now have a quarrel; *r. hor kanae*, a person who enjoys pleasures; *calake r.k kana*, he is glad to go (is pleased, willing); *qloç parhaoe r.k kana*, he is pleased to read and write (glad to go to school); *jel utuko namketteko r.yena*, they were pleased getting meat-curry; *gidra namkate qdilin r.k kana*, we are very glad having got a child; *mit r. menakkoo*, they are continually happy; *haram hor reak asol r. do hqudi reak*, the real joy of old men comes from beer; *r. bhañgaentaea*, there is an end of his joy (e. g., no more beer). (H. *rasik*.)

*rəskə kufi*, n. A gay girl; fig. the dancing-drum (*tumdaŋ*). *R.k. gəŋ-lekhan hqko hilquka*, when you carry the gay girl (the dancing-drum), people sway.

*rəs ʔana*, adj. Who attracts luck to oneself (v. sub *rəs*; said about people who have a whorl of their hair just above the brow).

*rəsua*, n. Shower (of rain); adv. Uninterruptedly, without resting (eat). *Mil r. dak*, one shower of rain; *r.i jomkela*, he ate without resting. (Word getting obsolete; cf. *sərua*.)

*rəsuk*, v. a. Finish, eat up. *Dakae r.kela*, he finished the rice (ate it all); *jom r.kela*, he ate it all up (cf. *maquk*).

*rəsuk mante* (-*marle*, -*mente*), adv. With a crunching sound. *R.m. peaje jomkela*, he ate the onion, making a crunching sound (applied to soft and juicy things like sugar-cane, cucumber and onions) (v. infra).

*rəsuk rəsuk*, adv., v. a. Crunchingly; to crunch. *Ak r.r.e jojom kana*, he is eating sugar-cane, making crunching sounds; *tahere r.r.el kana*, he is crunching cucumber (onomat.; cf. *rasak rasak*, *rusuk rusuk*).

*rəsum bədrum*, n. Standing out parts (of hemp); adj., v. m. Having a large, flowing beard; to get do. *R.b.geae, bae huŋina*, he has a full beard, he is not below age (said about a prospective bridegroom); *Jolhako do r.b. goco menaklakoa*, the Jolhas (Mohammedan weavers) have full beards; *r.b. akanae, bae hoyok kana*, he has got a full beard, he does not shave; *jāri reak r.b. sala saphaepe*, remove and throw away the broken outstanding parts of the hemp (when making it ready) (cf. *bədrum sədrum*).

*rəsun*, n. Garlic, *Allium sativum*, Willd. Not commonly cultivated by Santals. (Desi *rasun*; B. *roshun*.)

*rəsuniq*, n. A kind of wristlet worn by women (now obsolete), also called *rəsuniq sakom* (v. infra).

*rəsun sakom*, n., the same as *rəsuniq*, q. v.

*rat birat*, adv. During the night, the whole night. *R.b.le heŋena*, we came walking the whole night; *r.b.ko kami kana, bako gitiŋ kana*, they are working the whole night, they do not sleep (lie down). (H. *rāt*.)

*ratcora*, n. A certain insect, *Locusta viridissima*. Santals tie a dead grasshopper of this kind to the neck of one suffering from night fever, believing that this will stop the fever. (H. *rāt*; v. *cora*; H. *rāt-car*, a night-wanderer.)

*ratcora*, n. Night-wanderers, especially applied to a kind of bat. *R. lumamko jomketkoa*, the nocturnal ones devoured the silk-worms (ate them at night) (v. supra).

*ratkana*, n., adj. Night-blindness; night-blind; v. m. Become night-blind. *R. nam akadea*, she suffers from night-blindness; *r.geae, ninda bae neŋela*, he is night-blind, he cannot see at night; *phalna bahu doe r. akana*, so and so's wife has become night-blind. Night-blindness is fairly common

and is due to some weakness; it is common during the hot season and with pregnant women. (Desi *ratkana*; B. *rālikāṇā*.)

*ratua kaṇḍa*, n. A variety of paddy. (C.)

*ratbuñ*, the same as *ratbañ*, q. v.

*raṭi kuṭi*, adv. All, everything. *R.k.ñ jomkela*, I ate up everything; *terel bele r.k. ye jomkela*, he ate the Ebony-fruit, stone and all; *r.k. sahan halan jarwaepe*, gather up the firewood, everything there is (even small bits); *icketae r.k.*, he passed out everything (as he had eaten it) (cf. *raṭu paṭu*; v. *kuṭi*; v. *raṭa kuṭa*).

*raṭku paṭku*, the same as *raṭko paṭko*, q. v.

*raṭuk mānte* (-*marle*, -*mentle*), adv. With a crunching sound. *Seta r.m. jañe togoṇkela*, the dog crunched the bone with a cracking sound (onomat.; v. *raṭuk raṭuk*).

*raṭuk marao*, v. a. To crunch (audibly; as a bone).

*raṭuk raṭuk*, adv., v. a. Crunching, crushing, breaking (sound); to crunch, crush, break. *Rukḡ leka ḡaṭa menakṭae*, *r.r. jañe togoṇkela*, he has teeth like chisels, he crunches bones, making the sound of it heard; *seta jañe r.r. el kana*, the dog is crunching bones (onomat.; cf. *raṭak ruṭuk*; cf. *raṭku paṭku*; cf. *khṭruk khṭruk*).

*raṭu paṭu*, the same as *raṭa paṭa*, q. v.

*raudḡ raudi*, the same as *rāonda rāundi*, q. v.

*raudḡri*, n. The spring, the hot season. *R. bhore tahḡkana*, *Asār tiōkenkhane ḡṛkela*, he stayed during the hot season (when there is no work), as soon as Asār (the first month of the rainy season) came, he ran away; *mohajon ḡṛ r. sudko hataoa bar anakate ṭakare*, the money-lenders charge two annas in the rupee as interest for the hot season (during the off-season, i. e., the three months *Cat*, *Baisak* and *Jhet*, on whatever is borrowed they charge 12½ pct., besides the annual interest; naturally not on money borrowed at other times). (Desi *raudḡri*; cf. H. *raudra*, heat.)

*raudḡri din*, n., the same as *raudḡri*, q. v.

*rauḡḡ*, adj. m. Tall, lanky (man), tall, long-horned (bullocks, buffaloes), high (tree) without many branches below. *Khub maraṇ r. ḡṛ kanae*, he is a very big and tall man; *r. kaḡa ḡṛ okḡe tuluc ḡṛ bae jurika*, the tall, long-horned buffalo cannot be matched with any other buffalo; *r. ḡaṅgra*, a tall (and not fat) bullock with long horns (standing out); *r. dare reaḡ ḡṛ ḡṛ cṛtege menaka*, the branches of a tall slim tree are at the top; *r. dereṇ*, long horns standing out forward.

*rauḡḡṛ*, adj. m., the same as *rauḡḡ*, q. v.

*rauḡi*, adj. f., the same as *rauḡḡ*, q. v., but applied to females (women and cows). *R. qimqi*, a tall and slim woman; *r. ḡai*, a tall cow with long horns.

*raudḡḡ*, n., v. *ronda*. (C., not here.)

*rāundḡ*, v. a., the same as *rāonda*, q. v.



*r̥əundə r̥əundi*, the same as *r̥əonda r̥əundi*, q. v.

*r̥əundəu*, the same as *r̥əonda*, q. v. *Goṭa birle r.kedea merom, bale ṇam dəreadea*, we searched all over the forest for the goat, we were unable to find it.

*r̥əuni*, n. A large kind of five-stringed musical instrument (with Dekos, not with Santals, except with the *Dasāe koṛa*). *Okare dō ho, guru ho, r. r̥āwōk̄ kan*, where, O guru, is the large string-instrument sounding (from a *Dasāe* song). (Desi *rauni*; possibly onomat.; cf. H. *raunā*, to give forth sound.)

*r̥əuni j̥əuni*, the same as *raona j̥haona*, q. v.

*r̥əu r̥əu*, v. a. m. Make a noise, a row, vociferate; adv. Noisily. *R.r.ko andoreta*, they are shouting making a din; *noko gidra dō r.r.ko q̄riset kana*, these children are worrying us making a noise; *Jatra bongako r.r.ē kana*, the Jatra bongas (i. e., those supposed to be possessed by them) are shouting *r̥əu r̥əu*; *haṭreko r.r.k̄ kana, cēt hō baṇ bujhaṇk̄ kana*, they are making a noise in the market-place, nothing can be understood (onomat.).

*r̥əu r̥əu*, adv., v. m. Blazing up; to blaze up for a moment. *Paṭṭulakko tiṅgi akata, r.r. jolōk̄ kana*, they have set fire to dried straw, it is blazing up; *seṅgel r.r.k̄ kana*, the fire is blazing up (used about dry leaves, straw, etc., burning).

*Rauta Paika*, n. The names of two companions, mentioned in the traditions in Sikhar. *Daur̥a ho, R., daur̥a ho, P., daur̥a ho naṅgareka lok*, run, O Rauta, run, O Paika, run, O people of the city (to bring Gupi Chand Rae Raja back; from a Karam song).

*r̥əvič*, as second part of a compound verb, conveying the idea of without authority, forcibly. *Ok̄eak̄ j̄ondra c̄e racak̄ r.keta*, he tore off somebody's Indian corn without permission.

*r̥əvič*, v. a. (d.). To make signs to (the same as *gavič*, q. v.).

*r̥əyul mante (-marte, -mente)*, adv. With a jump, with one rapid movement. *R.m. gaḍae don paromketa*, he jumped across the river at one bound; *taruṇ r.m.ye don toṭ goṭena*, the leopard suddenly leapt out with a jump (v. *royol mante*; v. infra).

*r̥əyul r̥əyul*, adv. Jumping, bounding along, bobbing up and down, swaying backwards and forwards; v. m. To sway. *Taruṇ r.r.e don idiketa*, the leopard ran along, bounding; *mat̄ hoete r.r. hiluṇk̄ kana*, the bamboo is swaying in the wind; *mat̄ r.r.ok̄ kana hoete*, the bamboo sways in the wind (v. *royol royol*; v. *riol royol*).

*-re*, postp. intj. (intensifying). Oh, oh dear (often not translatable). *Ē babare*, O father; *durre*, strange; *haere*, alas. (B. *re*.)

*-re*, postp. Inside, within, within the sphere of, in, on, at, during, while, in case, with, of; (as a conj.) when, while. It might be noted that while it is always written *re*, the pronunciation generally is *r̄e*, except when the law of harmonic sequence demands *re*. *Orak̄re*, in, inside the

house; *birre*, in the forest; *qtre*, on the ground, or, in the earth; *coṭre*, high up; *daṅkre*, in the water; *hqere*, in the air; *dukre dandire*, in grief and anxiety; *nuire bañ jāwāeoka*, I will not be married to this one (note, *nuī tuluc* is not Santali in this case); *ināk ektiṅrīre*, in my power; *mohajon tireye paraena*, he fell into the hands of the money-lender; *tinre*, when (at what hour); *tisre hō bañ*, never; *pe sermareye hijuka* (or *heṇena*) he will come in three years (after three years; or, he came); *candore miṭ dhao*, once monthly; *enḍere ma bogege*, in that case it is well; *calakre hō bañre hō*, whether he will go or not; *bicṛreye ṇamketa*, he got it in the judgment; *iñ bujre*, to my mind, so far as I understand; *ruhedere hō bae maṇeaka*, when you scold him he does not heed it; *uniye heḍenre*, when he comes; *onḍeye lahēkanre*, while he was there; *amem hijukre ma bogege*, in case you come it will be well. *-re* is frequently added to other postpositions; e. g., *modre*, *talare*, *tulucre*, *secre*, *ṭhenre*, etc. (q. v.). (Mundari, Ho *re*; cf. Uṛia locative *re*.)

*-reak*, postp. Of, about, regarding, concerning, against, consisting of, belonging to (or our genitive). *Bir reak dare*, a tree of the forest (not a forest-tree, which is *bir-dare*); *hapramko reak katha*, the word of the ancestors, the traditions; *kombro r. mokordoma*, a lawsuit in connexion with a theft; *uni r.ko galmaraoḱeta*, they talked about him (or, they had a talk about his case); *nahel r.pal kamare benaoa mērhēt r.*, the blacksmith makes ploughshares of iron; *oka ato r. kana uoa khēt*, to which village does this rice-field belong; *ḍandome r.ko goṭaketa*, they decided about fining him (i. e., how much, not about fining); *calak r.ko goṭaketa*, they decided about when they should go; *hakim r. hukum kana*, it is the order of the magistrate (*-reak* is *re* with the determinative suffix added; we very frequently translate, as if it were a genitive suffix; it is really a kind of adjective formation and refers to what is inanimate).

*reakak*, postp. adj. What belongs to, is of, about, concerning (inanimate).

*Uni r.koko laiketa*, they told his story; *oraḱ r.ko*, the things belonging to the house; *meṛom r.ko do judare dḥoḡepe*, place the flesh, etc., of the goat separate; *phalna r. do aguime*, bring what belongs to him; *cel r. kana noa ṭheṅga*, what is this stick made of (*reak* + *aḱ*).

*-reañ*, postp., the same as *reak*, q. v. (inanimate). There is no difference between *reak* and *reañ*; some individuals have accustomed themselves to the one or the other (*re* + *añ*).

*reañak*, the same as *reakak*, q. v.

*rear*, adj., v. a. m. Cool, cold; to cool, make, become cool. *R.e hoeyeta*, a cold wind is blowing; *r. din kana*, it is a cool day (or, the cool season, not the cold season); *r. dakako emutlea*, they gave us some cold rice; *r. daḱ hō bako emoka*, they don't give you even cold water (so miserly they are); *ape do r.gepe qikaeta*, *iṅgr jalañ bujhaeta*, you feel it cool (pleasant); I feel the distress (have to manage all difficulties of affairs); *r. botorte oraḱteye boloyena*, he went inside being afraid of

the cold; *daḷi r.ketae tehen*, rain has made it cool to-day; *joṇḍra dakako lo r.keta*, mabo *jomā*, they have taken the Indian corn porridge out, so that it is cool, now let us eat; *daka r.oḷi kana*, *ma hijukpe*, the rice (food) is getting cold, do come (to eat); *disom r.ena daḷket khane*, the land became cool after it had rained; *netar perako r.ena*, at present the friends have cooled (they are not eager to get a matter arranged); *r.enaē*, he has become cold (is dead); *um r.enaē*, he has made himself cool by a bath. (Muṇḍari *rear*, bathe; Ho *rea*, cool; cf. *rarec*.)

*rebof*, v. a. m. Lay hands on or cover with the hand (a girl's breast), press with the hand to feel whether the shares of meat are equal. *Joro rebodme* (or *r. barawakme*), *soman akana se bañ*, press the meat shares down with your hand to feel whether they are equal or not; *toa r. gof akantaē*, her breast has just become full. (Word considered indelicate.)

*redo*, n. A weed in thatching-grass (the same as *rundai*, q. v.).

*rega*, adj. m., v. m. Puny, dwarfish, undersized, stunted; become do. (people, bullocks, horses, elephants, cocks). *R. hōr kanaē*, *baē lakhaoḷi kana*, he is a dwarfish man, he is not recognized (e. g., as the elder one); *r. sadom*, a puny pony; *nui daṅgra dōe r.yena*, *ina khon dō bae haraka*, this bullock has become very small, he will not grow more than what he now is; *r. sandi*, a puny cock.

*regathia*, adj., the same as *rega*, q. v. (here generally pronounced *regothia*).

*regra*, n. A notched stick used to play the *sogoe*, q. v. *R. leko sogoyela*, they are playing the *sogoe* with the notched stick (the *sogoe* is a bit of bamboo split up so as to become like a broom; the *regra* is inserted and pulled backwards and forwards making a noise; there is no music in it; it is used at the hook-swinging festival) (v. infra).

*regra*, adj. Notched, toothed. *R. siki*, a four-anna-bit of nickel, the edge of which is undulating (indented); *r. ana*, a one-anna-bit with an undulating edge; *r. sakam*, a dentate leaf; *iskrup dō r. iate petēr boloka*, a screw goes in round and round on acc. of the screw-thread.

*regra sakom*, n. A notched wristlet, worn by women, made of brass or other metal. Not very common (v. supra and *sakom*; Muṇḍari *regra sakom*).

*regha*, v. m., the same as *reghao*, q. v.

*reghao*, v. a. m. To sing (at the top of one's voice), bawl. *Nui Deko dō cahap̄kateye r.ēl kana*, this Deko is singing at the top of his voice-keeping his mouth wide open; *nui gidra dō enan khone r.ēl kana*, this child has been bawling for a long while; *sahan sakam q̄guko sen akana*, *r.ḷi kanako*, they (the women) have gone to fetch firewood and leaves, they are singing loudly; *jom itilenae*, *netar dōe r.ḷi kana*, he has eaten himself fat, now he is singing.

*regha righi*, adv., v. a. m. Singing, bawling; to sing, bawl. *R.r. birtēko caluoena*, they went singing to the forest (women); *sendra taṇḍire korako r.r.yel kana*, the young men and women are singing (disgracefully) at

the hunting field; *daḥ lo ghaṭreko r.r.ḥ kana*, they (the girls) are singing at the place from where they fetch water (v. supra).

*rehār*, adj., v. m. Replete, pleasant, comfortable, cool, without anxiety; to become do. *R.iñ qikquela, bañ joma nitok̄ dō*, I am feeling replete, I will not take any food now; *q̄t r. qikquḥ kana, babon gitiḥa nonḍe*, the ground feels cool (and moist), we shall not lie down here; *bhitrire r.ge qikquḥ kana*, inside it feels pleasant; *r.geye qikquela, cel bhabna hō bamuk̄taea*, he feels comfortable, he has no anxiety at all; *bese sāwāe akatte disom r.ge qikquḥ kana*, as there have been full crops no anxiety is felt in the land; *jom r.enae*, he has eaten his fill; *nū r.enae*, he has drunk (water) and feels comfortable.

*rehḍa*, adj. Saline, clayish, brackish (soil). *R.hasa dō bañ bogea, hoṛo bañ hoeḥka*, saline soil is not good, paddy will not grow in it; *r.hasa dō guiko joma*, cattle eat saline soil (v. H. *reh* and *rehar*; cf. *rahami*).

*rehḍa jōk*, n. A kind of leech (colour like that of *rehḍa hasa*) (v. *jōk*).

*rehlam pehlam*, the same as *rehlam sehlam*, q. v.

*rehlam sehlam*, adj., adv. Friendly, pleasant, affable, amiable, well-bred. *R.s. q̄ḍi kharsalae roṛ gōḍa*, she speaks friendly and very cheerfully; *marañ kōṛa bahu doe r.s.gea, bae q̄nq̄rika, ṇapam torae johar gōḍa*, the wife of our eldest boy is very affable (well-bred), she does not behave like a stranger, as soon as she meets anyone she will at once greet; *q̄ḍi r.s. peṛa kanako, bako tom tom baraea*, they are pleasant friends, they do not keep silent (unwilling to speak).

*rehlañ pehlañ*, the same as *rehlam sehlam*, q. v. (cf. *pehlañ pehlañ*).

*-re hō*, postp. Although, though, even. *Calakre hō laiaime*, even though you go, let me know; *gidr̄are hō noa dō bañ ganōka*, even in children this will not do; *manakedere hō bae bataolaka*, although he was warned he did not obey; *hasoyere hō bae raga*, even when it pains him he will not cry (*re + hō*).

*-re hō . . . re hō*, disjunctive postp. Whether . . . or. *Noa katha s̄ari kanre hō se nase kanre hō, nitok̄ dō s̄arile metak̄ kana*, whether this matter is true or false, now we call it true; *amem khusiḥre hō bañre hō calak̄tege hoeḥkama*, whether you like it or not, you will have to go (v. supra).

*reja*, n. A working-woman. *Kuli r.*, a hired female worker. (P. B. *reja*; word of recent introduction, now very common.)

*rejest̄ari*, n., adj., v. a. m. Register; registrar; to register. *R.re carhao akana*, it is entered in the register; *r. b̄abu*, a registrar clerk; *doleliñ r. akata*, I have registered the document; *r. ciṭhi*, a registered letter; *r.kate ciṭhiñ kolketa*, I sent the letter having registered it. (Eng. register.)

*rejist̄ari*, the same as *rejest̄ari*, q. v.

*rejki*, v. *ricki*. (Muṇḍari *rejki*.)

*rejos̄ori*, the same as *rejest̄ari*, q. v.

*rekab*, n. A stirrup. (A. H. *rikāb*.)

*rekana*, postp. On account of, because of. *Jom r.e moŋa akana*, he has become fat, because he has had enough food; *calak r.e tiok goŋketa*, on acc. of his (way of) going he reached there quickly.

*rekaŋ*, the same as *rekab*, q. v. *R.re lebeŋkate sadomre deŋokme*, mount the horse putting your foot in the stirrup.

*rekha gaŋit*, n. Geometry. (H. *rekha-gaŋit*; only in books.)

*rel*, n., v. a. A rail, railway, railroad; make do. *R.teko calak kana*, they are travelling by rail; *r.reko kaŋi kana*, they are working on the railroad; *Bhagalpur khon Bāusi dhaŋbičko r. akata*, they have built a railway from Bhagalpur to Bowsi; *r.guŋi*, a railway train (or carriage); *r. soŋok*, the railroad, railway, *r. iŋjin*, a locomotive. (Engl. rail.)

*rel*, v. a. To clean in a winnowing-fan, to winnow. The stuff to be cleaned is in the winnowing-fan; this is tossed up a little, whereby the stuff is thrown up; when falling down into the winnowing-fan again the heavy grain gradually comes down to the rear end of the fan, while the chaff reaches the front of it and is gradually thrown out. The operation is always done after husking. *Caole r. saphaeme*, clean the rice by tossing it up in the winnowing-fan; *caole r. koŋorle eneŋ saphaka*, only when the rice is tossed in the fan, it becomes clean (when *koŋor* is added, the operation refers to removing unhusked grain (*hoŋo*), stones or earth from the rice; in this case the winnowing-fan has to be kept, so that the front of it slopes a little down and also a little to one side; v. *koŋor*) (cf. H. *relnā*, shove, jostle).

*rela*, v. a. m. To twist, twine. *Parkom baber khub r.epe*, twist the bedstead string well; *noa sutam do bes r. akana*, this thread has been well twisted.

*rela*, v. a. m. Make, become even, smooth (road, by many people passing); be crowded; n. A crowd. *Noa hor doko r. akata hijuk senokte*, they have made this road smooth by going and coming constantly; *kulhi do r. akana*, the village-street has become clean; *r. hoŋko calak kana*, crowds of people are going. (H. *relā* and *rel*.)

*rela*, adv., v. a. Loudly; sing loudly (and beautifully). *R.te serenpe, adq jul aŋjomoka*, sing loudly, then it is heard beautifully; *r. nōgpe seren*, sing a little more loudly; *phalna do seren aŋiye r. dareak kana*, so and so is able to sing very loudly (and beautifully) (v. *supra*).

*rel koŋor*, v. a.; v. sub *rel*; fig. *kathako r.k.keta*, they have finished (decided, sifted) the case (found out all, it is only left to settle fines, etc.).

*rcm*, v. a. (d.). Lift up, take up. *Sahane r.adea*, she lifted the firewood up for her; *ŋukuŋe r.keta*, she took the earthenware pot under her arm. The word is not generally used when any of the other sex are present, because it is used about lifting up the feet of a woman (*r.kedeae*, *r.kettuae*). Women are said to use it among themselves as shown above (v. *rim*. Muŋdari, Kurku *rim*).

*-re ma*, postp. In case, then, if so be. *Namre mam bogeyen*, in case you get it, it is good for you; *sebelre mam jomkelge*, *banikhan bagiakme*, if it is savoury, you will eat it, if not, leave it (*re + mu*).

*-ren*, postp. Of, belonging to (frequently translated by our genitive; refers to animates). *Oka r. kanam*, from where are you; *ato r. manjhi*, the headman of the village; *am r. hopon*, your son; *orak r. ko kanako noko dangra*, these bullocks belong to our house; *unkin r. gidra*, a child those two; *ale r. sim*, a hen belonging to us; *kaŋ r. sadomko benao akalkoa*, they have made wooden horses; *ac r. kedee*, he made him (her) his own (took up in his family); *ac renid*, his own (i. e., wife; v. *rinič*) (*re + n*; v. *reak*).

*-renak*, the same as *reak*, q. v. *Ato r. kana, babo bahrea*, it is what concerns our village, we shall not take it out (make it public); *orak r. tegele khulquena*, we have had sufficient with what we had in our house (our crops have been sufficient, so that they have not needed to borrow); *aleak katha do ban kana, hakin r. kana*, it is not an order of ours, it is the magistrate's (*re + n + ak*).

*-renan*, the same as *-renak*, q. v.

*reuca*, n., v. a. A mechanism for breaking-in oxen; to break-in oxen by making them turn do. The *reuca* consists of a post fixed in the ground; the top is cut so as to let the end of a pole, some 3 to 4 m. long, be placed there; at the one end of this pole there is a hole large enough to fit the top of the post; at the outer end of the pole something like a *paŋ samble* (q. v.) is fixed. When a bullock is to be made accustomed to carrying the yoke, he is put under this pole outside the *paŋ samble*, the pole being kept in position on the bullock's neck by some strong rope. When the bullock moves, he has to turn the thing round the central post. At first they will drive him; thereupon he is left alone. He has to work this mechanism for three hours every day, until properly broken-in. This method is used only with bullocks that will not otherwise accustom themselves to carrying the yoke. *Nui dangra do bae etok kana, r. re joravepe*, this bullock will not be broken-in, yoke him to the *reuca*; *r. akadeale*, we have broken the bullock in by using the *reuca*.

*rengol*, n. Microbes that attack the teeth and cause toothache. The Santals mention two kinds, the ordinary *daka rengol* and *paŋ rengol*, the latter being those causing the toothache, while the others only "eat" the teeth. The ojhas pretend to get the "worms" out and to show them to people. *R. jomte dafa kholao akantiina*, by the microbes eating them, my teeth have been hollowed out; *r. ko jomeh kana, adi at hasoyedin kana*, the microbes are eating my teeth (I have toothache), it is giving me great pain; *ojha r. e ok odokkelkna*, the ojha smoked out the teeth-microbes.

*rengha*, adj. m. Slender, slim, thin; v. m. Become do. *Nui r. do tis hi bae moŋaka, cukage menaca*, this slim man will never become stout, he

will always remain the same; *ruqleye r. akana* (or *ruq r. akanae*), he has become thin through illness. Rengha is a not uncommon name for Santal men.

*reñka*, n., the same as *macreñka*, q. v.

*reñka*, adj. One addicted to liquor whose hand shakes when raising the first cup of liquor to his lips. (C.)

*reñkao*, v. m. To be impatient, anxious (to get food). (C.)

*reñta*, adj. m. Lean and tall, lanky, slim; v. m. Become do., emaciated (men, bullocks, buffaloes). *R.geye ñeloki kana*, he is looking slim; *r. kaqa*, a tall and slender buffalo; *ruqleye r. akana*, he has become lean from fever (cf. *reñgha*, which is used of men only).

*repha ríphi*, v. m. Settle down. *Kimintetko dokó r.r.yena*, the daughters-in-law have settled down (stay with their parents-in-law) (v. *ropha*; word rare).

*resa risi*, adj., v. m. At variance; be do. *R.r.geakin, bakin sulukok kana*, they are at variance with each other, they will not be at peace; *haram budhikin r.r. akana*, husband and wife have become unfriendly to each other (cf. *rusa rusi*; v. *reña ríti*; word rare).

*reta*, v. a. To saw or cut (by drawing the cutting implement backwards and forwards), play on a fiddle. *Kicriçe r. topakkela, orte bañ cirak kante*, he cut the cloth (by drawing a knife backwards and forwards), because it could not be torn by pulling; *sukriko r.kedea*, they cut the throat of the pig (when sacrificing); *sim hofokreko r.koa*, they cut the throat of fowls; *baname r.yet kana*, he is playing\*the (one-stringed) fiddle (cf. H. *retna*, to file; v. *retl*).

*reta*, n., v. a. Introduction, humming a tune in music; to hum or trill a tune, sing the scale. *R.tet añjom ocouleme*, let us hear you humming the tune, *sereñ dō r.wakpe, eken sereñ dō bañ jutoka*, hum the tune, it will not do to sing only (it is customary on certain ceremonial or festival occasions to sing the tune, instead of the proper words singing *taha reta nana turna ho*, or something of the same kind, entirely meaningless, generally before each verse of the song); *hoḱrogk sereñ r. ḱhobtabonpe*, commence to hum the tune for us of the engagement song (v. supra).

*reña*, v. a. m. Press together (preparatory to tying); scrape off (ears of the Palmyra-palm). *Bata r.epe urij lagil*, press the cross-laths well together to make them firm (it is done as follows: there are two cross-laths running parallel, one above, and the other, under, the rafters; these are tied together in the middle of the space between two rafters; to make the thing firm, they take a strong cord, double it and take it round the cross-laths; thereupon they put a stick through each end of the doubled cord and with these as levers, they press the laths together; when sufficiently tight they tie them and take the double cord off, to do the same at another place); *tari lagil taleko r.keta*, they scraped the male flower-spike of the Palmyra-palm to get toddy. (Two

pins are taken and kept on each side of the spike; in this position the pins are stroked down the spike to remove the male flowers; the end of the spike is then cut to let the juice (*lapri*) run out; *reſa* is also used about the treatment of the fruit-palm to make the juice flow; here they first prick the underside of the unripe fruit with a sickle or a sharp stone and then just slice off the rind to make the juice flow; this slicing is called *reſa*.)

*reſa riſi*, v. *reſha riſhi*.

*reſha*, the same as *reſhe*, q. v. (rare).

*reſha riſhi*, n., v. m. Feud, strife, contention, quarrel; have do., be hostile, at feud, quarrel, dispute. *R.r. calak kantakoa*, their strife is going on; *hōr sōnge r.r. taken dō bañ bogea*, it is not good to live in feud with people; *boehako r.r. akana*, the brothers have become hostile to each other; *unkin bar hōr dō tis khon cōñ adwati menaktakina, ona iale algalekin r.r. godōka*, those two have for who knows how long been at enmity, therefore they easily and quickly commence to quarrel.

*reſhea*, adj. Small, undersized, stunted; v. m. Become do. *R.geae bae harak kana*, he is undersized, he does not grow; *buru mat dō r.gea*, hill-bamboo is of small size (this bamboo is also called *r.mat*); *kakor hasa reak dare dō r.ġgea*, trees in gravelly soil become stunted in growth; *nui dāngra dōe r.yena*, this bullock has become undersized (cf. *reſhma*).

*reſhea kulai*, n. A small kind of hare (small ears).

*reſhma*, adj. m., v. m. Small, not tall, stunted; become do. *R.geae nui kōra dō*, this boy is short in stature; *r.sadom*, a small pony (not tall); *r.dare*, a not tall tree (stunted in growth); *nui kađa dōe r.yena, bae harak kana inq khoč*, this buffalo has become stunted in growth, he does not grow to more than his present size (v. *reſhea*; cf. Muṇḍari *reſha karḥom*, a small crab).

*reſhmi*, adj. f., the same as *reſhma*, q. v., but applied to females (women, cattle).

*rewaj*, n. Inclination, desire; v. m. Have do. *Jom reak r. banuklaca*, he has no inclination for eating; *ruq iale jom laḡit bae r.ok kana*, he has no desire to eat on acc. of his being ill (v. *infra*).

*rewaj*, n. Season, usage, custom, fashion. (C.; Muṇḍari *rewaj*; apparently not used in this sense here; A. H. *riwāj*.)

*-re*, v. *-re*.

*re*, n. A certain small bird, possibly the same as *ere*, q. v. (Word not generally known.)

*reben*, adj., v. m. Willing; to consent, agree, be willing; v. a. d. Consent to (especially about marriage relation). *Metae khan dōe r.gea*, if you speak to him he is willing (or will be); *calak dō ghōñ r.lena*, I am certainly unwilling to go; *kami bae r.kana*, he is unwilling to work; *unire bae r.lena*, she would not consent to be married to him; *parhaok bae r.lena*, he was not willing to go to school; *mohajonko r. ocokedeo*.



*lakā emok lagit*, they made the money-lender agree to give (lend) the money; *kami lagite r.atkoa*, he consented to work for them; (*r.adeae* would have only one meaning, agree to have intercourse).

*rebe rebe*, adv. Heavily, slowly, languidly; v. m. Become tired, exhausted.

*R.r.ye dāyela*, he is running slowly (unable to run quickly); *r.r. loro hiṇḍai dipil idiyet kana*, she is languidly carrying some paddy sheaves along on her head (v. *ribi ribi*).

*reber reber*, adv. In a high pitch (the sound of the *dēdger*, q. v., also of the kettle-drum when it has been exposed to the sun). *R.r. dēdgerko ruyela*, they are drumming the small kettle-drum, making a high-pitched sound (onomat.).

*rebeḷ*, v. a. m. Put in or into, insert, stick into; thrust in. *Satere datrone r.kela*, he stuck the sickle into the eaves; *naḱiḱ bohokreye r. akata*, he has stuck the comb in his hair; *cuti luturreye r. akata*, he has stuck the cheroot behind his ear; *noa katha r. dōhoeme*, keep this matter in mind (also *luturre r. dōhoeme*); *bahae r.adea*, he put a flower in her hair (i. e., performed the marriage ceremony with a divorced or widowed woman); *mit tusa bahae r.ana*, she put one flower-bud in her hair (i. e., she had illicit intercourse on one occasion); *jivi r. akantaea*, *okoc coe taṅgiyetko*, his soul is stuck, he is waiting for someone (said about a person lingering before dying); *koṇare mon r. akantaea*, her heart is fixed on the young man; *thamakur dōrare r.kaḱme*, stick the tobacco in your loin-string; *bhagwa hes okoḱte rebedme*, fasten your loin-strip well; *jel dāṭare r.adea*, some meat stuck in his teeth. (Muṇḍari, Ho *rebed*; Kurku *rewat*.)

*Taḱē rebeḷ*, v. m. Cleave to, stick to, put up with, serve out one's time, endure, hold out. *T.r.kokme, nenkangeako jāwāe do*, stay and hold out there, husbands are such; *uni thene t.r.ena*, she stuck to him; *ini kisār thene t.r. akana*, he has been staying with the same master (in spite of all).

*Rebeḷ danañ*, v. a. m. Cover up (part of body visible). *R.d.kokme onṭe dō, ḥelok kantama*, cover yourself up there, your body is seen; *kanasore poesa r.d.me*, put the money away in your plaited cloth; (v. *danañ*).

*Rebeḷ tubēḷ*, adv. Piled up, heaped up, amassed. *R.t. menaḱtaca oraḱ pereḱ, en hōe niniquḱ kana*, he has stored away his whole house full, still he is pretending to have nothing; *puthiye dōho akata r.t.*, he has put away books, heaps of them (v. *tubēḷ*).

*reb rebe*, adj., adv. Full, thick, distended, big-bellied; v. m. Become do. *R.r.ye jom bi akana*, he has eaten, so that his stomach is distended; *r.r.ḥ aḱaṇeta*, I am feeling distended; *gidra dō pilāṭeye r.r. akana*, the child has got a distended stomach because of spleen; *jom r.r. akanae*, she has eaten herself full (also used about becoming visibly pregnant) (cf. *rob rob*; v. *reḱ reḱ*).

*reced*, v. *recel*. (C., here very rare and considered a mispronunciation of *recel*.)

*recel*, v. a. m. Make a cracking, clacking, tapping sound. *Boghokko tin r.kedea*, they stoned him and hit his head with a cracking sound; *parkomre durup tora r. golenā*, as soon as he sat down on the bedstead it gave a cracking sound; *seta jāne r.et kana*, the dog is crunching a (not hard) bone. What is hit, etc., is not hard, but somewhat soft (v. *rec rec*).

*recel mante* (-*marte*, -*mente*), adv. With one cracking sound. *R.m. paje togocketa*, he broke the onion with his teeth, making a crunching sound; *r.m. sim hopone lebet gockedea*, he stepped on the chicken and killed it, making a crunching sound (v. *infra*).

*recel recel*, adv. With cracking, creaking sound. *Marār r.r. saḍe kana*, the shoulder-yoke makes a creaking sound (when something heavy is carried along); *bebaric hutiko jometa, r.r.ko saḍe ocoyeta*, the larvæ are eating (the wood) awfully, they make a scraping sound; *icak hako utu r.r.e jometa*, he is eating prawn-curry, making crunching sounds (onomat.; cf. *rec rec*; cf. *relet* and *reset*).

*rec mante* (-*marte*, -*mente*), adv. With a creaking, cracking, crackling sound. *Parkom r.m. raputena durup toragr*, the bedstead broke with a cracking sound as soon as he sat down on it; *ḍar r.m. raput iurhylenea*, the branch broke with a crack and fell down (v. *rec rec*).

*reḥcō*, v. m. To squeak, creak; adv. Squeaking, creaking. *Carkhi r.k kana*, the cotton-ginning machine is creaking; *sagar r. saḍek kana, bako sunum akawata*, the cart is squeaking, they have not oiled it (about carts with a wooden axle) (onomat.).

*reḥcō*, n. A certain insect (saying *rē cō*, when caught).

*rec rec*, adv. With a crackling, scraping, scratching, creaking sound. *P'anaḥi saḍe kana r.r.*, the shoes make a creaking sound; *lumam do sakamko jometa r.r.*, the silk-worms are eating the leaves, making a crackling sound; *huti katko jomel kana r.r.*, the larvæ eat the wood, making a scraping sound (onomat.).

*reḥ*, v. a. m. Take away by force or fraud, deprive of, rob; snatch away. *Jumiko r.kedea*, they took his rice-land forcibly from him; *bahuko r.kedea*, they robbed him of his wife; *kicricko r.kedea*, they tore his cloth away from him; *gidraqi r.ruqkreda*, he took the child forcibly back; *takae r.ana*, he took money by force; *ḍaṅgrae r.ena, caro bae emlette*, the bullock was forcibly taken away from him, because he had not paid the hire; *kamiye r.ena*, he was deprived of his work; *kathae r.kedea*, he interrupted him (and started talking). When second word of a compound, it denotes "to help oneself to." *Kami r.ketae*, he helped himself to work; *jom r.anae*, he helped himself to food. (Munḍari, Ho re'.)

*reḍeṇ*, v. a., adv. Make a drumming sound; rat-tat. (When drumming a *ḍhul* or *rahar*, qq. v., with sticks.) *Rahaye r.et kana*, he is drumming the *rahar*; *r.e ruketa*, he drummed rat-tat (v. *reḍheṇ*; onomat.).

*reḍen mante* (-marte, -mente), adv. With a rapping sound (once) (v. *supra*).  
*reḍen ḍhen*, the same as *reḍen reḍen*, q. v.

*reḍen reḍen*, adv., v. a. Rat-tat rat-tat; make a drumming sound (v. *reḍen*).

*Paḷa ṣaṇḍire r.r.ko ruyel kana*, they are drumming rat-tat rat-tat while the hook-swinging is going on; *hor horteko r.r.el kana*, they are making a drumming noise as they pass along the road (onomat.; v. *reḍen*).

*reḍgeḍ*, adj.; v. m. Gravelly, stony; become so. *R. hasare taken matkom dare reak haklañ do muskilgea*, to pick up the flowers of a mahua tree that stands in gravelly soil is difficult; *noa hor do r.ena*, this road has become full of gravel; *r.r.te calak do jaṅga haksoa*, to go where the ground is stony gives pain in one's feet; *r. dare*, a tree standing in stony soil (particularly used about *matkom dare*).

*reḍhen*, the same as *reḍen*, q. v.

*reḍhen mante* (-marte, -mente), the same as *reḍen mante*, q. v.

*reḍhen reḍhen*, the same as *reḍen reḍen*, q. v.

*rege coge*, the same as *rege coge*, q. v.

*rege coge*, adj., v. m. Full of gritty particles (seeds in fruit, stones in rice, bones in fish, etc.); become so. *R.c.ko utu akatkoa hako katkom*, they have made curry of fish full of bones and of crabs; *noa hor do r.c.yena*, this road has become full of small stones; *ḍaṭa r.c. ḡmonentara*, all his teeth have come (teething); *ḍaṭare jel r.c. sogē akawadiña*, some meat has stuck among my teeth; *dhuri laṭkao akawadiña, r.c.ñ qikueṭa*, dust is sticking to me, I feel gritty; *kañṭhar r.c. kosaṇana*, the Jack-fruit is full of stones; *r.c. ḡmōḍ menakkoa noa parkomre*, this bedstead crawls with bugs. (C., also "sound of crushing," not so here.)

*regeñ regeñ*, adv., v. a. Yelping, snarling, snappingly; to snarl, nag, scold (women); yelp. *Nui macjiu do nif r.r.e tahena, jāhā tinaḱem kani*, this woman is constantly snarling, however much you work; *seta r.r.ko bhoga*, the dogs yelp; *noa onañ korledeā, r.r.kidiñar* (or *-adiñae*), I asked for this or that, she snarled at me (onomat.).

*regeñ tegeñ*, adj., v. a. m. Quarrelling, squabbling; to scold; to have disagreement, strife, quarrel, wrangle, squabble, bicker (particularly at home). *Opakre r.t.ko kupharinaḱ kana*, they are quarrelling and squabbling (noisily) in the house; *tayon era do baṭki hoponko r.t.koa*, a second wife will scold the children of the first wife; *hor horteko r.t.ok kana*, they are squabbling as they walk along; *r. teḱgeñ hor then guti do bako tahena*, servants will not stay with people who always jaw (cf. *regeñ regeñ*; onomat.; cf. *tergeñ tergeñ*).

*regeṭ*, v. a. To importune, worry. *Rediñ kanae caole*, she is importuning me to let her have some rice; *r. idikidiñae*, he worried me to go along with him (and he took me along); *hoṇo itai r. idikeṭa*, he importuned me to get some paddy seed (and got it).

*regeṭ regeṭ*, adv., v. a. m. Importunately, persistently; to importune, worry, pester. *R.r.e kokor kana*, he is persistently begging; *r.r. akadiñae*,

*banukitihiñ iqiadere hō*, she has been pestering me begging, although I told her I have nothing; *enah khone r.regedok kana*, he has been importuning for a long while.

*regmen*, n., adj. A vixen, a shrew, termagant; quarrelsome, passionate, fiery, fierce. *Nui r. cudi do, mi talaoe regen regenok kana*, this shrew, she is constantly scolding; *r. seta kanae, tale tale bhoga*, it is a fiery dog, he is always barking; *nui r. mara gidra do bae thiroka*, this turbulent wretch of a child will not be quiet; *tayom herelko r.gea*, a second husband is (may be) scolding (dissatisfied) (v. *regen regen*).

*rego peto*, adv., v. m. At variance, noisily; To make a noise, chatter, bicker, dispute, quarrel (slightly). *R.p. bam ropckhan kami ban calak kana*, if you don't speak somewhat noisily, the work will not get on; *haram budhi r.p.kin ropor kana*, husband and wife are talking harshly to each other; *khubko r.p.k kana, iñ bul akanako*, they are noisily wrangling, they are drunk; *gidrako r.p.k kana*, the children are chattering noisily (disagreeing about something) (cf. *regen regen*).

*regotia* (or *regothiñ*), adj., v. m. Dwarfish, stunted, small, undersized; become do. *R. jat kanae, onate bae harak kana*, he is of a dwarfish kind, therefore he is not growing (more); *r. dangra*, a bullock of a size below the ordinary; *gidrare harak lekae hellena, adq cekae r.yen coh*, when he was a child he looked like going to grow well, then somehow or other he became stunted in growth (cf. *rega*).

*reg rege*, adj., adv., v. m. With all one's teeth; fully developed (mahua flowers); become do. *Haramenre hō r.r. dafa menakigetue*, although he has become an old man, he has all his teeth; *r.r. dafae goe idiketa*, he died and took all his teeth with him (he had them all when he died); *matkom r.r. sergeñ akana hurok lagif*, the mahua flowers are fully developed (looking like white teeth) and going to fall; *dafa r.r. akantaca*, he has got all his teeth (seen); *reñgedte dafa r.r. kantaca*, all his teeth are seen on acc. of lack of food; *matkom r.r. akana*, the mahua flowers have become fully developed (look swollen and white); *ari do khub laser akana, dafa r.r. iglok kana*, the saw has become very sharp, the teeth all look fine.

*rēhē*, adj., v. m. Feeble, weak; become do. (through fever). *Nui r. gidra ipte ban kami dapeak kana*, I am unable to work having this feeble child; *budhi do ruqteye r. akana*, the old woman has become emaciated and weak through fever.

*rēhē rēhē*, adv., v. m. Ailing, feeble; be unwell, sickly, ailing. *R.r.ye ruak kana*, he is ailing and weak suffering from fever; *gofa bochorle r.r.k kana*, we have been ailing the whole year.

*rehet*, n., v. a. m. Root, foundation, origin; make the foundation (of a house); take root, be rooted. *R.ko jolo la maraope*, dig out and destroy all the roots; *r. celanena, onate dare do nasenak hote bindqena*, the roots became superficial, therefore the tree fell down, with a little wind;

*r. ran*, root-medicine; *oraḷḷ reaḷḷ r.ko la akata*, they have dug the foundation of the house; *katha reaḷḷ r. bale nam dapeaḷḷ kana*, we are unable to find the root of the matter; *oraḷḷko r.keta*, they have made the foundation of the house; *dare r.ena*, the tree has taken root; *noa ruq dō okare con r.ena*, this illness has taken root somewhere; *durup r.enne*, he is sitting rooted there (will not move); *ona atoreko r. akana*, they are rooted in that village (are old settlers). (Muṇḍari, Ho red').

*reḥeḷ sindel*, n. Roots of all kinds. *Bir reaḷḷ r.s.le cabaketa*, we have finished all the roots of the forest (cleared the jungle); *ma r.s. aḡuḷpe, jom ocayeabon ruḷkiḍ*, bring some roots, we shall let the patient take them (v. supra).

*reḥeḷ sindheḷ*, the same as *reḥeḷ sindel*, q. v.

*reḥlam pehlam*, v. *rehlam pehlam*

*reḥlam sehlam*, v. *rehlam sehlam*.

*rēhō cēhō*, the same as *rēhō rēhō*, q. v.

*rēhō rēhō*, v. a. Fondle, carry about, caress. *Gidra siṅ saṭuḷpe r.r.yede kana, kṃmi bae diṣṣia*, she is the whole day carrying her child about (fondling), she does not think of the work.

*rej*, v. *reḷ*.

*rejki*, n. A small silver coin (a four-anna or two-anna bit). (P. H. *rezagi*, Desi *ricki*, which is the common form used here; B. *rejoki*.)

*reḷ*, n. A unit of agricultural land, a lot, generally as much as can be cultivated by one plough. *Reḷ* was the original division of land in a village; now that all land has been measured, *biḡḥa* (q. v.) is used; but one may even now hear Santals speak of *reḷ* as the amount of land cultivated by one pair of bullocks. *Mil r. jumi menaḷgetaea*, he has one lot of rice-land; *bur r.iṅ sioḷ kana*, I am ploughing two lots; *kḥajṇako bandhaokel jōkheḷ r. doko cḥōḷketa*, at the time when they first fixed the rent they commenced the *reḷ* units (cf. H. *rekḥā*, line).

*rēḷ*, n. Glutton, cormorant, a never-satisfied wretch. *Hakoren r.*, a glutton for fish; *ḥaṇḍiren r. kanae*, he is a glutton for beer (must always have and will never be satisfied); *qimqiren r. kanae*, he is a hunter of women; *toa laheren r.*, a glutton for milk and curds (v. *rakas*).

*reḷ bāndhi*, adj., v. a. Fixed by units (*reḷ*); to fix lots of land. *Noa dō r.b. jumi kantiṇa*, this is rice-land belonging to me and fixed as to size; *Paharia raj dō ato reaḷḷ jumi bargeko r.b.yel taḥḷkana*, the Paharia zemindars settled the agricultural lands of a village in certain units. It is not done any more; formerly (up to Mr. Wood's settlement in the seventies) land was settled in *reḷ* units by the headman and villagers and the representative of the zemindar (v. supra and *bandhao*).

*reḷ bundi*, the same as *reḷ bāndhi*, q. v.

*reḷe reḷe*, adv., v. a. m. With a seething sound; to boil, seethe (grain, clothes). *Daka r.r. heḷe jōḷ kana, tunum qikaupe, isinenkhan ḡrīḷpe*, the rice is boiling, making a seething sound, feel it, if it is ready boiled,

pour off the water; *kicrić r.r.ķ kana*, the clothes are boiling seethingly; *haram durum ghēf caole tumbareko r.r.a*, old men boil the rice they have tied up in their cloth, in a gourd-shell (onomat.).

*reker reker*, adv., v. a. m. With a jangling, rattling sound; to jangle, rattle. *Tinre dhiri bhoraokate r.r.ko rukuyela*, having put stones in a tin, they (children) shake it making a jangling sound; *Deko dō juako r.r.a*, the Dekos jangle the dice (onomat.).

*rēk ja*, the same as *rēk jae*, q. v.

*rēk jae*, adj., v. a. m. Divided into *rēk*; to divide agricultural land into *rēk* units. *Noa dō r.j. jumi barge kantiña*, this is my unit of agricultural land settled on me; *raj sēlēf atoko r.j. akala*, together with the zemindar they have divided the village lands into units; *r.j.te khajnao bandhaokēfa*, they fixed the rent in accordance with the units (v. *rēk*).

*rēkrēć mante* (-*marte*, -*mente*), adv. With a rattling, clattering sound (a little less than *rakrōķ mante*, q. v.). *R.m. dhiriñ togoćkēfa*, I crunched a stone with my teeth, making a rattling sound (v. *infra*).

*rēkrēć rēkrēć*, adv., v. m. Rattling, clacking; to rattle, clatter. *Dhiri r.r.ko giđikak kana*, they are throwing the (small) stones down, making a rattling sound; *dhiri r.rēkrējōķ kana*, the small stones are rattling (falling down) (onomat.; v. *rakrōķ rakrōķ*).

*rēkh*, v. *rēk*.

*rēkh*, v. *rēk*.

*rēkhja*, v. *rēk jae*. (C.)

*rembre*, adj., v. m. Tiny, puny, small, diminutive; be, become do. *Noa oraķren hōr dō jotoķo r.gea*, all the people of this house are of small stature; *r. gai kanae*, it is a cow of small size; *ale then dō eķen r. janum menaka*, with us, we have only small-sized thorn-fruits; *r. ul dare kana*, it is a mango tree with small fruit; *cabaķ jokheć matķom dō r.ķa*, when about to cease (falling) the mahua flowers become small; *nui kuri dōe r.yena*, this girl has become puny (of small size).

*reme regol* (or *reme rogoľ*), the same as *renhe rogoľ*, q. v.

*remel*, n. The omasum or manyplies, third stomach of ruminating animals. *Kuri hopon r. bale jom ocoakoa, gidraķo hoelenkhan gai lekako pagura*, we don't let girls (or women) eat the third stomach, (if so) when a child is born it will ruminate like a cow. (Munđari *remed*; the *remel* has many "leaves," from which one of the Engl. names, viz., manyplies.)

*remel remel*, adv. In layers, piled up, heaped up, amassed, in every corner. *R.r. menaktaea, en hō bae emōķa dhar pańca*, he has heaps, still he will not give anything as a loan; *r.r.ko sogē akana ormoć, alope adera parkom*, bugs are in layers everywhere, don't take the bedstead inside; *r.r. hako menakķoa noa bhugaķre*, there is a large quantity of fish in this hole (v. *supra*).

*reme tele*, v. *reme thele*. (C.)

- rɛmɛ ʃɛlɛ*, adj., v. m. Short, of low stature, stunted; become do. *Nāhāk dɔ disomre abɔ r.ʃh. kɔrɪ gidrɔm ɲɛlkoɔ, bɔn dɔ disomge bɔrɪɔn, bɔn dɔ dɔkɛ kharapɛn, ɛkɛn r.ʃh.geko harakɛ kana*, nowadays, you see exclusively short girls in the country, whether the land has become bad, or the water has become spoilt, (or whatever the cause) they only grow into stunted ones; *noko gidrɔ dɔ r.ʃh. mɪlgeko ɲɛlɔk kana*, these children are looking alike, all of them short; *kɔrɪ dɔ jɔlɔko r.ʃh.yɛna*, the girls have all become undersized (v. *rɛmbɾɛ*; word is especially used about girls).
- rɛmhɛ dɔmhɛ*, adv., v. a., v. m. d. Graspingly, as much as possible, in great quantity; to grasp, appropriate, annex, heap up. *Phalna ʃɛn laɟɛ huɟɪnkoɪtama, r.d. dakako ɛmɔka*, at so and so's, your stomach may become too small, they serve food in great quantities; *perako hɛɟɛna, r.d. dakako idikɛta*, visitors came, they took away with them great quantities of food (for their children, etc.); *r.d. koroko uɟ dɔn akala aɛma ʃɛɛ*, they have made large heaps of paddy at many places; *apat ɔrakɛ khɔn horɔɛ r.d.kɛta*, she carried away from her father's house as much as she could of paddy; *jɔmakɛ r.d.ana*, she grasped all she could of foodstuffs (v. *dɔmhɛ*; v. infra).
- rɛmhɛ rebɔf*, the same as *rɛmhɛ dɔmhɛ*, q. v.
- rɛmhɛ regɔf*, the same as *rɛmhɛ dɔmhɛ*, q. v.
- rɛmhɛ rogɔf*, the same as *rɛmhɛ dɔmhɛ*, q. v. *R. rokɔf hɔr kanaɛ*, he is a grasping fellow (who puts away for himself all he can).
- rɛmkɛ ɛmkɛ*, adv., v. m. Smartly, finely; deck oneself out. *Khub teɛn dɔ r.c.m. saɟɛna*, you are decked out smartly to-day; *ɲɛnɛl ɛalak lagɪf kɔrɪ korako r.c.yɛna*, the young girls and men decked themselves out to go and attend a festival (v. *ɛmkɛɛ*).
- rɛmkɔf*, adv. Tightly. *R.e bande akana*, she has put her cloth tightly round herself (so that it does not flutter); *r.e dɛŋga akana*, he has tied his loin-cloth tightly round his waist; *r.e suf akana*, she has tied her hair-knot tightly (so that her hair lies firmly on her head).
- rɛmɾɛ*, adj., v. m. Short, small, of low stature; to become do. *R.geaɛ*, he is small; *jɔndra r.yɛna*, the Indian corn has become small.
- rɛn*, v. *-ren*.
- rɛnd bend*, adv. Closely, completely (no opening). *Jɔndra barge r.b. ɛɛɛ-kakɛme, jɛmɔn aloko bɔlɔ dɔrɛak*, fence the Indian corn field close in, in order that no (animals) may be able to enter; *bɛŋgar r.b.ko ɛɛɛ akala*, they have fenced the egg-plants completely in.
- rɛnɛa*, v. *reɛna*.
- rɛnɟɛf*, v. a. m. To drain, strain off, empty, exhaust (liquids). *Dɔdɪ dakko r. cabakɛta*, they have exhausted all the water in the spring pool; *hɔndɪ rɛnɟɛdiabonɛ*, strain off the beer for us (so that only the grain remains); *khɛt ɟu r.ena*, all the water flowed out of the rice-field, so that it became dry; *ɟai alom duhɔu rɛnɟɛda, mɪhɪs osogok kana*, don't milk the cow dry the calf is becoming lean (cf. *anɟɛf*, *hinɟɪf*).

*reñgeč*, n., adj., v. m. Want, hunger, poverty; poor, hungry; become poor, in need of; v. a. impers. To want, be hungry. *R.teye jhin jhinquena*, he became faint on acc. of hunger; *r.tele gitič aṅgayena*, we slept until dawn without having had any food; *r.teye gočena*, he died from hunger; *nitok r. kana, delabon oraḱte*, now there is hunger (we feel hungry), come let us go home; *r. bela*, the time of the day when one needs food; *r. hoṛ*, a poor man; *r. jalateko nalhajoṅ kana*, they are working for wages on acc. of the pinch of hunger; *kisārko tahḱkana, nitok doko r.ena*, they were wealthy, now they have become poor; *kurhiq hoṛko reñgejokā*, lazy people become poor; *r.ediṅ kana, daka emañpe*, I am hungry, give me food; *guti reak r.menaktiṅa*, I am in need of a servant. (Munḱari, Ho *reñge*; Kurku *rañgeč*.)

*reñgeč oreč*, adj. Poor and needy; v. m. Become do. *R.q. hoṛ emakope mit bar cupul*, give the poor and needy ones a couple of handfuls; *kisār hoṛ doko thoragea, menkhan r.q. hoṛ do onko (henko) asulok kana*, the rich people are few, but poor and needy people get their sustenance with them (v. supra).

*reñgeč telaṅ*, n. Hunger and thirst (v. *telaṅ*).

*reñgel*, v. *regel*.

*reñgel reñgel*, v. *regel regel*.

*reñgleč*, adj., adv. Smooth (not rough or uneven), graceful, thin and smooth, fine, spare; v. a. m. Make, become smooth, fine, thin, slim, spare. *R. baberte parkomem tenlekhan onare gitič leñjerge aikquka*, when you weave the bottom of a bedstead with smooth string it feels slippery to lie down on it; *phalna bahu do r.geye ṅelok kana*, so and so's wife looks graceful (not fat, but slim and smooth); *nui koṛa do r.e benao akana*, this young man is finely built; *noa barahiko r.keta*, they have made this rope smooth (even); *netar do kami kamite hoṛko r.ena, daṅgra hō si sitele r. akatkoa*, at present people have become slender through continuous work, we have also caused the bullocks to become lean by constant ploughing; *r.e oleta*, he writes finely (straight lines and fine letters); *khub r.e sereṅ dareaka*, she is able to sing very beautifully (in a high pitch); *caoleko sqk r. akata*, they have husked the rice clean and fine.

*reñgol*, v. *reñgol*.

*reñgos*, adj., adv., v. m. Continual (fever); quiet, slow; become chronic, have low fever. *Ruq do r.getaea*, his illness is continuous; *r.geye roṛeta*, he speaks slowly and in a low voice; *ruq r.entaea*, his illness has become of long standing (cf. H. *rēgnā*, crawl, creep).

*reñgos reñgos*, adv., adj., v. m. Continuously; of long standing; have low fever of long standing. *Ruq do dher khon caba akana, r.r. menakgetaea*, his fever has ceased to be high, he has a low fever constantly; *r.r.e roror kana*, he is continuously talking (does not stop); *r.r. kokotege menaea*, he keeps on begging; *ruq r.r.ok kantaeta, bae pharnaok kana*, his illness is becoming chronic, he is not getting better (v. supra).



- rente pente*, adv., v. m. Crowded, thronged, closely together; become do. *R.p.ko gitič kana*, they are lying packed closely together; *dibi nel r.p.ko bōlnk kana*, they go in thronged together to look at the Durga idol; *r.p.ko durup akana*, they are sitting close together; *bandi r.p.le aderkela*, we brought the paddy-bundle in, squeezing it through the door; *luri r.p.ko pereč akata*, they have filled the lorry, packed together; *baksare kicrič r.p.ko bhorao akata*, they have squeezed all the clothes they could into the box; *gaiko r.p.yena gofare*, the cattle have become (too much) packed together in the cowshed (cf. *rete pete*).
- reo ceo*, v. a. m. To salt too much; the same as *rao cao*, q. v.
- reo reo*, the same as *rao cao*, q. v. (rare).
- reō rēo*, adv., v. m. Whirring; to whirl (the sound of *carkha*, spinning-wheel, when worked, and not properly oiled), creak. *Carkha r.r. sačelk kana*, *bako sunum akawata*, the spinning-wheel is creaking, they have not oiled it; *carkha r.r.k kana*, the spinning-wheel is creaking (v. *rāo rāo*; cf. *rē cō* and *rē rō*).
- repe ciril*, adv. Close together, crowded together. *R.c. racako durup pereč akata*, they are sitting packed together, filling the courtyard; *kulhire r.c. horko teŋgo akana*, *ohom parom darelana*, people are standing in the village street packed together, you will not be able to pass through; *r.c.ko gitič akana gofa orač*, they are lying packed together all over the house (v. *repe ciril*; cf. *rente pente*).
- repe cope*, v. ad Copear Murmu.
- repe cope*, adv., v. m. Lagging behind; to lag behind. *R.c. layomteye orok kana*, he is being drawn backwards, lagging behind (e. g., old and weak persons); *cekae r.c. burae kan*, *heč hijuk do baŋa*, how is it, he is lagging behind, he does not seem to be coming (cf. *ripō copo*).
- repeč*, v. recipr. of *reč*, q. v. To quarrel, try to take from one another; have controversy about, dispute, wrangle. *Juniko r. kana*, they are quarrelling about some rice-land teach party trying to establish their right to it; *simako r. kana*, *noakin barea atoren*, the people of these two villages are having a controversy about the boundary (between the two villages); *bicar jokheč ukil kathako r. kana*, in the court the pleaders bandy words; *sreŋko r.ena*, they disagreed about the singing (e. g., when a particular part was to be sung, at the *karam* festival); *erakin r. kana*, they are quarrelling about the wife (both wanting to have her).
- repeč ipicač*, v. recipr. To scramble for, fight about, struggle. *R.i. matkomko halankela*, they picked up the mahua flowers, scrambling; *idi tca beŋgarko r.i.kela*, as soon as the egg-plant fruits were taken there they scrambled to get them (v. *reč* and a not used *icač*).
- repeŋjel*, adv. Tightly packed, densely, close together. *R.ko durup akana*, they are sitting tightly packed together; *r. dare akana*, the trees have grown up densely (so that the branches touch); *noa silpiŋ r. bhiŋau akana*, *hoč hō baŋ paromok kana*, this door is tightly shut, wind does not even come through (v. *infra*; Muŋdari *repenjed*).

*repeñjet*, v. recipr. of *reñjet*, q. v. *Akinkin r. kana arkin ññyeta*, they are themselves draining off (beer for themselves) and drink.

*repet ciril*, the same as *repe ciril*, q. v.

*repet dapal*, adv. In abundance, profusely, enormously, awfully. *R.d. bāndiko ader akafa*, they have taken in paddy-bundles, a large number (so that the house is full); *r.d.e mailā akana, um hō bae umok kana*, he is awfully dirty, he does not bathe either (cf. *rel tepel*; v. *rel*).

*repet dapel*, the same as *repet dapal*, q. v.

*repke reber*, adv. In a high pitch (sound of drumming a *dedger*, also a *lamak*). *R.r.ko ruyet kana*, they are drumming rat-tat rat-tat (onomat.; v. *reber reber*; cf. *thepke theper*).

*repor*, the same as *rohpor*, q. v. (Engl. report.)

*rep rep*, adv., v. m. Full, distended (stomach); to become do. *R.r.ññ qikaueta, jom bi akanan*, I feel myself full, I have eaten and am satisfied; *jom r.r. akanae*, he has eaten, so that his stomach is distended (v. *reb rebe*).

*rerad*, n., v. m. Disunion, division, hostility, enmity; be at variance, discordant, not at peace, to dispute, quarrel; adj. At variance, hostile. *R. calak kantakina*, their enmity goes on; *r. talen do bañ bhagea*, to live at variance (with people) is not good; *odi r. hor kanae, okor tuluc hō bae sulukoka*, he is a very quarrelsome person, he is not at peace with anybody; *mihū merom nutumtekin r. akana*, they are at variance on acc. of the cattle (e. g., eating the crops); *boehako r.ena jumi nutumte*, the brothers have become at variance on acc. of the rice-land (cf. *raerad*; cf. H. *rār*).

*rerēñ*, n. A certain insect, Cicada plebeia, or, Platycleura octoguttata, Fab. During the hot months they make an awful shrill and piercing sound, which the Santals describe as *re*.

*rerel hako*, v. *rerel hako*. (C., possibly a misprint.)

*rē rō*, adv., v. m. Squeaking, creaking; to squeak, creak (un-oiled carts). *Rē rō sudek kana, bako sumum akawata*, it is making a creaking noise, they have not oiled it; *niñgha rē rōk kana*, the cart-axle is creaking (onomat.).

*rērēc pelec*, v. *rērē pele*. (Children's game.)

*rērēc rērēc*, adv. In a shrill, high-pitched voice, in a thin voice. *R.r.e rogeta nanha nanha miru leka*, he speaks shrilly in a high-pitched voice like a parrot; *gidra r.r.ko roya*, the children speak in a thin voice (onomat.).

*rērē pele*, n. A children's game. They take hold of each other's hands and call out: *sakam biñḍa r.p.* (or *rērēc pelec*) *r.p.* (a sheaf of leaves, r.p., r.p.) and jump.

*rērē rērē*, adv., v. m. Squeakingly, hummingly; to hum; v. a. To make a humming noise, scrape on the fiddle. *R.r. murliye orōnet kana*, he is blowing the fife squeakingly; *dumur r.r.ko ulquk kana*, the bees fly

making a humming noise; *jujuhuc do māl phedreko r.r.ka*, the sand-flies make a singing noise close to one's eyes; *baname r.r.yel kana*, he is scraping the fiddle (making a low humming sound) (onomat.).

*rērēl hako*, n. A certain fish, *Acria tengara*, Ham. Buch. They have "thorn-like barbs" on their back and head, the sting of which is believed to be poisonous. Considered excellent food.

*rērēl pelet*, n., the same as *rērē pele*, q. v.

*res*, n. Remnant, remainder, residue, rest. *R.tet menaka, bankhan ghao do boge akana*, there is a little of it still left, otherwise the sore has healed; *joto do alope cabuca, r. leka bagiakpe mit jom lagil*, don't finish it all, let a remainder be, to suffice for one meal; *katha reak r. tet menaka, bale cabu darenia*, there is something left of the matter, we were unable to finish it; *mokordoma reak r.tet menakgeu*, the small remainder of the lawsuit is still there (the real case is finished).

*resel*, v. a. To crush, squash. *Gonghan lebel r.kedea*, I trod on and crushed the snail (shell); *sukriye dal r.kedea bohokre*, he struck the pig and squashed its head; *tapamenakin, mit hoyak bohoke dal r.kellaea*, the two were fighting, one struck and crushed the other one's head (so that he died) (v. *sevel*).

*resel*, v. a. d., v. m. d. Brew beer. *Abo hū mit golet r.abonpe*, brew one (pot of beer) for us only; *haudiko r. akawana*, they have brewed beer.

*resel*, adj. Tender, juicy; v. m. Become do., fat; become mature (girl). *Noa jel do khub r. sebel kana*, this meat is very tender and savoury; *ni sukri dye r. got akana*, this castrated pig has become fat (fit to be killed and eaten); *ni kupi do nelokiteye r. got akana*, this girl looks like being mature (this last expression is not considered nice); *kaende janum r. got akana*, the half-ripe thorn-fruit has just become juicy (and good to eat).

*resel*, postp. Then only, in that case. *Gog r. em qikqua hamal do*, only when you carry it, you will feel the weight of it; *kami r.em joma*, only when you work will you get food; *damem em r. dom hama*, only when you pay the price, you will get it; *hiri aliguñ senlena, tãhã r. tinre cqe goćen*, I went to pay him a visit, then only I heard that he had died some time that day; *daka emayin menlaka, tãhã r. banuka*, I intended to give him food, then it so happened, there was nothing (to give).

*resel mante* (-marte, -mente), adv. With a crushing sound, and juice flowing. *R.m.ñ togočkedeu uru*, I crushed the beetle (that was in the curry, and the sound of it was heard); *r. m. janumiñ jomkela*, I ate the thorn-fruit with a crush (both about the sound and the feeling of the juice); *berel ul jomlekhan r.m. bujhauka*, when you eat an unripe mango it feels crushing (v. *resel resel*).

*resel resel*, adv., adj. Juicy, tender; with a sound of crushing something soft. *Sukri hopon jel r.r.ge qikquk kana*, the flesh of a sucking-pig feels tender; *qk r.r.e jomkela*, he ate (a bit of) sugar-cane crushing it; *janum do r.r. sebel kana*, the fruit of the *Zizyphus* is savoury and juicy (? onomat.).

*rēt*, n., v. a. m. A file, rasp; to file, rasp. *R. dō mērhēt reāk khaṇḍa*, a file is an iron implement; *kamar then khon basla r. laser aguime*, let the blacksmith file the adze sharp and bring it; *ṭaṅga r. akana*, the axe has been filed (v. *reta*; cf. H. *rel*, filings; Muṇḍari *rel*).

*ret*, n., v. a. m. A deep channel in a river caused by the stream of water; fig. difficulty; cut away, erude, run deep. *R. sēn dō alope calakā, onde dō bārti dak calak kana*, don't go towards the deep channel, more water flows there; *dakle gaḍa ḍhipe r. osarkela*, the water broadened the river by cutting away the banks; *r.reiṇ parao akana*, I have got into a great difficulty; *beḍa reāk hasae r. idikela*, (the river) carried away some earth of the level land along the river; *r. miṭ sāokelae*, the earth was carried away, so that the river flows evenly (equally deep over the bed); *gaḍa ḍhip r.ena*, the river embankment was cut away (? cf. supra).

*reṭeḍ koṭeḍ*, the same as *reṭe koṭe*, q. v.

*reṭeḍ mante* (-*marle*, -*mēnle*), adv. With a crunching sound. *R.m. dhiṛiye togoḍkela*, he crunched a stone (audibly) (v. *infra*).

*reṭeḍ reṭeḍ*, adj. Full of small stones, sand or grit; adv. Crunchingly. *Noa caole dō r.r.gea*, this rice is full of grit; *daka dō r.r. aikauk kana*, the boiled rice feels gritty; *r.r.e togoḍet kana*, he is crunching (something) with his teeth (onomat.; cf. *reṭeḍ reṭeḍ*).

*reṭe koṭe*, adj., adv., v. m. Full of (stones, seed), only the stones; stuffed; become do. *R.k. eken jaṇle agu akala*, we have brought only the kernels (having removed all else); *r.k.ñ jom bi akana*, I have eaten and am stuffed; *r.k. akanae, adḍo bac joma*, he is stuffed with food, he will not eat any more; *r.k. jaṇana noa kaṇṭhar dō*, this Jack-fruit is full of only kernels; *noa barge dō r.k.gea, eken dhiṛi*, this homestead field is full of gravel, only stones; *surguja dō r.k. jaṇ akana nes dō*, the *surguja* (q. v.) is full of seed this year (v. *reṭeḍ koṭeḍ*; cf. *rege coge*).

*reṭo reṭo*, Making a sawing sound; to saw, cut with a blunt instrument. *R.r. aṛe geṭel kana*, he is cutting the paddy-straw, making a scraping sound; *churi baṇ lasera, r.r.e geṭela jel*, the knife is not sharp, he cuts the flesh drawing the knife backwards and forwards; *datrom bhotrogele sauriye r.r.yeta*, as the sickle is blunt, he cuts the thatching-grass, sawing (onomat., cf. *reta*).

*reṭ reṭe*, adv., v. m. In line, in file, in a row; be (stand, sit) in a row, etc. *R.r.ko durup akana daka jom*, they are sitting in a row to take food; *r.r.ko pante akana jojom jokheḍ dō, ar kami jokheḍ dō bam ṇeleu*, when it is time for eating they stand beside each other in line, and when there is work to be done he is not to be seen; *ṇeḍ kuriko r.r. akana*, the dancing-girls have arranged themselves in a line; *r.r. baṇdiko dḍho akala*, they have placed the paddy-bundles in a row.

*rel*, n., v. a. m. A small packet; to wrap up, to fold into a leaf or bit of paper. *Miṭ r. jele aguḍela*, he brought a bit of meat wrapped up in a leaf; *cun r.*, lime (for chewing with tobacco) wrapped in a leaf; *miṭ*

*r. cun ar mif r. thamakur barel korako emakoa birlak jokhet*, they give the brothers of the bride when they are sent off, one packet of lime and one packet of tobacco leaves (the bridegroom gives these when leaving after marriage); *mif buhum r.kette dɔ bale bɔlɔram kana*, we are not afraid of you because you have wrapped up one thigh (have a fine loin-cloth on!); *hunanku redok kana*, the silk-worms are wrapping themselves up in leaves (preparatory to pupation); *ita horo r.kakpe*, pack up the seed-paddy.

*ref*, v. m. Stick together (eyelids with matter). *Mif r. akantaea, bae beŋgel dapeak kana*, his eyes are sticking together with matter, he is unable to open them (see) (v. supra).

*ref cipuf*, v. a. Put rice in leaves in a white-ant hill to test the result of divination. In case of serious illness or death the cause of it is to be found out. First *sumun bonga* (divination in oiled leaves) is done; if a witch is found to be the cause, they plant branches at the edge of water, each branch standing for a named house (also some for certain bongas). When a branch withers, this is proof that the one in whose name it was planted is responsible; and if this branch is named for a house, all the women in that household are believed to be possible witches. To test this, they resort to the following: sun-dried rice is wrapped up in a number of leaves and stuck into a white-ant hill, each small packet represents the same as those mentioned when planting the branches. The packet touched by the white ants is taken to show the house of the witch (if it stands for a house). No individual is shown; the next step is to go to the *jan*, the witch-finder, to get the witch named. *R.c.ketale, gapa jan thenbon calaka*, we have made divination by putting wrapped-up rice in a white-ant hill; to-morrow we shall go to the witch-finder. It should be noted that this divination is done by the village people, the headman assisting (v. *ref* and v. infra; *ref cipuf* may also be used like *ref cipuf*, but rarely in these parts).

*ref cupuf*, n., v. a. A bundle (of grain); to store, lay up. *Orak duar helle senlenre cel hɔ bale nel namlaka, r.c. mif gofɛ hɔ banuklakoa*, when we went to have a look at the house (of the prospective bridegroom) we did not catch sight of anything, they have not even one bundle (of paddy); *orak loyentalea, r.c. mit mite*, our house burnt, every single bundle we had; *horo r.c.kakpe, horoko bahrere tahenkhan sinko joma*, store the paddy away in bundles, if paddy remains outside, the fowls will eat it; *r.c.kate baekakme*, make it into a bundle and store it away (v. *ref* and *cupuf*).

*ref repel*, the same as *ref tepel*, q. v. (Word doubtful.)

*ref tepel*, adj., adv., v. a. m. Full, crammed, crowded, packed closely, impenetrable; to fill, cram; be full, crowded, tightly packed. *R.t. bir akana*, it has become a dense forest; *r.t. horoko rohoketa*, they have planted the paddy densely; *orak bundile r.t.getaca*, his house is crammed

full with paddy-bundles; *r.t. horko durup akana*, people are sitting crowded together; *duarko r.t. akata*, *bale bolq dareak kana*, they have filled the door (full of people), we cannot get in; *jonbra r.t. akana*, *phom parom darelena*, the Indian corn field has become dense (with plants), you will not be able to pass through; *orak r.t. akantaea*, his house has been crammed full (with bundles) (v. *ref* and *tepel*).

*ref*, v. a. m. Arrange, preconcert, concoct, collude, conspire. *Pahil dq nonka onkabo r. thikketa*, *cekate nitok dope ergak kana*, at first we all arranged it to be so and so, how is it that you are now becoming against it; *manjhi ucede rean atorenko r. akata*, the village people have agreed to get the headman dismissed (they have some complaint against him); *kathako r. akata*, *onka nonkako rora mante*, they have concocted the matter, that they will say so and so; *alore mit r. takenpe*, *noa katha alope bahre ocoea*, be all in the village agreed on it, don't let this matter come outside (keep it inside the village); *aloren horko r. akana*, *bako laia*, the village people have become agreed, they are not to tell.

*ref*, v. a. Arrange (to be measured). *Sorokre kakorko r.keta*, they have arranged the gravel along the road to be measured (after the gravel has been carted and heaped up at intervals, it is collected in a ridge-like heap along the roadside to be measured).

*refed mante* (-marte, -mente), adv., the same as *refed refed*, q. v., but about one sound only.

*refed refed*, adv., v. a. With a cracking, scraping, gnawing, crunching, grinding sound; to crunch, crack, grind. *Noa daka dq r.r. togod namok kana*, this rice is found to make a cracking noise when eaten; *r.r. jane togodeta seta*, the dog is crunching a bone; *seta jane r.r.el kana*, the dog is crunching a bone (onomat.).

*rete pete*, the same as *rente pente*, q. v. (rare; cf. infra).

*rete pete*, n., v. m. Dispute, controversy; to dispute, have controversy, contention or a difference, contend, disagree, wrangle, be at variance. *Cet reak' con r.p. menaktakon*, they have a controversy on something or other; *alore r.p. taken dq ban thika*, it is not good to have controversies in the village; *r.p.ko janamketa*, they raised a dispute; *manjhi tulucko r.p. akana*, they are wrangling with the headman; *jumi reakko r.p.k kana*, they are having a controversy about some rice-land.

*refel*, v. *ridel*.

*ref ref*, the same as *raf raf*, q. v. (the sound of branches in strong wind).

*refhe*, adj., v. m. Dwarfish, small, stunted, puny, undersized; become do.

*R. ul*, small-sized mango; *r. janum*, small-sized thorn-tree fruit; *r. jat kanae nui gui*, this cow is of a dwarfish kind; *nui kora doe r.yena*, *bae haraka adq*, this young man has become stunted in growth, he will not grow any more (v. *refhea*).

*refhe ak*, n. A small-sized variety of the sugar-cane (v. *ak*).

*refhe katkom*, n. A small-sized crab (a certain species; v. *katkom*).

*reſhe taruſ*, n. A certain small-sized kind of leopard, the same as *poſea taruſ*, q. v.

*ria*, v. m., only heard in the Middle voice, for *rikuſ*, v. *riku*. *Birte calak laſiſko riak kana*, they are calling on each other to go together to the forest.

*riqi kſiqi*, v. a. m. Squander, dissipate, waste. *Dhon dſuſat joſe r.kk. cabakeſa*, he squandered all the wealth and property; *caole ſukuſren dſoholaſa*, *ſohraere joſon r.kk.kela*, I had put rice in an earthenware pot, during the Sohrae I dissipated all of it (by using it for brewing beer); *ſaka poeſa r.kk.ena*, the money (rupees and pice) was wasted (ſpent).

*riſ riſ*, the same as *riat riſ*, q. v.

*riſn*, n. Vestige, sign of only one, a single one (animates). *Miſan r. hſ baſ namleſkoa*, I did not get a scrap of anything (hunting, fishing); *r. miſan merom menaeſaca*, he has one single goat; *miſen menaeſelaen koſa kopon r., bankhanko goſena*, he has a son, one single one, otherwise they have all died.

*riſn kaiſn*, adj., v. m. Small, puny, tiny, thin; become do. *R.k.ge hoſo akana*, the paddy has become stunted in growth; *r.k. dare*, a small tree (not properly grown); *r.k.e goco akana*, he has got a thin beard (juſt commencing); *gundli neſ dſ r.k.ena*, the millet has grown poorly this year (stunted and ſparse).

*riſn rapan*, adj., v. m. Emaciated, thin and feeble; become do. *R.r.e nſloſ kana*, *quriye dareſa*, he looks emaciated, he has not got ſtrength as yet; *r.r.e dſarſ baſae kana*, he is walking about feeble (ſlowly); *ruſ ruſeſe r.r. cabayena*, on acc. of continual fever he has become utterly emaciated (v. *rihan rapan*).

*riſt riſt*, adv. Rapidly, ſpeedily, ſwiftly, energetically. *Toſo r.r.e darſela*, *ſela bako tiſk dareadea*, the jackal ran ſwiftly away, the dogs were unable to catch up with it; *r.r.e ſioſ kana*, *tikinente hſ bae aſaſelkina*, he is ploughing aſſiduouſly, although it is noon he does not ſet the bullocks free (v. *ruſuſ ruſuſ*).

*riku*, v. a. m. To aſk, invite, urge, ſtimulate, prevail on (to come along). *Haſte calake r.kedeſa*, he invited him to go with him to the market place; *r. legakedeſan*, *bae calaka*, I tried to perſuade him to follow uſ, he would not go; *jeſ jome r. akana ale heſel dſ*, our man (my huſband) has been aſked to go along to get meat to eat; *r. calaſenako*, they went along mutually urging each other; *miſ r.le oſokoſke*, come out all at once together; *r.kiſ anjomleſkoa*, I heard them calling on each other (to go together).

*riku rajot*, v. m. Agree, come to an agreement. *R.r.kate birte calakke, bir baſahi akana*, go jointly together to the forest, the forest has become infeſted with wild animals; *r.r.koſke jaſhan kaſha alo lai laſiſ*, come to an agreement among yourſelves not to tell anything; *r.r.enako, merom jom hombroye laſiſ*, they agreed among themſelves (ſomebody taking the lead) to ſteal and eat the goat (v. ſupra).

- ribq rabe*, adv., v. m. Heavily, slowly; crawl, walk or run heavily, languidly, slowly. *R.r.ye calak kana*, she is walking languidly along; *r.r. bae dēd dareak kana*, he is unable to climb, being heavy; *r.r.ye jēm bi akana*, he has had his fill and is heavy (languid) (v. *rimbq rambe*; v. *ribq rōbq*).
- ribiĉ*, v. a. To drizzle. *Parkom oraĉte aderpe, r.etae*, take the bedsteads in, it is drizzling.
- ribiĉ ribiĉ*, adv., v. a. Drizzling; to drizzle. *Sisir leka dak nūroĉ kana r.r.*, rain is falling drizzingly like dew; *goĉa dine r.r. akata*, it has been drizzling the whole day (cf. *rabaĉ rubuĉ*).
- ribiqĉ rōbeyoĉ*, adj., v. m. Emaciated (but stomach distended); become do. (only children). *Buru disomren gidra dō ēkenko r.r.gea*, children in the hill-country are all emaciated, with big belly; *jħarna dak jōmte bañ dō celloko r. rōbeyodoĉ kana*, they become emaciated whether it is due to their using spring-water or whatever else it may be (cf. *ribōĉ rōbōĉ*).
- ribi ribi*, adv., v. m. With short quick steps; trippingly; wriggling; move wrigglingly, to wriggle, shake shiveringly. *R.r.ye dipil agnyeta*, she is coming carrying something on her head, walking with short quick steps (when carrying something heavy); *r.r. gidraĉo nīr baŋae kana*, the children run about trippingly; *ħakoko r.r.ĉ kana*, the fish are wriggling (poisoned fish moving about, head just seen above the surface); *ruq ĉħobe kana, r.r.ĉ kanae*, he is getting an attack of fever, he is shivering (in the ague stage) (v. *rebe rebe* and *rubu rubu*; Muṇdari *ribi ribi*).
- ribiŋ ribiŋ*, adv., v. n. Quickly, nimbly; crawl quickly, run nimbly about. *Merom dō dak jokħeĉ oraĉte r.r.ħo dāra*, the goats run quickly home when it is raining; *ape dō oka ħēħel ħō bape tayomok kan dō, merom leka r.r.pe nīr baŋae kana*, you are never lagging behind whenever there is a festival to go to, you run nimbly about like goats; *se bōħqħreko r.r. baŋae kana*, the lice are crawling about on his head.
- ribōĉ rōbōĉ*, adv., adj. Slowly, heavily, feebly; feeble, weak. *R.r.e taŋameta*, he is walking heavily (tired or just up from illness); *r.r.iñ qikqeta, ĉami ħō bañ sanañ kana*, I am feeling heavy (after having had a heavy meal), I have no wish to work either; *r.r.geae, bħage dō bae dare akana*, she is feeble, she has not become quite strong as yet (after illness) (v. *rabaĉ rubuĉ*).
- ribōñ kōbōñ*, adj., adv., v. m. Feeble, ailing, weak, infirm; to totter, wander slowly about. *R.ħ.e calaoena bai baite*, he went slowly away totteringly; *r.ħ.geae roĝle*, he is feeble (and bent) on acc. of disease; *iñħoreye r.ħ.oĉ kana, sañgiñ bae sēn dareak kana*, he is tottering about there, he is unable to go away to any distance (cf. supra and *kōbuq, kōbōñ kōbōñ*).
- ribō rōbō*, the same as *ribq rabe*, q. v. *R.r.yenae neĉar*, she has become heavy at present (enceinte).
- rib ribau*, v. a. m. Make tremble; to shiver, shake (fear, excitement), tremble. *Hoŋe r.r.ħetħoa qurĉakte, bañma, taŋuŋe ħeĉ akana*, he frightened



- the people without cause, telling that a leopard had come; *calak lagitko r.r.k kana*, they are trembling with excitement to go (e. g., to attend a festival); *hako sape r.r.ketkoa*, he made them tremble with excitement (telling them about the possibility) of catching fish; *r.r.k kanae nu laser akanleye*, he is trembling with excitement having become jolly drunk.
- ribho rqbho*, adj., v. m. Heavy, visibly pregnant; become do. (women, animals); (as an abuse) to bungle, dawdle, linger, be dilatory, a slow coach. *R.re taramefa*, she is walking heavily; *r.re nelo k kana*, she is looking heavy (enceinte); *nui dangra do lac r.r. maran utargetaen*, the stomach of this bullock is exceedingly large; *gai doe r.r. akana, bac taran dareak kana*, the cow is very heavy (in calf), she is unable to walk about; *orak bhitire cel cqe r.r.k kana* (or *r.r. barae kana*), who knows what she is dawdling with inside; *orakre r.re taken kana, kami ho bae oqokok kana*, she stays heavy at home (pregnant), she does not come out to work either (cf. *ribo rqbq*).
- rican pican*, adv. A little, poorly, without appetite, indifferently (ill people, children). *R.pe jomela, ruq iale daka ban sebelede kana*, he is eating without appetite, because of his illness food is not palatable to him; *r.pe jomel kana, quriye jom ceda bhage do*, the child is eating indifferently, he has not as yet learnt to eat well; *nui dangra r.pe qtihefa*, this bullock is grazing poorly (due to illness).
- ricap*, v. a. To nibble, bite indifferently in the grass, eat indifferently (grazing animals). *Nui kada doe r. barayela*, this buffalo is nibbling the grass (when recovering from disease); *gupi horoko r. ocoketa gai thec*, the cattle-herds let the cattle nibble the paddy; *dangra r.aeme, pasele jomkatge*, give the bullock some grass in his mouth, he might perhaps eat it. (Mundari *ricap*.)
- ricap racap*, v. a. Nibble, graze a little here and there, taste, adv. Nibbling. *Gai r.re qtihefa*, the cow is grazing nibblingly; *dangrae r.re el kana*, the bullock is nibbling a little here and there (recovering from disease) (v. supra).
- ricaf racel*, adv. With a rattling, clattering sound (broken bow, carrying-pole; shoes). *Al do r.r. sadek kana rapudok lagit*, the bow is making a rattling sound, it will break; *panahi do r.r. sadea*, the shoes make a clattering sound (onomat.; v. *ricaf roccl*).
- rici*, n. A kind of falcon, the Pale Harrier, *Circus Swainsonii*. *R.ye qsul akadea, jahanak alope jofel ocoaea*, he is keeping a Harrier, don't let him touch anything (said about a person suffering from scabies, the tertium comparationis being that the person suffering from scabies may keep his arm out like a man who keeps a falcon); *r.ye id akawallaea*, the falcon has dropped on what he has (i. e., they have given him curds on flattened rice). Santals sometimes keep these for hunting purposes. (Mundari *rici*.)

*ricil ricil*, adv. With a creaking, vibrating sound; v. m. To vibrate.

*R.r. cel cœ bhariq idiveta*, he is carrying something heavy along with a shoulder-yoke making a creaking noise; *parkom r. ricidok kana*, the bedstead creaks (when someone is moving on it) (onomat.; v. *ricol rocol*).  
*ricki*, n. Small change in silver, especially the two-anna bits. *Du-an r.*, a two-anna bit; *r.ye emadiña, ŭaka dō banukluea*, he gave me small change, he has no rupees. (Desi *ricki*; P. H. *resgi*.)

*ricol*, the same as *rocol*, q. v. (rare).

*ricol rocol*, adv., v. m. Clattering, clacking, clapping, crackling, creaking; to creak, crackle. *R.r. saŭe kana, rohorena sakam*, it is crackling, the leaves are dry; *panahi r.r. saŭe kana*, the shoes make a creaking noise; *sakam rohor r.r.ena, bañ ganoka phurug laŭil*, the leaves have become dry and crackling, they will not do for making leaf-cups; *r.r.e eŭgera samaurege*, she is making a clattering noise scolding in the presence of people (onomat., v. *ricil ricil, rocol rocol*.)

*rid khid*, v. a. m., the same as *riqi khiqi*, q. v. (rare).

*rid khid*, the same as *rond khond*, q. v. (C., not here.)

*ridoe rodoe*, the same as *rodor rodor*, q. v.

*rida*, v. *ride*.

*ride*, n. A small forest tree, *Casearia tomentosa*, Roxb. The fruit is crushed and used for poisoning fish. It looks very much like *corco*, that should be classified as *C. graveolons*, Dalzell.

*ridet*, v. a. m. Pinch, press, throng, jam, squeeze. *Kaŭupin r.ena*, I got my finger crushed (jammed so as to be seriously hurt); *sosoko r. summa*, they squeeze the marking-nut and press oil out; *nui haram dō ŭata banukluea, eken maŭkurate jele rideda*, this old man has no teeth, he crushes the meat with his empty gums; *ato hor sudhuko r. akadea*, all the village people have squeezed him out (of the village); *duar thene r. boloyena*, he entered squeezing himself in through the door; *sagarŭin talareye r.ena*, he was jammed between the two carts; *hor talareye r. paromenu*, he squeezed his way through among the people (cf. *Muŭdari ridid*, gnashing the teeth).

*ridet ciril*, adj., v. m. Crowded, squeezed together, thronged; become so. *Aŭi r.c.ŭi duŭup akana, daka laŭed laŭil at hū bañ ŭam daŭcak kana*, I am sitting squeezed from all sides, I cannot even find a possibility to carry the food to my mouth with my hand; *noa oraŭre r.c. horŭo bolo akana*, people have entered this house thronged together (so that there is no room); *melare r.c. then bariŭi paromenu*, at the fair, I, with great difficulty, passed where it was thronged; *sagur r.c.ena kulhire*, the cart was pressed from all sides in the village street (v. *supra* and *ciril*).

*ridkop*, v. a. Pinch. *Kaŭkome r.kidiña*, the crab pinched me (cf. *raŭop*).

*ridop*, the same as *raŭop*, q. v. (Pinch, nib).

*rigam cagam*, adv. Quietly, making only a slight noise, slowly; v. a.

Make a slight noise; v. m. Crawl, walk a little. *Tehu ninda nonkate*

*cele cõn r.c.e calaoena*, last night someone went past stealthily in this direction (just heard); *r.c. dareleye dejok kana*, he (a man, a cat, etc.) climbs the tree slowly; *sakame r.c.ef kana*, he is making a slight noise in the leaves; *ruq beretkaleye r.c.ok kana*, he is crawling about having just got up after his illness (v. *ringam cangam*).

*rigam ragam*, the same as *rigam cagam*, q. v.

*rigda rigdi*, adv., v. a. Grinding, scrubbing; chasing; to grind, scrub; to chase. *Mit gharite dale r.r. goketa* she ground the split peas in a moment; *kadakin larhqiyea, r.r.ye ota idikede*, two buffaloes were fighting, one pressed the other down (pushing him along) with his head; *seta kulqi r.r.ko khudqukede*, the dogs chased the hare quickly (v. *infra*; the same as *ragda ragdi*, q. v.).

*rigdau*, v. a. m. To grind, scrub; chase. *Kada bes leka r.em*, scrub the buffalo well; *jantere jondra r.me*, grind the Indian corn in the hand-mill; *noa katiin tullefre jangai r. potakena*, when I lifted this piece of wood I got the skin of my leg rubbed off; *kulqiko r.kede*, they chased the hare (v. *ragdao*).

*rigdau*, v. a. m. To habituate, train, keep at. *Bahu bam r.lekhan qhoe tahelena*, if you do not train your wife, she will not stay; *daugra r.em*, *banthan bae etoka*, keep the bullock at it, else he will not be broken-in (v. *supra*).

*rigir*, adv., v. a. Persistently, again and again; to persist, persevere. *Mit r.e kokoe kana*, he is persistently begging; *r.geye hijuk kana din lekage*, he is coming again and again, practically every day; *taka lagite r.ef kana*, he is persevering in asking for some money (cf. *rigrau*).

*rigoe rogor*, adv. With a crackling sound; adj. What is prepared with do., i. e., roasted grain. *R.r. jondrako atayel kana*, they are roasting Indian corn with a crackling sound; *eken r.r.ko ematlea*, they gave us only roasted grain (e. g., *khajari* and not *taben*) (v. *ragae rogoe*).

*rigor rogor*, adj. Stony, gravelly, rough. *Noa hor do r.r.gea*, this road is full of stones. (The same as *ragar rogor*, q. v.; also pronounced *rigor rogor*.)

*rigor rogor*, adv. With a rattling sound. *Caqani dhiri cetanre dhiriko gudraqulekhan r.r. sadea*, when they roll a stone over a flat rock it gives a rattling sound (onomat.).

*rigra rigri*, v. a., the same as *rigrau*, q. v. (but repeated).

*rigrau*, v. a. Importune, beseech, entreat, worry; train, exercise. *Mohajon bar pe diniin r.kede*, *tobe enede emadina*, I entreated the money-lender for two or three days, then only he gave me (the loan); *r.kedean, en ho bae lailaka*, I beseeched him again and again, still he did not tell; *daugra r.em*, *bam r.lekhan cellem sia*, train the bullock, if you don't train him, what will you have to plough with; *hoponiet kora kamireye r. akadeu*, he has trained his son to the work (cf. H. *ragarna*, rub, polish).

*riġhi*, n., v. a. Incision, cut, notch, dent, teeth, thread (of a screw); to make do. *Isi reaġ r. benaome, pea r.aġme*, make the notches of the plough-beam, make three notches on it (to keep the thong in position); *reġrako r. akafa*, they have made notches on the notched stick; *seġer laġ r.aġme alo paċok laġiġ*, cut a notch on (the top of) the rafter, that it maŷ not glide down; *khunġi laġ r.kate gaṇḍoġeġ gotaome*, cut a neck round the top of the post and put the wooden bracket on.

*riġhi riġhi*, adj. Dented, notched (v. supra).

*riġai*, n. Custom, way, mode; relief, easement, release, deliverance; v. a. Make customary, reduce, lessen, lighten; v. a. d. Find ways and means; v. m. d. Make customary. *Alo alo reaġ r. do juda judagea*, the custom of the different villages is different (refers to practice, wages, etc.); *dapaṇḍom reaġ mōrē siġako r. akawana*, they have made it customary (in their village) to impose a fine of five four-anna bits; *sukri casre goċko reaġko r. akafa*, they have made it a rule to kill pigs found in the crops; *mōrē ŭaka r.ko emadea*, they gave him a release of five rupees; *unkinaġ jhograle r.kattakina*, we settled their quarrel; *galmarao r.katkin reaġ mōrē siġakatekin emena*, they paid each one rupee and four annas (to the village council) for having talked over and settled their case; *mohajon then r.e ġamkela*, he got some release from the money-lender (who agreed to reduce the amount of debt); *rine r.adea*, he lightened his debt for him (e. g., remitted one year's rent). (P. H. *riġat*; cf. *raha*.)

*Mit riġaile*, adv. With one mind, unanimously, harmoniously. *M.r.bon era joṇdra*, we shall sow Indian corn all at the same time; *m.r.bon kaṇia*, we shall work unanimously (we shall demand and take the same wages); *m.r. bhejabon emoka*, we shall (all in the village) give the same cess.

*riġai ciġai*, v. a. Make peace between, settle quarrel. *Ĥaġime r.c.kela noa moġordoma*, the magistrate made them compromise the court-case; *r.c.katkinale*, we settled their quarrel (made peace between them) (v. supra; *ciġai* possibly a jingle).

*riġai siġai*, the same as *riġai ciġai*, q. v.

*riġaṇ rapaṇ*, the same as *riġaṇ rapaṇ*, q. v.

*riġat*, the same as *riġai*, q. v., especially used like *mit riġaile*. *M.r.ko calaoena jan ŭeġ*, they went with one mind to the witchfinder.

*riġiṇ bidir*, adv., v. a. With much noise, din; make a noise. *Kuṇi koṛako calaġ kana ġeġel r.r.*, the girls and young men are going to attend a festival making a loud noise (singing and drumming); *mit ġinda r.b.ko eṇġ kana*, they have been dancing the whole night, making a loud noise (drumming); *bapla oraġreko r.b.eġ kana*, they are making a din in the house where there is a marriage.

*riġiṇ mante (-marte, -mente)*, adv. With a crash, loud flop. *R.m.ye bindaṇena*, he fell down with a flop; *dare r.m.ko maġ bindaṇkela*, they felled the tree with a loud crash.

*rihiṛ rihiṛ*, adv. With crashing, flopping noise (about several). *Tarup nēlle hoṛko bindayena r.r.*, seeing the leopard the people fell down, crash, crash; *ona hōṛte dō alope calaka bikndar kana r.r.*, don't go by that road, it makes people fall down with a crash (it is slippery); *phahna dō bāṇḍiye gudḍueta r.r.*, so and so is cudgelling the paddy-bundle, thump thump (? onomat.).

*rihōḍ rōhōḍ*, the same as *rōhōḍ rōhōḍ*, q. v. (rare).

*rihrāk mante* (-*marle*, -*mente*), adv. With a bang, thud. *R.m. bōm saḍeyena*, the bomb exploded with a bang; *r.m.ye gurena*, he fell down with a thud (cf. *rihir mante*).

*rihrāk rihrāk*, adv., v. m. Banging, thudding; make banging, thudding sounds. *Okare coko baplaḥ kan, r.r.ko ruyeta, ar r.r. bomko jereteta*, they are having a marriage somewhere, they are drumming (the *ḍhol*) thud, thud, and firing off bombs, bang, bang; *gai kaḍako gujuk kana r.r.*, the cattle (buffaloes included) are dying falling down, thud, thud (by an epidemic disease); *bayar kaḍakin ropokena r.r.*, the uncastrated buffaloes butted each other making a thudding noise; *rimil miḥ hinda r.r. saḍek kana*, there has been continual thunder the whole night; *bāṇḍuk r.rihrāgok kana*, the guns are banging (v. supra).

*rij*, n., v. m. Desire, wish, wanton pleasure, lust, carnal lust; feel do. *Darerem deḥok kana, aḍi r.em qikuel kana*, you are climbing the tree, you feel a great desire (e. g., to reach a bird's nest); *gaḍa paromok r.gem qikueṭa, aṭulenhanem cel hoeoktama*, you wish to cross the river, if you are carried away by the flood, what will happen to you; *r.em qikueṭa biṇ aṣulko dō*, you have a desire to keep snakes; *eneḥ r. menaktaea*, she has a wish to dance; *bahujon r.lagao akawadea*, he has got lust to get a wife; *r.e bhaṅgaokeltaea*, he gratified his lust; *eneḥ eneḥte r. rakafadea*, by continuous dancing he got carnal lust; *r.an qimqi*, a carnal woman; *r.adeae, calaoenae*, he felt a sudden wish and went; *pera hoṛok calake r.ena*, he got a desire to go on a visit; *kamiye r.ena*, he got a wish to work. (H. *rijh*.)

*rijaṇkaḥ*, v. *rijhaukaḥ*.

*rijki*, v. *ricki*.

*rij roṇ*, n., v. m. Revelry, lust, desire; feel do. (used like *rij*, but particularly about carnal desire). *Nui haram dō r.r. cabayentaea*, this old man has no carnal lust any more; *koṛa bhor r.r. tamasa dō*, as long as they are young men, lust and revelry are there; *aḍiye r.r.ok kana*, she shows much desire (also: she decks herself out to please) (v. *rij*; B. *roṇ*).

*rijwar*, v. *rijuar*.

*rijwariṇa*, v. *rijuariṇa*.

*rijh*, v. *rij*.

*rijhalom*, from a *lagrē* song in corrupt Bihari, the same as *rijenai*.

*rijh rijhi*, adv. Gleeefully, with great pleasure. *R.r.ko calaoena pala nel*, they went gleeefully to attend the hook-swinging festival; *arma kupi koṛa*

*r.r. mitteko calaoena*, a large number of young people went gleefully along together (v. infra).

*rijhau*, v. a. m. Excite desire, cause to be pleased, persuade; be pleased, delighted, feel lust, be in heat. *R. bujhuem, emokae seye bñña*, explain it and persuade him (to know) whether he will give or not; *calak lagite r.kedea, calao ocoame*, he caused him to wish to go, let him go; *eneč lagite r.ena*, she has got a desire to dance; *mořayente bñhujoñ r.adeu*, he has become fat and desires to get a wife. (H. *rijhānā*.)

*rijhau*, v. a. impers. To get the throes or pains of childbirth. *Hola khon r. akadea*, she has been in labour since yesterday (v. supra).

*rijhuq*, v. m., adj. Be delighted, pleased; desirous, gay. *Enēč lagite r.k kana*, he desires to dance; *r. hor*, a lusty fellow (v. infra; rare).

*rijhuqr*, adj., v. m. Lusty, desirous, jolly, lively, gay, merry; to be pleased, wish. *R. hor kanae, eneč bae tayomoka*, he is a jolly fellow, he is never behind when there is a dance; *heñel calake r.ena*, she got a wish to go and attend a festival. (H. *rijhwār*.)

*rijhuqri*, adj., the same as *rijhuqr*, q. v.

*rijhuqria*, adj., the same as *rijhuqr*, q. v.

*rijhwqr, rijhwaria*, v. *rijhuqr* and *rijhuqria*.

*rika*, v. a. m. To do, undertake, exert oneself, strive, find out or seek ways and means, attempt, arrange. *Cetiñ r.lere nui doñ kabu dapeaea*, by what means shall I be able to subdue this one; *kani reakko r.kela*, they arranged (how to do) the work; *celem r. akata onde do*, what have you done there (that you should not have done); *pera horok calakko r.kela*, they arranged to go visiting; *ereñ lagite r.yel kana*, he is exerting himself to deceive me; *bonqobqs cel lekam r.watbona*, how did you work the arrangement for us (or, make the agreement); *asulok lagite r.joñ kana*, he is seeking ways and means to support himself; *merom jom ocaye lagit nui gupiye r.yel kana*, this shepherd is striving to let the goat be eaten (by a wild animal; he is not taking proper care); *rikka hor kanae*, he is an enterprising man. (Munđari, Ho *rika*.)

*rikana*, v. a. m. To fix, settle, manage, arrange. *Jom reakko r.yel kana*, they are making arrangements to get some food; *calakko r.kela*, they decided to go; *nui do gujuk reake r.yela, range bae jomela*, this one is fixing his mind on dying, he does not take any medicine; *nukin kuri kora do disom hor bñq ocoko lagitkin r.yela*, this girl and young man are arranging to make the people of the country enter the village (they are living together, although being of the same sept, therefore the people will outcaste them); *dañdome lagit r.yena*, it was decided to fine him (v. supra).

*rikir*, n., adv. Zeal, diligence; zealously, incessantly, uninterruptedly. *Mil r.teye kani kana, quriye sat dhabič*, he is working incessantly until he finishes it; *r.geye hijuk kana*, he is constantly coming here; *r.ge ale țene jomela*, he is always coming to us to have his food; *qlok parhao r.e celjoñ kana*, he is diligently learning to read and write.

*rikit*, v. a. m. To settle, fix, agree with, contract with, come to an agreement. *Dorko r.keta*, they fixed the price; *linqk sudpe r.keta*, what amount of interest did you settle (agree on); *dinre pon anakaten r.kedea*, I came to an agreement with him to pay him four annas per day; *bharan r.kedea*, I settled the amount of cartage with him (? cf. *nirik*).

*rikif*, the same as *rikit*, q. v. (rare).

*rikoc rókoc*, adv. Gradually, successively, not simultaneously. *Jondra do r.r. omonok kana*, the Indian corn is coming up gradually (not at one time); *ayup dhqbič pera r.r.ko hijuk kana*, the visitors have been coming successively (one after the other) until evening; *horo r.r. gelek kana*, the paddy is shooting into ears gradually (not all at one time).

*rihrak mante* (-*marle*, -*mente*), the same as *rihrak mante*, q. v.

*rik rak rikrak*, v. *rihrak rikrak*. (This and the preceding word are not acknowledged by all.)

*rikrič*, adj. f., the same as *rakrič*, q. v. (rare).

*riktan*, the same as *raktao*, q. v. (rare).

*rikup*, v. a. m. Pinch, contract, compress, hold back, restrain oneself. *Enan khoniñ r. akata*, I have for a long while been restraining myself (feeling the need of going to stool); *r. topak hodme*, be quick and make yourself ready (having urinated, stop if not finished) (v. *sikup*; word is used about the calls of nature, not used before women).

*rikka*, v. *rika*.

*rilq mala*, adj., adv. Pure, clear (water, the sky); clearly, distinctly; v. a. m. Make, become clear, pure. *R.m. dak kana*, it is pure water; *serma do r.m.gea*, *mit rimil hō banuka*, the sky is clear, there is not even one single cloud; *r.m.e terdeč akata*, it is clear moonlight; *buru r.m. sapha helok kana*, the hill is clearly seen; *khube r.m. akata*, it has become very clear weather (no clouds); *mēl r.m. akantaea*, his eyes have become clear (*r.m. bēngel*, to see clearly) (cf. *infra*).

*rili phili*, adj., v. a. m. Clean, without impediments; to make, become do., to clear. *Aleak horo khēt do herhet sapha akal leka r.ph.gea*, our rice-field is clean, as if it had been weeded; *orak do r.ph. saphagetakoa*, their house is absolutely clean (they have nothing at all); *kulhi r.ph. jok saphaepe*, sweep the village street clean (also *jok r.ph.pe*); *birko r.ph. tändiketa*, they have cleared the jungle and made it a plain; *disom r.ph.yena nitok do*, the land has been cleared now (brought under cultivation); *sermae r.ph. akata tehen*, there is a clear sky to-day.

*rim*, the same as *rem*, q. v. (*rim* is the more common form).

*rimq*, v. *rimi* (word doubtful).

*rimba rambe*, adv., v. m. Heavily, slowly; crawl slowly, creep along, plod, jog on; be tired. *Darañre r.r.ye rakap kana*, he is crawling slowly up the steep ascent; *horo leka r.r. sen jarwañtabonme*, go slowly like a porpoise in advance part of the way (said to old and weak people); *sukriye dal r.r.kedea*, he struck the pig so that it became unable to

move quickly; *noa burute rakap jokhecin r.r.yena*, when climbing this hill I became exhausted (v. *ribq rabe*; v. *rimbo rombo*).

*rimbo rombo*, the same as *rimba rambe*, q. v.

*rimi*, v. a. m. To find, pick up, light on, stumble on by chance (especially anything lost or left uneaten in the jungle). *Noa apari do r.ak kana*, this arrow-head is one that has been found; *tarup jom r.ak kana*, it is something left by a leopard after eating, and found; *aleren gupi kora do okare con r. merome nam agu akawallea*, our cattle-herd has somewhere found and brought us what was left of a goat; *r. holat do qdi lasera*, a found razor is very sharp; *r. holat leka moca lasergetaea*, he has a mouth sharp like a picked-up razor; *birre jhik potan r. akata*, *qdi maran ran hoeoka*, I have in the forest found the stomach of a porcupine, it will be a great medicine (v. *rim*).

*rimi jhimi*, adv., v. m. Giddy, dizzy; feel do., to fade, wilt, droop. *Mil ninda ban jopit akatte r.jh.n atkareta*, I am feeling dizzy, because I have not slept the whole night; *rengecteye r.jh.yena*, he felt giddy from hunger; *horo setohte r.jh.yena*, the paddy is drooping because of the hot sun.

*rimil*, n., v. a. A cloud; to cloud over, become cloudy. *R. rakapena, dagae*, it has become cloudy, it will rain; *pachia sed gara jalae r. akata*, it has clouded over to the West, looking pitch dark; *cando r. teye esel akadea*, the sun has been clouded over. (Mundari, Ho *rimil*).

*rimil sade*, n., v. m. lit. Cloud-sound; thunder; to thunder. *R.s.n anjom-keta*, I heard some thunder; *r.s.k kana, dagae*, it is thundering; it will rain (v. *supra* and *sade*).

*rimka tamke*, adv., v. m. Feebly, emaciated (but on the way to recovering); be, become feeble, be reconvalescent (but still weak). *R.t.ye pharnao akantalea*, our one has recovered, but is still weak; *r.t.ye daran kana*, he is walking about slowly; *nui gidra do r.t. negeye cacok kana*, this child has just commenced to toddle a little; *hor do lemen gitilokko metadalea, adge r.t.yena*, people said about our one that he would pass to the fine sand (i. e., die), then he has recovered (is reconvalescent).

*rimka tampe*, the same as *rimka tamke*, q. v.

*rimpa tampe*, the same as *rimba rambe*, q. v.

*rimpa tampe*, adj. Having spreading, crooked branches. *R.t. sahan aguipe*, bring the twiggy firewood (v. *rampa ruqa*; rare).

*rimpo rompo*, the same as *rimka tamke*, q. v. (v. *rompor*).

*rimsič*, adj. Small, tiny, puny; of a small kind. *Nui gidra doe r.gea*, this child is small (does not grow well); *r. matkom*, a small kind of mahua flower; *r. gai*, a small-sized cow; *r. mara qimaiye ekger kana*, this puny wretch of a woman is scolding. When used about animates, it refers to females only (cf. *rembre*).

*rin*, n., v. a. m. Debt; to borrow, incur debt, run into debt. *R.tele topa akana*, we are buried in debt; *r. bhorsale jometa*, we eat trusting in



debt (i. e., we have to borrow to live at this time); *r. bañ namok kana, mohajonko jobakketa*, there is nothing to be had by borrowing, the money-lenders have refused to give (as they will do, when people have got some crops); *horo itale r. agu akata*, we have brought seed-paddy, borrowing it; *r. chada bale tahē dareak kana ale hor hopon do*, we Santals are unable to live without incurring debt; *Cando hō r. menaktaea, miŋ gongha hore r. akata Dusad then manwa lagit*, Chando also has debt, he has borrowed a snail-shell of paddy from Dusad to give to man (the first human pair; when an eclipse occurs, it is Dusad who tries to take hold of Chando); *khajna lagit pon takah r. akata mohajon thed*, I have borrowed four rupees from a money-lender to pay my rent; *r. reye jobe akana*, he is wallowing in debt; *nes do r. ena*, this year debt had to be incurred; *r. reak hopon menaka, asol dole enketa*, the interest remains (unpaid), we have paid the original; *r. e halaketa*, he paid his debt.

*Rin baisau*, v. a. m. Lend on interest. *R. e baisau akata*, he has let out money at interest.

*Rin cal*, adj. Borrowed. *R. c. le jojom kana*, we are eating borrowed food taken at interest.

*Rin cora*, adj., v. m. Involved in hopeless debt; be do. *Eken r. c. hor kanale*, we are all without exception people who are involved in debt; *nes dole r. c. yena*, this year we have become involved in debt (v. *cora*).

*Rin dhar*, n. Debts and loans; v. a. Incur do. *R. dh. teko asulok kana*, they live off debts (carrying interest) and loans (no interest on these); *r. dh. akatae*, he has incurred debts and loans (v. *dhar*).

*Rin gad*, adj., v. m. Swamped in debt; be do. *R. g. hor*, people swamped in debt.

*Rin pan*, n., v. a. Debts; incur do. *R. p. banuktalea*, we have no debts of any kind; *nes dole r. p. keta*, we have incurred some debt this year. (H. *pānā* or *pāonā*, dues.)

*Rin thokre*, adj., v. m., the same as *rin gad*, q. v.

*Rin thoke*, adj., v. m., the same as *rin gad*, q. v.

*Rin thube*, adj., v. m., the same as *rin gad*, q. v.

(H. *rin*; v. *sud*.)

*rindir*, n. A ridge, saddle of a hill. (C.; very rare here; v. *riniŋ*.)

*rindho*, n. Curry (only in a song in corrupt Bihari in a Folk-tale; cf. H. *randhinā*, be cooked).

*rinič*, n. His one, her one, i. e., wife, or (rarely) husband. *Phalna r. do adi sobria hor kanae, lebēl daḱ hō qhō boḱelena*, so and so's wife is a very gentle person, even water she has trodden in will not become muddy; *r. tel koeyeme, ač do bae emoka*, ask the wife, he himself will not give; *umi do okge r. kanae*, whose wife is she; *ale r. dge okayena*, where has our one (i. e., my husband) gone (v. *ren*; *ren* + *ič*).

*riniŋ*, n., adj. A ridge, saddle of a hill; any narrow elevation; ridgy. *Khet talare r. menaka*, there is a ridge between the rice-fields; *hana r. te*

*gai idikom*, take the cattle over to that ridge; *r.r.ko si akata*, they have ploughed leaving ridges between the furrows (not close together); *r. nōkgea noa hōr dō*, this road is somewhat ridgy (v. *rir*, with infixed *n*).

*riñci*, n. An inch. (Engl. inch; Desi also *riñci*.)

*riñja enēc*, n. A certain dance, danced by men only. It is a double-stepped dance, the dancers moving backwards and forwards. It is danced at the *karam* (q. v.) and also at any time during the first half of the dry season (up to Sohrael).

*R. rqr*, n. The tune to which the songs are sung at the *riñja* dance.

*R. ru*, n., v. a. The time beaten on the drums when the *riñja* is danced; to drum at the *riñja*.

*R. sereñ*, n. Songs sung when the *riñja* is danced (in corrupt Bihari).

*Thār riñja*, the same as *riñja matwar*, q. v.

*riñja matwar*, n. A form of the *riñja*, danced during the Sohrael. The *rqr*, *ru* and *sereñ* are a little different, and some of the songs are in Santali (v. *matwar*).

*riñji*, v. m. Become less, flow in small quantity. *Gaḍa daḱ r.yena*, the water in the river has become less (only a little water is running); *jharna daḱ r. akana*, the water in the spring has become less.

*riñji riñji*, adv., v. m. Scantly, slightly, sparingly; run in small quantity, become scanty. *Daḱ r.r. qtuḱ kana*, the water is running scantily; *ḍaḍi daḱ r.r.yena stoñte*, the water in the spring-pool has become scanty on acc. of the heat of the sun.

*riñgam cañgam*, adj., adv., the same as *rigam cagam*, q. v.; v. m. To improve, get better, pick up strength, become convalescent (still feeble). *R.c.e dārā baṛae kana*, he is walking slowly about (being weak); *marañ gidra ðye bañ kana*, *r.c. menaca*, *negeye cacok kana*, he is not an old child, he is crawling about, he is just learning to walk; *rua khōne r.c.ena*, he has improved from his illness (but is still convalescent); *r.c.ok kanac nege*, he is just commencing to pick up strength.

*riñgau*, adv., v. a. m. Loudly, clearly; rapidly, high, soaringly; make a clear, ringing, shrill sound; soar aloft, fly high; move rapidly. *R.ko sereñel kana*, they are singing loudly; *khub r. tuime coṭte*, send your arrow soaring high up; *r.teye uḍaṇena*, it (the bird) flew quickly high up; *r.te tirio orḡame*, blow the flute loudly; *sereñ r.pe*, sing clearly (loudly); *ṭamakko r.keta*, they made the kettle-drums make a ringing sound; *sadome r.kedea*, he made the horse move very rapidly; *sakwa r.ḱ kana*, the horn sounds clearly; *marake r.ena*, the peacock flew high up (rapidly) (? cf. H. *riṅnā*, bray, bellow).

*riñgiḱ ciñgiḱ*, adj., adv., v. m. Eager, fervent, delighted; be do. (to go somewhere), be assiduous, ingratiate oneself. *R.r.e qikaueta ñeñel calaḱ*, she feels delighted to go and attend the festival; *r.c.e sapraok kana*, she is eagerly making herself ready (to go); *r.c. baṛae kanac peṛa hōroḱ calaḱ laḡif*, she is showing herself delighted to go on a visit; *hātte*

*calake r.cingjok kana*, she is ingratiating herself to (be permitted to) go to the market place (v. infra; cf. *Mundari ringi cingi*, multi-coloured). *ringi tingi*, the same as *ringic cingic*, q. v. (*r.f.* is the more commonly used word).

*ringor ringor*, adv. Again and again, repeatedly, now one, then another; v. m. Suffer from continual disease. *Nes dale cekayen con, r.r. gofa bochor mit ruage menaklea*, who knows what is the matter with us this year, we have the whole year been constantly having fever (when one recovers, another gets it); *r.r. perako hijuk kana*, visitors are coming one after the other (not at one time); *r.r. ko kami kana*, they are working alternately (the work is going on constantly); *ruqteye r.r. ok kana*, he has a continual fever (i. e., he has one attack after another with intervals); *gaiko r.r. ok kantalea*, our cattle are suffering from disease (one after the other).

*rin ringau*, v. a. Plough up, intensely (during the hot season); set to work; v. m. Be eager to. *Setonre si r.r. le enec cas hoekka*, only when you plough up (your fields) during the hot season will there be good crops; *daka hatar lagiliu r.r. ofokatkoa*, I set them to prepare food (giving strict orders) before I left; *dadale r.r. k kana* (or *r.r. barae kana*) he is excited and eager to beat (somebody).

*rinfi*, adj. f., the same as *renfa*, q. v., but applied to females.

*ringiol*, adj., v. m. Fat and round, gorged, big-bellied (temporarily); eat oneself full (people, animals). *Khube jom akata seta, r.e. uelok kana*, the dog has had a great feed, he looks gorged; *bariatkoko jom r.ena*, the bridegroom's party have eaten themselves full.

*ringo rondo*, adj., v. m. Full-grown (but not ripe, about the beans of leguminous plants); large (shrimps); become do. *Ghaugra r.r. gadar akana*, the *ghaugra* (q. v.) has become full-grown and nearly ripe; *r.r. icakle sap agu akatkoa*, we have caught some large prawns and brought them; *mator r.r. akana*, the peas are full-grown (but not ripened).

*riot*, n. Unity, concord; harmony; v. m. Be united, agreed. *Kamire r. menaklakoa* (or *menakkoa*), they are united in the work (or, have unity); *sendrako r. akana*, they have agreed to go hunting together.

*Mit r.te*, adv. Of one mind, with one consent, together. *M.r. calakpe, apan apin do alo*, go all together, not separately (also *riot mitte*) (v. *riqu*).

*riol royol*, adj., v. m. Tall, lanky; become do. (young people, trees). *Uniren hopon ar hoponerako do r.r. ko hara akana*, his sons and daughters have grown tall; *noa birre r.r. sarjom dare menaka*, in this forest there are tall sal trees; *noa atoren kuri korako r.r. akana*, the young people of this village have grown tall (cf. *biol boyol*; v. *rayal royol, royol royol, riyol royol*).

*rio royo*, adv., v. a. Discordantly, shrilly (blowing the flute); make discordant, shrill sounds. *Nanka tirio mofa tirio r.r. ko orqhefa*, they are blowing thin flutes and thick flutes discordantly; *gidra tirio oronko*

*cedreko r.r.yela*, when children learn to blow the flute they make discordant sounds (tuneless).

*riol royo*, the same as *royol royo*, q. v. (rare).

*ripiqu*, v. recipr. of *riqu*, q. v. Call on, invite one another (to go, do).

*R.kateko calaena*, they went having urged one another to go.

*ripi ciril*, the same as *repe ciril*, q. v. (*ripi ciril* is the more common pronunciation).

*ripi ripi*, adv., v. m. Fluttering, floating (in the air), trembling, twitching; to twitch, tremble convulsively, writhe in convulsions; flap the wings, whirl. *R.r.ye uduena cotte potam*, the dove flew fluttering high up; *sarjom jo r.r. nurok kana*, the sal fruits fall whirling down; *r.r.ye jhaeyena, bindar gotenae*, he fainted twitching, and fell down suddenly; *mirgiteye r.r. gotena*, he was seized with a trembling fit of epilepsy; *bharndote sakam r.r.k kana cotte*, the whirlwind makes the leaves flutter high up; *darhare bisko lagao akatte hako cetanteke r.r. odokok kana*, the fish are raising their heads twitching above the surface, because people have put poison in the pool. (Muṇḍari *ripi ripi*, wink.)

*ripil*, v. a. To wink with the eyes, blink, twinkle. *Calak jokhece r.adiina, cet ho bae roylaka mocate do*, when he went, he winked at me, he did not say anything with his mouth; *r.etae, bae japil akata*, he is closing and opening his eyes, he is not asleep; *mēt hasoyede kana, r.et kunac*, his eye pains, he is closing and opening his eye-lids; *mit r.reye joskedeae*, I hit him in the twinkling of an eye; *mit r.teye oka golen con*, he disappeared somewhere in the twinkling of an eye. (Muṇḍari *ripid*; v. supra.)

*ripil japil*, v. a. m. To blink, twitch the eyes (in illness), to shut and open the eyes (when drowsy or drunk). *Hasoteye r.j.et kana, bac bengel dareak kana*, because of pain he twitches his eyes, he is unable to keep his eyes open; *dudrumte mēt r.japidok kantaea*, he is opening and shutting his eyes being drowsy; *phalna kora do noakoreye tahena r.j.*, so and so young man is staying hereabouts blinking (i. e., watching for a girl (v. supra and *japil*).

*ripo copo*, adv., v. m. Heavily, languidly; become weak, poorly. *R.c.e taramele dare nūr akantaete*, he is walking languidly, because he has lost strength; *ruqteye r.c.yena*, he has become weak through fever (v. infra).

*ripo ropo*, v. m. To be ill, ailing, unwell, out of sorts, poorly, in different health. *Reṅgeṇteye r.r. akana*, he is poorly because of lack of food; *ruqteye r.r.k kana*, he is unwell, suffering from fever (cf. *rapa ropo*).

*ripol ropol*, adv., v. m. Clattering; to clatter (loose shoes). *R.r.e dārā barae kana*, he is walking about (his shoes) clattering; *panahi r.ropodok kantaea*, his shoes are clattering (the locally made heavy shoes) (onomat.; v. *ropol ropol*).

*rip ripi*, adv., v. a. m. Staring; make one stare, feel faint; to get a convulsive fit or trembling, to tremble convulsively, to stare. *R.r.ye bengel*

*uricketa*, he stared with open eyes (as in convulsions); *dal r.r.kedcae gai*, he struck the cow, so that she became faint; *bai r.r.yenae*, he got a convulsive fit, so that his eyes were staring (v. *ripi ripi*).

*ririq ririyi*, adv. With great expectations, gleefully, sanguinely. *R.r. sendrako calaoena*, they went hunting with great expectations; *ngielko calaoena r.r.*, they went gleefully to attend a festival (v. *infra*).

*riri riri*, adv., the same as *ririq ririyi*, q. v. *R.r. hanko torako calak kana*, you see them over there going gleefully along; *baha bongu rumkate bahako agui jokheç r.r.ko hohgea*, when the persons possessed by the *baha* (q. v.) spirits go to fetch flowers they call out *riri riri* (cf. H. *riryānā*, cry, howl).

*rip*, n., v. a. m. A ridge (the backbone, back of a fish, land between furrows, reef in a river, top of a roof); make, become do. *Bisi r.jan nelok kantara*, his backbone is seen; *hako r.*, the ridge on the back of a fish; *sakam reak r.*, the mid-rib of a leaf; *mundhqn r. galañpe*, plait the top ridge of the roof; *cof buru r.tele deçena ar r.r.tele calaoena*, we mounted the brow of the hill and went along the ridge; *nahel reak tala r.te pal lagit rok gadaeme*, cut a groove for the ploughshare along the ridge in the middle of the plough; *hana r.te gai idikom*, take the cattle to the elevated land over there; *sadqm r. leka pindhako lak nanha-keta*, they cut the rice-field ridge narrow like the backbone of a horse; *nou hor do r.r.te calaoena*, this road follows the ridge; *nonkateko si r. akufa*, they have ploughed in this direction leaving ridges between the furrows; *dealgo gef r.keta*, they cut the wall so as to make the top a thin ridge; *isi lak r.ena*, the plough-beam has been cut so as to have a thin edge. (H. *riyh*.)

*riřaņ*, n. The bank of a river; a narrow elevated bit of land between rice-fields. *Gadu r. dbabic aleak khelko menaka*, our rice-fields reach unto the river bank; *khethin tala reak r. bako silaka nes do*, they have not ploughed the narrow strip of land between the two rice-fields this year (v. *rip*).

*riřaņ raraņ*, adv. Clanging (the sound of empty vessels); v. m. To clang, ring; adj. Empty. *R.r. sadek kana lofa*, the brass-jug gives a ringing sound when empty; *pera horok calak jokheç r.r. eken kançale duramketa, beşagunenale*, when we were going on a visit (in connexion with arranging for a marriage) we met (somebody with) an empty vessel, we were ill-omened (and consequently broke off all further arrangements); *kança r.r.ok kana*, the (empty) vessel is clanging (cf. *raraņ raraņ*).

*ripim ripim*, adv., v. m. Clear ringing (sound of drum), rolling (thunder); to ring, roll. *Oka buru coko sendrayel, r.r. sade hijuk kana tamak reak*, they are hunting over some hill or other, the clear ringing sound of the kettle-drums reaches us; *rimil r.r. sadek kana*, there is a rolling sound of thunder; *tamak r.r.ok kana*, the kettle-drum is giving a clanging sound (cf. *infra*).

*riřim riřim*, adj. Clear, transparent. *Noa darha dak dō r.r. neloķ kana, bhitri dhabit nel taboķ kana*, the water in this pool looks very clear, it is transparent so that the bottom is seen through it.

*riřin mante* (-*marte*, -*mente*), adv. With a clinking, tinkling sound. *Ghuri r.m. sađeyena, mit baja hoeyena*, the clock made a clinking sound, it is one o'clock; *ađi bhage kapi kana, tarup qikqute r.m. sađe godoka*, it is a very good battle-axe, when it feels a leopard near, it gives a ringing sound (actually believed) (v. *infra*).

*riřin riřin*, adv., v. m. Clinking, tinkling, chinking (sound of metal vessel or implement when struck); to clink, tinkle, chink. *Gai reak ghanti r.r. sađe kana*, the bell of the cow makes a tinkling sound; *bhage ŭaka dō r.r. sađe kana*, a good rupee gives a chinking sound; *noa kuđi dō bogegen, r.r.oķ kana*, it is a good kodali (no fissure, good iron), it gives a clinking sound (when struck) (onomat.).

*riřin mante*, (-*marte*, -*mente*), adv., the same as *riřin mante*, q. v.

*riřin riřin*, adv., v. m., the same as *riřin riřin*, q. v.

*ris*, n. Anger, indignation, choler. *R. carhaoadiņa, dadalge sanakidiņa*, I got angry, I wished to beat (somebody); *r. rakapadea*, he became hot with anger; *ris baissquadeu* (or *r. lagaoadea*), he became indignant. (H. *ris*.)

*riřa*, adj., v. m. Crisping, reverted and standing up (feathers, hair), bristling; be do. *Uř dō r.getaea*, his hair is bristling (standing out); *simin kirihlede, sim dōc ryen, erañ kirihlede, erae cicirdinen, o hae, in dōñ kopal bhañgagea*, I bought a hen, this one got feathers reversed, I bought a wife, she became a slovenly wretch (shock-headed, dirty), alas! I am by fate an unfortunate one; *ojha dō r. simte boñgako husilkoā*, the ojhas drive bongas away by sacrificing fowls with reversed feathers. (Muñdari *riřa*; v. *ris risi*.)

*riřa*, n., v. *ponđriřa*. It is not here used except attached to *ponđ* (v. *supra*).

*riřođ*, n., v. a. A bribe; to bribe. *R. emkatēye goha akalkoa*, he has made them his witnesses having given them bribes; *r. řakhi kanako*, they are bribed witnesses; *r. akalkoae, aspl goha dōko bañ kana*, he has bribed them, they are not real witnesses. (A. P. H. *riřwat*.)

*riřoť*, the same as *riřođ*, q. v. (C., gives the meaning of "to be friendly, to be on friendly terms;" not so used here.)

*riřkil*, adj., v. m. Bristly, having hair standing up; to bristle (mostly used as an abuse to small girls). *R. mara gidra, nleje sođe hijuķ kana*, this shock-headed wretch of a girl, she comes and squeezes her way in here; *uř riskidoķ kantaea*, her hair is bristling (cf. *ris risi*).

*ris risi*, adj., v. a. m. Standing up; to stand erect, bristle; raise (the hair).

*Uř r.r.getaea*, his hair is standing up; *sukri eñga uře r.r.kela rañgaokate*, the sow has raised her hair in anger; *uř r.r.yentiņa, kapcikañpe*, my hair is bristling, cut it for me; *bana uř r.r.katēye nīr hijuķ kana*, the bear is coming, running with hair standing up (v. *riřa*; ? cf. P. H. *riřh*, beard; MuñPari *ris risi*).

*rit*, n., v. m. Lust, sexual excitement; to feel do., be excited, wish. When used about lust or heat, it refers only to females. *R. lagao akawadea*, she is in heat; *kora dō r.e maraokeltaea*, the young man made an end of her excitement; *gai bitkil dō r. heḏako eneḑko abadoka*, cows and buffalo cows will mate only when they are in heat; *calake r. akana*, he wishes to go. (H. *rit*; C. gives the H. meaning "season, custom, habit;" it is not so used here.)

*ritiqān*, adj., v. m. Excited, merry, jolly, lustful; be do.; n. Lust. *Barid r. hōr kanae, hir barae kanae*, he is a very passionate fellow, he is running about; *r. menakitea*, he has desire; *khub serehe r. akana*, she has much desire to sing. Word generally has reference to "heat," is used about both sexes (v. supra).

*ritiqāni*, adj. f., the same as *ritiqān*, q. v., applied to females.

*ritiq rityi*, adv., v. m. Joyfully, gleefully; be in high spirits. *R.r.ko calaoena*, they went off in high spirits (sexually excited); *neḡel calakko r.r.yena*, they were in high spirits to go to attend a festival (v. *ritiqu*).

*ritiqu*, v. m. Be pleased, joyful; be sexually mature, be in heat (females). *Sendrako r. akana*, they are eager and pleased to go hunting; *ca bagante calakko r. akana*, they are glad to go to the tea-garden; *neḡe r. gofena*, she has become mature this year; *merome r. akana*, the goat is in heat (v. *rit*).

*riti moḡ*, n., adv. Her proper season; at the proper time. *R.m.re jomme*, eat at the proper time; *r.m. bako kamilaka*, they did not work at the proper time. (B. *riti*.)

*ritirgom*, the same as *ritirhiḏ*, q. v.

*ritirhiḏ*, adj., v. m. Tall and straight, lanky, slim; become do. (people, trees). *R. tale dare*, a tall Palmyra-palm; *noa sarjom dō r. dare akana* (or *r. akana*), this sal tree has become a tall tree (without many branches); *noa atoren kuri kora dō r.geako*, the young people of this village are tall and slim; *nui kuri dōe r.ena*, this girl has become tall and slim.

*ritirhiḏ*, the same as *ritirhiḏ*, q. v.

*ritiryom*, the same as *ritirhiḏ*, q. v.

*ritit ritit*, adv. Extremely, bitterly, biting (cold). *Noa ḏaḏi daḑ dō r.r. rearge*, the water of this spring pool is very cold; *r.r. reare hgeyela*, there is a bitterly cold wind.

*rit riti*, adv. In accordance with custom (in a *baha* song); *R.r. rāḡkilo tiḡ gore mundam dō*, in accordance with custom, on my hand, O mother, I have put a ring (v. *rit*; cf. H. *ritu*).

*ritu*, n., v. m. Season, right time; be seasoned, ripe. *R.re baḡ kamilente baḡ hoelena*, it was not done at the right time, therefore it did not come to anything; *r.reko baḡuadea*, they procured a wife for him at the right time (when he was mature); *noa kaera dō r.yena, jom lek akana*, these plantains are ripe, they are fit to be eaten; *kami laḡit r. akana*, it has become the proper time for working; *maejju reaḑ r. heḑ akantaea*, the woman's courses (menstruation) have appeared. (H. *ritu*.)

*rit*, v. a. m. To grind, to gin cotton (by separating the seeds). *Sasañ ridme*, grind the turmeric; *jantere jonḍrako r.kela*, they ground the Indian corn in a hand-mill; *rane r.el kana*, he is grinding the medicine; *kaskomko ritel kana*, they are cleaning the cotton (removing the seeds using the *carahi*, q. v.). (Muṇḍari, Ho *rid*.)

*riṭo roto*, adj., v. m. Full-sized (but not ripe), ready to shoot into ears, big with child; become do. *Horo r.r. ṇeloḱ kana geḷeḱ lagit*, the paddy looks ready to shoot into ears (the ears are not seen outside, but culms are thick); *jonḍra r.r. phoṭ akana*, the Indian corn has full-sized pods (not as yet ripe); *r.r.e ṇeloḱ kana, gapa meane durup leka*, she is looking big with child, like going to "sit" to-morrow or the day after; *malhan r.r. akana*, the beans are full-sized (not ripe); *phalna riniḱ doe r.r. akana*, so and so's wife is near parturition.

*riṭha*, adj. Filthy, dirty, unclean, soiled. *Nui r. dṇo tis hū bae umoka*, this filthy wretch never takes a bath (used about both sexes); *r.getaea kicriḱ*, his (her) clothes are dirty; *oraḱ duqr r.getakoa*, their house and surroundings are filthy.

*riṭha dare*, n. The soap-berry tree and its fruit, *Sapindus detergens*, Roxb. The fruit is used in cleaning cloth. (H. *riṭhā*.)

*riṭha hako*, n. A certain fish, *Pimelodus Rita*. Of dark colour. Eaten. (B. *riṭhā*.)

*riṭha riṭhi*, the same as *reṭha riṭhi*, q. v.

*riukq taṇoke*, the same as *rimkq tamke*, q. v.

*riuṇḍi*, adj. f., v. m. Small, under-sized, stunted (girls, fruit); become do. *Nui kuri doe r.gea*, this girl is of small size; *r.gea noa kūiṇḍi*, this mahua fruit is of small size; *noa ul dṇo r.yena*, this mango (fruit) has become small. (Equal to *reṭhea*, q. v., but not about males.)

*riuṇḍi riuṇḍi*, the same as *riuṇḍi*, q. v.

*riviḱ rawaṇ*, adv. Slowly, lazily, negligently, slovenly, without appetite. *R.r.e jomel kana*, he is eating without appetite; *r.r.e kṇmi kana*, he (she) is working negligently (cf. *ricṇṇ picṇṇ*).

*riyqi khiyqi*, v. *riqi khiqi*.

*riyaḷ riyaḷ*, v. *riyaḷ riyaḷ*.

*riyo royo*, v. *riyo royo*.

*riyoḷ royoḷ*, v. *riyoḷ royoḷ*.

*robab*, n. Authoritative voice, authority. *Uniaḱ r. dṇo judagetaea, uniaḱ r.te sanam hoṛko thir godoka*, his voice is different, by his authoritative voice all people at once become quiet; *r.tege joto hoṛe ten goṭkoa*, by his authority he presses all down (cf. *rāwā*; v. infra).

*robabiq*, adj. Authoritative, dominant. *Noa atore uni leka r. hoṛ dṇo banuḱ-kōa*, in this village there is no dominant person like him; *r. hoṛ dṇo bhitri araṇteko roṛa*, dominant persons speak with an inner (resonant) voice (v. supra; ? cf. H. *rabābiyā*, a player on the rebeck).



- robabwala*, n., adj., the same as *robabiā*, q. v. *R. qdiko botorakoa*; they are much afraid of dominant people; *r. hōr dō tārūpko lagakoa*, dominant (loud-voiced) men will drive a leopard away (v. *awala*).
- robea*, adj., v. m. Emaciated with a big belly; become do., delicate, sickly. (Men, bullocks, buffaloes, he-goats). *R. hōr kanac, ruqteye r. akana*, he is an emaciated and big-bellied man, he has become big-bellied and delicate through fever; *r. boda*, a big-bellied he-goat; *nui kaḍa dō roqteye r.yena*, this buffalo has become pot-bellied because of disease (v. *rubni*).
- rohibar*, n. Sunday. (H. *rabibār*; B. *roḥibār*; v. *roḥibar* and *rubibar*.)
- robo ropo*, the same as *ropo ropo*, q. v.
- robof*, v. a. m. Press or squeeze with the hand; n. A handful. *Jel joro r. idime, okako qhera se thōra*, press the meat portions down with your hand and see whether any one is too large or too small; *dēn daka r.añme, bañ bilena*, please give me a handful more of rice, I am not satisfied; *miḥ r. gan juṭučañme*, give me in addition about one handful (what can be kept in the hand with the fingers, palm downwards, opposite *cupuḥ* and *loṭ*; the same as *loca*, q. v.; it is customary to add such a handful, when grain of any kind has been measured) (v. *rebof*).
- rocao*, v. a., v. a. impers. Feel appetite, relish or desire for food. *Jojomem r.khan jomme, bin r.te jomle khaḥ bañ jirauka*, if you have appetite (for it), eat, if anything is eaten without relish, it will not stay in the stomach (is vomited); *Deko daka jom bañ r.ediñ kana*, I have no desire for eating the food of the Dekos (v. *roq*).
- roco*, v. a. m. To seize with the top of the fingers, pinch off, snap at, touch, squeeze with the top of the fingers (particularly about touching the breast of a woman). *Utu dō okoeye r.ketiña, adhiyen dō*, who has pinched off my curry, it has become very much less; *noa arakiñ r. darakeḥa*, I pinched off and brought this bit of vegetable along (cf. *rocoṭ*; word not much used on acc. of its special meaning).
- rod*, v. *rod*.
- rodari*, the same as *raudara*, q. v.
- rodea*, the same as *robea*, q. v.
- rodo*, adj., v. m. Hairy, full of hairs; become do. *Nui kora dōe r.gea, bañ khusik kana*, this young man is hairy all over, I am not satisfied; *netar dōe r.yena*, he has become hairy now (mature; only men).
- rodo bodo*, the same as *rada bada*, q. v. (rare here). *Sakame r.b.yeḥa*, she makes a rustling sound in the leaves.
- rodo bodo*, adv., v. m. Bristling, full of (weeds, beard); become do. *Jolha dō r.b.ko gocoana*, the Jolhas (Mohammedan weavers) have a bristling beard; *khet dō r.b. ghās akana, herhedpe*, the rice-field has become full of grass, weed it; *r.b.yenae, bae hoyoka*, he has got a bristling beard, he does not shave; *bako poleḥte hayge dō r.b.yena*, the homestead field has become full of grass, because they did not hoe it (v. *rodo*).
- rodo calha hako*, n. A certain kind of fish.

*rodowaḱ*, adj., v. m. Who has got a beard, mature; become do. *R.geae, bae huḍina*, he has a beard, he is not under age; *Musḷu ḍoko r.gea*, the Mohammedans have a beard; *netar ḍoe r.ena*, he has developed a beard this year (v. *rodo*).

*roḍga*, the same as *roḍgo*, q. v.

*roḍga roḍgo*, the same as *raḍga roḍgo*, q. v. *Noa daka do r.r.gea*, this (boiled) rice is coarse; *r.r. dhiri hor kana*, it is a rough stony road; *r.r. dhiri menaka noa goḍare do*, it is full up of small stones in this high-land field.

*roḍgo*, adj., v. a. m. Stony, gravelly, rough; become do. *R. jaega kana, eken dhirige*, it is a place full of gravel, only stones; *ṣorokko r.keta*, they have made the road stony (by metalling it); *r. khetre bañ horoka*, in a stony rice-field the paddy will not come to anything; *kharai r.yena*, the threshing-floor has become stony (uneven) (v. *rogra*; cf. *roḍgo*).

*roḍgo hako*, n. A certain fish. Considered very good food.

*roḍoaḱ*, adj. Full of impediments (stones, pits, etc.), rough, impassable; v. a. m. Make, become do. *Noa bir hor do r.gea*, this way through the forest is full of impediments; *noa buru nala do r.gea*, this hill-ravine is impassable; *dakṭe hore r.keta*, the rain made the way impassable (made grooves, caused stones to stand out, etc.); *ahar pāeṛṛ r.ena*, the outlet of the *ahar* (q. v.) was hollowed out (so that the water ran away) (v. *roḍgo*).

*roḍ ṣeṣ*, n. Road cess. (Engl.). Collected together with the annual rent, here half an anna in each rupee.

*roeda*, adj. m., v. a. m. Thin, lean, skinny; make, become do. *R.geae nui ḍaṅgra*, this bullock is lean; *ḍaṅgrako si r.ketkina*, they ploughed with these two bullocks, so that they became only skin and bone; *ruḍteye r.yena*, he has become lean on acc. of fever (v. *ruidi*; cf. *roela*).

*roela*, adj. m. Tall, lanky, high, long (men, bullocks, trees); v. m. Become do. *Burure khub r. dare menaka*, in the mountains there are some very high trees; *r. kora kanae*, he is a tall and straight young man; *r. ḍaṅgra*, a tall bullock; *noa sarjom ḍo r.yena*, this sal tree has grown tall; *phalnaren korako ḍo r.r.ko hara akantaca*, so and so's sons have grown into tall young men (v. *ruiḷi*; cf. *raela*).

*roga*, adj. m., v. m. Diseased, having sores or some malady, disordered, defective; become do. *R.geae, murhuḍ jongeae*, he is diseased, he is a leper; *r. hor kanae, jivṛ rog menakṭaea*, he is suffering from a disease, he has "life" disease (epilepsy); *nui ḍaṅgra ḍoe r.gea*, this bullock is diseased; *r. maḷ bañ paṛagoka, rapudoka*, defective bamboo cannot be cleft, it breaks; *noa dare ḍo r.gea*, this tree is defective; *phalna ḍoe r.yena*, so and so has become diseased. (H. *roga*; v. *rugi*).

*roga*, n. The cause of mischief, mischief-maker. *Nui kanae, r.tel noa jhogra reakḱ*, this one is the real cause of the quarrel; *atore nui goḍet ḍo r.telge*, in the village the headman's messenger is the cause of all mischief (v. *supra*).

*rogaha*, adj. m., the same as *roga*, q. v. (applied to men); n. Cause of mischief. *R. hor kanae, ghaŋ pereŋge*, he is a diseased person, full of sores; *atore am kanam r. do (r.ŋel do)*, in the village you are the cause of all mischief.

*rogahi*, adj. f., the same as *rogaha*, q. v., but applied to women. *Orakre am do r.ŋel kanam*, you are the cause of the mischief in the family.

*rogda*, n., adj., v. a. The cause of trouble, trouble; to cause trouble, quarrel. *Ađi maraŋ r.e ehoŋkela*, he has commenced some great trouble (e. g., started a wish for separation of families); *r. hor kanae*, he is a mischief-maker; *nuigey r.yefa, eŋakko doko bogegea*, this one causes the trouble, the others (in the family) are good; *orakrene r.kelkoa*, he made the inmates of the family quarrel (v. *roga*; C., rough; this is here *rogdo*).

*rogdaha*, adj. m., the same as *rogda*, q. v.

*rogdahi*, adj. f., the same as *rogda*, q. v., but applied to women.

*rogdao*, the same as *ragdao*, q. v. *Dhirite r.karne*, rub him with a stone.

*rogda rogdo*, the same as *ragda rogdo*, q. v. (rare).

*rogda rugdi*, n., v. a. m. Trouble, quarrel; cause do. *R.r.ŋe ehoŋkela*, he started a quarrel; *kinintefgeye r.r.kelkoa*, the daughter-in-law was the one who started the quarrel between them; *r.r.yenteko begarına*, they separated the households because of their quarrelling (v. *rogda*).

*rogda rugdi*, the same as *ragda ragdi*, q. v.

*rogda rugdi*, adv. Following close after, at the heels of. *R.r.ko calak kana*, they are going following each other closely; *bahutef r.r.ŋe paŋjakede*, *baŋ doe tioklede, baŋ do baŋ*, he followed close after his (runaway) wife, who knows whether he caught up with her or not (cf. *rogdao*; v. *ragda ragdi*).

*rogdo*, adj., v. a. m. Rough, not smooth, uneven, pock-marked; make, become do. *Noa hor do r.gea, eken dhiri*, this road is rough, only stones; *meŋāhā do r.getara*, his face is pock-marked; *kulhiko r.kela*, they have spoilt the surface of the village-street, *nuige kathae r.kela, baŋkhan besge tahēkana*, this one started some trouble in the matter, otherwise all was well (e. g., he made some demands that the other party did not like); *theŋga r.ena*, the stick has not got a smooth surface (cf. *rogdo*).

*rogi*, adj. f., the same as *roga*, q. v.; but applied to females (v. *rugi*, the more common pronunciation).

*rogra*, adj., v. a. Quarrelsome; to cause quarrel. *Ađi r. hor kanae*, he is a very quarrelsome person; *nuigey r.elakoa*, this one causes the quarrels they have. (About the same as *rogda*, q. v.)

*rograha*, adj. m. Quarrelsome, cantankerous, who causes strife. *R. hor kanae, jāhān kathae aiŋomlekhane saŋ uriŋa*, he is a quarrelsome person, when he hears anything, he will catch hold of it (not let it pass) (v. *supra*).

*rograhi*, adj. f., the same as *rograha*, q. v., but applied to women.

*rograo*, v. a. To plague, worry, repeat again and again, keep strife going; to exercise, train. *Enaŋ khon iŋa kathae r.eŋ kana*, he has for a long

while been repeating the same thing (keeping the quarrel going); *ḍaṅgra din lilok r.kimme, clo godokakin nāhāk*, exercise the two bullocks every day, they will presently be broken in (cf. *ragrao*).

*rogra rugri*, adv., v. m. Persistently quarrelling; to quarrel persistently. *R.r.kin jhograk kana*, they are persistently quarrelling; *khet karontekin r.r.k kana*, they are persistently quarrelling in connexion with a rice-field (v. *supra*).

*rogro*, adj., v. m. Stony, gravelly, full of stones; become so. *R. khet*, a rice-field full of small stones; *non r. jaegare gitiē bañ jutoka*, it will not do to lie down in this stony place; *raca r.yena*, our courtyard has become stony (earth has been removed by the rain, so that stones have come to the surface) (v. *roḍgo*).

*rogro*, the same as *rogdo*, q. v.

*rohḍa*, adj. Lanky, lean, remaining always lean although well fed. (C.)

*rohḍo*, the same as *rohḍa*, q. v. (C.; cf. *rohḍoē*.)

*rohi mula*, n. Winter radish (v. *mula*).

*rohni*, v. *ruhni*.

*rohra*, adj. m. Lean, lanky, who remains lean although well fed; v. m. Be so. *R.geae phalna do, bac moḥaku*, so and so is naturally lean, he will never become fat; *r. kaḍa*, a lean buffalo; *nui ḍaṅgra doe r.yena*, this bullock is lean (v. *ruhri*; cf. *rohḍa*).

*roj*, n., adv. A day; daily. *R.ge noudeye hijak kana*, he comes here daily. (P. H. *roz* or *roj*.)

*rojgar*, n., v. a. Earning (especially by daily wages), gain, profit, livelihood; to earn one's daily bread, gain. *R. bañ uamok kana noude do*, there are no earnings (by wages) to be had here; *r.teye asulok kana*, he supports himself by earnings (by wages, or by work carrying a salary); *besge r. calak kantakoa*, they have good earnings (earn well by work); *beparteye r.a*, he earns by trading; *tiṅkem r.kela tehen*, how much profit did you make to-day; *mitṭe kora do pulisreye r.eta*, one of our boys earns by being in the police. (P. H. *rozgār*.)

*rojgaria*, adj. Earning, who brings earnings. *R. guti kanae*, he is a servant who earns money (for us); *r. biṭi kanae*, this daughter of ours earns money (v. *supra*; P. H. *rozgārī*).

*rojha*, n. A small earthenware dish. (C., not here.)

*rok*, v. *rogk*.

*roka*, n., v. a. A permit (written), a note; to get a permit; v. a. d. To give so. *Bir reaḥ r.e emadea*, he gave him a permit (to cut trees) in the forest; *bire r.kela*, he got a permit to cut in the forest; *raje r.waden dare mag laḡit*, the zemindar gave him a permit to cut trees; *matkam dareye r.kela*, he got a permit for the mahua tree. (A. P. H. *roqā*; B. *rōkā*.)

*roka*, n. An acknowledgment (for money paid in part). *Tala reaḥ r.e eni akawadiṇa*, he has given me an acknowledgment for the money paid (not a final receipt, but for a part of the dues paid; *mohajon do adho*

*kisfi reāk r.e em akawadiña*, the money-lender has given me a preliminary receipt for half the money of the instalment paid (v. supra).

*roka*, n. Cash, ready money. *R.tegeñ hataokedea dāngra*, I bought the bullock for cash; *r.te jāhān jinisem ham dareaka*, you may get anything for cash. (B. *rōk* and *rōkhā*.)

*roka*, adj., adv. Fresh, of to-day; the same day, to-day, quickly. *R.jel kana*, it is fresh meat (of to-day); *r. daḥ kana*, it is fresh water (fetched to-day); *roku hako*, fresh fish (caught to-day); *r. heč ruqroḥme*, come back to-day; *r.gele sirjaḥ goḥkela*, we started it spontaneously; *r. serehe jorao-kela*, he improvised a song; *noko do r. dhūāgeko ḥelela*, these are seeing fresh smoke (i. e., they don't know from day to day what they will have to eat, Sant. saying for day-labourers) (cf. supra; Muḥdari, Ho *roka*; cf. *roj*).

*roka o*, v. a. m. Prohibit, prevent, detain, stop, lay an embargo on. *Phalma r.kacme, teheñ jemon aloe calak*, detain so and so, that he may not go to-day; *sagarko r.kela*, they stopped the cart (forbade its proceeding, until permit was shown, on acc. of load); *dukko r.kela*, they stopped the water (laid an embargo on fetching, or, stopped water running into a rice-field); *birko r. akala*, they have laid an embargo on the forest (forbidden people to fetch anything from the forest); *perako r.kellea*, the friends stopped us (prohibited our going to them on the day fixed); *teheñ noa sorokko r. akallea*, they have forbidden us to use this road to-day. (H. *rokā*.)

*roka ruki*, n. Ready-money, cash. *R.r.teñ qkrinkela*, I sold it for cash (v. *roka*).

*roka ruki*, adv. To-day, on the same day; v. a. Do the same day. *R.r. horo roḥhoeko satkela*, they finished the paddy-planting the same day (that they started); *r.r.ye sen hečena*, he went and returned the same day; *r.r.ge heč ruqroḥme*, return to-day; *noa khet teheñto r.r.kela*, they did all the ploughing of the rice-field to-day (i. e., *parak*, *deč*, *losof*, qq. v., the same day, also the planting); *r.r. sabe jarurgea*, it is necessary to catch him the same day (that he does it) (v. *roka*).

*roka toka*, adv., v. a., the same as *roka ruki*, q. v. (on the same day). *Jel do r.t.ge sebela, baskelenkhan do bañ sebela*, meat is savoury when eaten the same day, if it is kept over night and becomes stale, it is not savoury; *teheñ do bad daḥ akana, ma r.t. tof roḥgepe*, the high-lying rice-fields have been filled with water to-day, pull out the seedlings and plant now to-day (*toka* a jingle).

*rokor*, adj., v. a. m., v. a. impers. Rough, uneven; feel do., pain, hurt. *R.re gidra alom gitijsa*, don't lay the child down on the rough bedstead (bare, without anything); *r.iñ qikweta, kicriḥ aḥelaḥpe*, I feel it rough, spread out some cloth for me (to lie on); *jaḥga r.ediñ kana, panahi baṇuktiñte*, I feel it rough (painful) for my feet, because I have no shoes on; *dhirireñ lebeḥ r. akana*, I have trod on a stone and hurt myself;

*bəhəŋk r.edin kana, kaŋdhum banukitiŋle*, I feel hurt in my head, because I have no carrying pad.

*rokor*, v. m. To incite the eye, be pleasant to the eye. *Məl r.ok leka baŋ nəlok kana*, it does not look so as to be pleased (it is too little); *məl r.ok leka bako uduŋale kana baŋu*, they do not show us any (prospective) bride that looks like pleasing us; *məl r.ok lekage bae nəlok kana daŋgra*, the bullock does not look like what would be pleasant to us (v. supra).

*rol*, v. a. To exercise, as a horse. (C.; H. *rol*.)

*rol*, n., v. a. A ruler; to rule. *R. theŋga*, a ruler; *noa dō sada kaŋoj dō baŋ kana, r.əŋ kana*, this is not plain paper, it is ruled; *bin r.tege r. akat leka sojhe olme*, write straight as if it had been ruled, without ruled lines. (H. *rāl*, from Engl.).

*rql*, n. A roller. *R.ko q r idiyet kana, sorokko paŋaoeta*, they are dragging the roller along, they are consolidating the road. (Engl. roller.)

*rolu*, n. A rafter. (B. *rolā*; Santals may use it, but are conscious that it is Bengali for *seŋer*, q. v.)

*rol injin*, n. A steam road-roller. (Engl. roller, engine.)

*rolo rolo*, adv. Steadfastly (look, peer). (C., not here; cf. *dhoro dhoro*.)

*romal*, n. A handkerchief. *R.te udgar daŋ jodoŋme*, wipe the perspiration off with the handkerchief. (P. H. *rāmāl*; only found with Santals who have had some education.)

*rombro*, n., adj. Gravel; lumpy, unbroken. *Raca ləsqdoŋ kana, r. dhiri laguope*, the courtyard is becoming muddy, put some gravel on it; *r. dhirite sorokko paŋaoeta*, they are hardening the road with gravel; *r. jonḍrako emadiŋa*, they gave me some unbroken Indian corn (not burst open when roasted); *noa hasa dō r.gea* (or *r.r.gea*), this earth is lumpy (not properly worked) (cf. *rambar rombor*).

*rombho*, adj., v. m. Emaciated, lean, become do. (because of fever, hunger). *R.geae, ruŋlenac*, he is emaciated, he had fever; *ruq r. akanae*, he has become emaciated through illness (v. *romdho*).

*romcoloŋk*, adj., adv., v. m. Huddled up; quietly, neatly, nicely; to sit huddled up. *R.e duŋuŋ akana*, he is sitting there huddled up (also *r. akanae*); *dhiri coŋre r. taruŋe duŋuŋ akana*, the leopard is sitting quietly on the top of the rock; *gidra dō r.e duŋuŋ akana mōŋjge*, the child is sitting quietly there, very nice; *goŋako maŋ cabaketa, kaŋid talan r. menaka*, they have felled the whole, a nice little spot is left (v. *rumculuŋk*; cf. *romcom*).

*romcom*, adj., adv., v. m. Quietly, lazily; having a very large turban; to sit quietly, immovable; put a large turban on. *R. oŋḍeye duŋuŋ akana*, he is sitting immovable there (women's abuse); *r.e daŋri akana ḍaliḍ leka*, he has dressed himself with an immense turban, big like a basket; *haḍeye r. akana*, he is sitting lazily over there (where he has no business to be); *khube r. akana*, he has put on a very large turban (cf. *ramcam*; v. *rom rom*; cf. *Muḍḍari rom com* many-branched).

*romdho*, adj., v. m. Emaciated, lean; become do. *Kadae r.gea, alope jorao hatagea*, the buffalo is emaciated, don't yoke it in the meanwhile; *nui r. mara herel*, this emaciated wretch of a man; *ruqleye r. akana*, he has become lean through fever (cf. *rombho*).

*rompor*, adj., v. a. m. Emaciated, lean, thin; cause to become lean; become lean. *R.geae, qhqe tul dapelea*, he is emaciated, he will not be able to lift it; *si site kadako r.kedea*, they have caused the buffalo to become lean by constantly ploughing; *r. akanae ruq ruqle*, he has become emaciated by constant fever (v. supra; *rompor* is more than *rombho* or *romdho*).

*rom rom*, adj., adv., v. m. Still, inactive, quiet, immovable; to sit immovable. *R.r. e durup akana*, he is sitting immovable; *durup thir akanae r.r.*, he is sitting there quiet, immovable (without speaking); *ondege enan khone r.r. akana*, he has been sitting there immovable for a long while (cf. *romcom*).

*ron*, v. run.

*ronda*, n., v. a. m. A carpenter's plane; to plane. *R.te isi cikarme*, plane the plough-beam smooth; *kate r.keta*, he planed the piece of wood. (P. H. *randa*.)

*rondoi*, the same as *rundui*, q. v.

*rondho*, the same as *romdho*, q. v. (C. "fat, corpulent;" not so here).

*ronjo*, v. *ronjho*.

*ronjho*, adj., v. m. Thin, poorly, unwell, emaciated; become do. *R.geye nelok kana*, he looks thin; *ruq r. akanae*, he has become emaciated through fever; *kami kamileye r.yena*, he has become thin by continually working (cf. *rondho*, *romdho*).

*ronga*, n., adj. The conical prickles of the *edel*, q. v.; knotty. *R. husit gidi gokakme*, pare the prickles away; *noa (hen)ga do r.gea*, this stick is knotty; *dasae jokhe' edel r. (hen)ga bongga dokko basutaku*, at the *Dasae* (q. v., when the ojha's disciples wander about) the bongas (the disciples possessed by the *jugi bongga*) prefer the knotty *edel* sticks; *noa kat do r.gea, her gidipe*, this wood is knotty, pare away the knots.

*ronga conga*, the same as *raŋga conga*, q. v. (cf. supra).

*ronkkoŋ*, adj., v. m. Hoarse, rough-voiced; become do. *Seren serenleye r. akana*, she has become hoarse by continually singing (onomat.).

*ropa*, adj. Planted (only used about a certain variety of bamboo). *R. matle rohoe akafa*, we have planted some "planted" bamboo. This kind of bamboo is fairly common in the villages; the Mahles use this and *buru mat* for their work (v. sub *mat*; H. *ropa*, planted.)

*ropam*, v. a. m. To mature, season, settle; sink, become hard, consolidate, establish oneself. *Noako sener do dakrebon topo r.kaka, adq huti bako joma*, we shall immerse these rafters in water to mature them, then insects will not eat them; *daka lo r.kakme, rare' ocoe lqigil*, ladle the boiled rice and let it settle, to let it cool; *noa hanqi do doko r.ak kana*,

*onatege onka tərkhqi dō qikquk kana*, this beer is something kept for maturing, therefore it tastes so strong; *r. akanz noa nahel dō, qđi dinrei benao ákata*, this plough is seasoned, it is a long time since I made it; *noa tukuđ dō nawagea, horo tekele r.kakme*, this earthenware pot is new, indurate it by boiling paddy in it; *berel r. akanako*, they have settled and established themselves (? cf. *ropha*).

*ropo ropo*, adv., adj. Continuously (about suffering from low fever), suffering; v. m. Become suffering from constant fever. *R.r.e ruak kana*, he is constantly suffering from low fever (with remissions); *r.r.geae, tis hō bae sukoka*, he is suffering from constant fever, he never feels well; *netar dōe r.r.yena*, he has become a sufferer from low fever at present (v. *rupu rupu*).

*rop ropo*, adj., v. a. impers. Indisposed (when an attack of fever is felt coming); to feel do., to feel fever coming (the ague stage). *R.r.ñ qikqueta, ruq ehopedin kana*, I am feeling indisposed, I shall have an attack of fever; *r.r.ediñ kana*, I am in the ague (cold) stage of an attack of fever (v. supra).

*ropha*, v. a. m. To settle, pacify; establish oneself, come to rest, stop, remain, become quiet. *Disomko r.keta*, they have pacified the country; *jhograko r.keta*, they settled the quarrel; *mokordomako r.keta*, they compromised the court-case; *bahuko r.kedea*, they have made their daughter-in-law willing to remain; *bahui r.yena*, the young wife has become settled (does not run away any more); *hul r.yena*, the rebellion has stopped (country is quiet). (B. *rophā*; P. H. *rafā*.)

*ropha sophā*, v. a. m., the same as *ropha*, q. v. *R.s.katkoale*, we made peace between them; *jāwāe then bahui r.s.yena*, the wife settled down with her husband (*sophā* is likely a jingle).

*ropho*, v. a. To darn. (Word not generally known; A. P. H. *rafā*.)

*rorocak*, the same as *raroqak*, q. v.

*roṛa*, n. A certain tree or shrub, *Mallotus philippinensis*, Müll. Arg. Bark used in Santal medicine. Fruit yields a dye.

*roṛa*, n. Fragment of a stone or brick, metal. *R.ko baṣṣu akata sṛokre*, they have metalled the road; *chatre r. lagaokateko dal baṣṣu akata*, they have spread broken stones and bricks on the flat roof and beaten it hard down. (H. *roṛā*.)

*roṛe*, v. *roṛa* (the bush).

*roṛok leka atkar*, v. a. To tickle, itch, feel titillation. (Word now obsolete.)

*rosa*, n. Epidemic; time. *Noa duk dō goṭa disom añjomok kana, r. calak kana*, this disease is heard about all over the country, it is an epidemic; *nes r. dō enkage calak kana*, the present time passes in this way; *cef r. coñ calak kana disomre, hor qđi baṛiṭko ruq gujuk kana*, who knows what kind of time is passing in the land, an awful number of people get ill and die; *ato r.yena*, they have got a time of disease in the village (cf. B. *roṣā*; C. also "season," not so here).



*ror ses*, v. *rođ ses*. (C., not here; Muṇḍari *ror ses*.)

*rosao*, adj. Eager, keen, warm in work, habituated, well-fed; v. m. Become do., be engrossed in; be excited, passionate, get relish for. *Hormo do r.getaea*, his body is well-fed; *r. kađa*, a buffalo that is excited (dangerous to approach); *enč r. akanako*, they are engrossed in dancing (will not stop); *jom r. akanae*, he is engrossed in eating; *nū r. enae*, he became engrossed in drinking (would not stop); *kami r. enae, selon hō bae balaola*, he is engrossed in working, he does not heed even the heat of the sun; *nui kađa doe ropok r. akana*, this buffalo has become eager to butt (H. *rosna*).

*rosar*, adj., v. a. m. Damp, moist, in good condition, well-fed; make, become do. *Nes doe sâwâekette qđi r. qikauk kana*, it feels very pleasant, because there was a full crop this year; *noa khel do r.gea*, this rice-field is moist (never quite dry); *noa band do r.ge*, this water reservoir always keeps water; *r. kisâr kanae*, he is a well-fed wealthy man (who never feels the pinch of hunger); *r. đangra*, a bullock of good stamina (does not become thin); *r. geae, ađ moto do sanamakle tanđhage menaea*, he is well-to-do, he himself is comfortable as regards everything; *disome r.kela*, the country has become moist and pleasant (rain during the hot season); *jom r. enae*, he has eaten himself satisfied (feels well) (cf. B. *ros*).

*rosgar*, adj. Damp, moist, sappy. (C., not here.)

*rosgar*, adj. Who has much milk (cows, goats, women).

*rosgaria*, adj. Juicy, sappy, moist. (C., not here.)

*roskar*, adj., the same as *rosgar*, q. v. (C., not here.)

*roskar*, adj. Who has much milk (cows, goats, women). *Khub r. maejiu kanae, gidra besko benaoktaea*, she is a woman that has much milk, her children develop well; *r. bitkil*, a buffalo cow that gives much milk (cf. *ros*).

*roso poso*, adj., v. m. Indisposed; suffer from a slight attack of fever; adv. Slightly. *R.p.n qikaueta, ruq ehobin leka*, I am feeling indisposed, as if I am to have an attack of fever; *tehen doe r.p.k kana*, he has a slight attack of fever to-day; *r.p.e ruq kana*, he has a little fever now and again (cf. *ropo ropo*).

*roso roso*, the same as *roso poso*, q. v.

*rot*, n. A forest tree, *Ougeinia dalbergioides*, Benth. The wood is very hard and strong; yokes, especially, are made from it by the Santals.

*rotbol*, n., adj. A thick log; thick and short (particularly having a short and thick neck). *Noa r. do qkoye gok idia*, who will carry this thick log away; *nui r. mara herel*, this thick-necked wretch of a man (women's abuse); *nui badhiq do r.e mođa akana, dabiko hođokko mił sâo mođa akantaea*, this castrated pig has become exceedingly fat, his shoulder-part and neck-part have become fat and smooth; *r.geae*, he is short and fat.

*Rot Marŋdi*, n. A sub-sept of the Marŋdi sept. Name explained as being due to the ancestors of this sub-sept having been sitting at the foot of a *rot* tree at the *gipitiŋ* (q. v.) during the *Khaŋdera* forest hunt.

*rot paŋdu*, adj. Very old. *R.p. hesel paŋdu haramen dom, amkam haramen do*, you have become very old and white-haired (like the old leaves of the *rot* and *hesel* trees), you so and so have become an old man (from an ironical song sung by women when the bridegroom has come); *r.p. hesel paŋdu aḍharo buḍharokateye goḍena*, he died having lived to an extremely old age (v. *rot*; note, *hesel paŋdu* is always added; MuŋPari *rod paŋdu*).

*rotho*, adj. m. Stout, squab, puffy, fatty, like a log (men, buffaloes, wood). *Nui r. mara herel*, this squab of a man (women's abuse); *khub maraŋ r. juan kanae*, he is a very large and stout young man; *r. bayar kaḍa*, a large and fat uncastrated buffalo; *mit hortē noa r. kaḍ do ḡhom ḡklea*, you will not be able to carry this large log alone; *tisren r. paḍga herel kan cōe*, he is an old squab man, who knows of what age.

*roṭboŋ*, the same as *raṭbaŋ*, q. v.

*roṭi*, v. *ruṭi*.

*roṭha*, adj. Filthy, dirty, unclean; v. m. Become dirty (males). *Nui r. do bin abukteye joma, ar ti hō mṗila r. getaea*, this filthy fellow takes food without washing himself, and his hands are also dirty and unclean; *ceduk kaḍa bam gasaoelkoa, joṭogeko r.yen do, ar am gupi hor hōm r. akana*, why don't you scrub the buffaloes, they have all become dirty, and you the cattle-herd, have also become filthy.

*roṭhaka*, adj., the same as *roṭha*, q. v. *Hendaya, daḱ do juṭquam kana se baŋa? nonkan r. hor do arisgeŋ nelkoa, ar joṭogeko soa, um hijukme, baŋkhan hor pheḍre alom duruṭa*, look here, you, is there any water to be had for you or not? To me such filthy people look disgusting, and they emit a sour smell, go and bathe, or else don't sit near other people.

*royo*, adj. Small, twiggy. *Eken r. sahanem tiŋgi akafa*, you have used only twigs for firewood.

*royo ropo*, adj. Small, twiggy (particularly firewood). *Eken r.r.ko agukela*, they have brought only small twigs; *r.r. jhuriko kuṭam aguabonpe*, knock off some small twigs and bring us (v. *supra*).

*royo royo*, adj. Small, twiggy; adv. A little, feebly. *R.r. sahanuko bhari akafa*, they have loaded the cart with small twigs for firewood; *horo biṇḍa r.r.e dipil aguyeta*, she is bringing on her head a small sheaf of paddy; *r.r.ko ematlea, bale bilena*, they gave us only a little, we were not satisfied; *mit ḡhṗri r.r. jollena, aḍo ṭiṭena*, it burnt feebly for a short while, then it went out (v. *royo*).

*ro*, n. A fly. *Asāe ro*, the bluebottle fly; *asāe ro ghaore alom aṗ ocoakoa asāeko iḱkoa*, don't let a bluebottle fly alight on a sore, they will lay their eggs there; *iḱ ro*, a kind of fly that is seen on excrements; *sela ro*, a kind of fly harassing dogs; *sadom ro*, a kind of fly harassing horses. (MuŋPari, *Ho roko*; cf. *loṭoc, jujuhuḱ*.)

*ro*, v. a. m. To singe (the hair). *Sukri ro hodepe*, be quick and singe the (killed) pig; *sinu hōko rokoa*, they also singe fowls; *merome royena*, the goat has been singed. When an animal is killed, it is always put in a fire to get the hairs (or feathers) singed off, previous to cutting it up. (MunPari *ro*.)

*Rō gēf*, v. a. m. To singe and cut up. *Bādhiā rō gēf hodepe*, singe the (castrated) pig and cut it up quickly (v. *gēf*).

*robeyof*, adj. m., v. m., the same as *robea*, q. v. *Ruqteye r. akana*, he has become emaciated with a big belly through fever (cf. *ribiof robeoyof*).

*robibar*, v. *robibar*.

*robōd*, adj., v. m. Juicy, sappy, luscious; become, be do. *Noa janum dō r.gea*, this thorn-tree fruit is juicy; *buluñ r.ena*, *dalē jorōkena*, the salt has become watery, water has run from it; *matkom r.ena*, the mahua flower has become juicy (v. *infra*).

*robōd robōd*, the same as *robōd*, q. v. *Pithā sunumreko isin akalte r.r. qikquk kana*, the cake feels sappy, because they have cooked it in oil; *noa dare reaē kañthar dō r.r. rasawana*, the fruit of this Jack-tree is succulent, juicy; *ul bele r.r. akana*, the ripe mango has become succulent (cf. *ribōd robōd*).

*robō jhōq*, adj., v. m. Emaciated and big-bellied, poorly, ill; become do. *R.jh.e hēloē kana pilq rōgte*, he looks emaciated with a swollen stomach due to spleen; *ruqteye r.jh.yena*, he has become emaciated with a swollen stomach due to illness (cf. *ribō robō*).

*robōr*, n. India-rubber. (From Engl. rubber.)

*robō rōbō*, the same as *ribō robō*, q. v. *Jom r.r.kateye calak kana*, he is walking along having stuffed himself eating.

*robōskak*, adj., v. m. Big-bellied, pot-bellied; be do. *R.geae*, *laē qdī marañ hara akantua*, he is big-bellied, his stomach has grown to a very large size; *pilqteye r. akana*, due to spleen he has become big-bellied (v. *rabōskak*).

*rob robō*, adj., v. m. Tight, tense, heavy (after a meal); big-bellied; insufficiently burnt (earthenware vessel); become do. *Jom r.r.kateye gitiē akana*, he has stuffed himself eating and is lying (inert); *r.r.gene*, he is big-bellied (stuffed); *noa tukuc dō r.r.gea*, this earthenware pot is insufficiently burnt and wide below.

*roc*, n., v. a. m. Inclination, appetite, relish, desire, fancy; to have, feel do., to like; v. a. impers. To have a craving or taste for. *Dāngra jel jom reaē r. bānuktiña*, I have no appetite for eating ox-meat; *r. khanem jomme*, *ar bam r.khan alom joma*, if you have an appetite, eat, and if not, don't; *jojome r.oē kana*, *emaepc*, he has a desire to eat, give him; *ilaē daka bañ r.en kana*, I have no desire to eat food left by others; *toa bañ r.koa adom hōr dō*, some people do not like milk. (H. *ruc* and *ruci*; v. *rocao*.)

*rocōf*, v. a. m. To break, bruise, crumble, smash, crush. *Kandae r.keta*, he broke the earthenware vessel (made a hole in it, not smashed it);

*bətiye gidi r.kela*, she threw the brass-cup down and bruised it; *bəhoke r.keden*, he bruised his head; *okoe cən janumko dal r. akata horre*, somebody has beaten the thorns down on the road; *thamakur rəhərenkhan r.kakime*, if the tobacco leaves have dried, break them; *teṅgəḍ dhar r.ena*, the edge of the axe has been broken; *sakam rəqədoḱ kana, patrae baṅ jutok kana*, the leaves break, they cannot be used for making leaf-plates; *seṅgel r. aḡuahme*, bring me a bit of fire broken off (from what is burning). (Muṇḍari *rocod*.)

*rəqəḱ rəqəḱ*, adv., v. a. Crackingly, crunchingly, snappishly; to crunch, snap at. *R.r. tabene jojom kana*, he is eating flattened rice making a crunching sound; *parkom r.r. saḡe kana, gidraḱo dənelle*, the bedstead makes a cracking sound by the children jumping on it; *r.r.e rəḱ ruḡraḱina*, he answered me snappishly; *r.r.aṅ kanae*, she is speaking snappishly to me (v. supra; v. *riqəḱ rəqəḱ*).

*rəc roco*, adj. High, pointed, sticking up. *Jāwāe beḱa r.r.ko dāhri akadea*, they have put a tall (pointed) turban on the bridegroom; *mū do r.r.getaea*, her nose is high and prominent; *noa bargere do raheḱ hurut r.r. menaka*, *bes lekate turampe*, in this field there are a good many *raheḱ* (q. v.) stubbles standing sticking up, walk carefully; *icəḱ hako r.r. giḱikatakope*, throw away the bristles of the prawns. (Muṇḍari *roc roco*.)

*rəḱ*, v. *rəḱ*.

*rəḱ*, v. a. m. To transgress, violate, disobey, reject. *Həḱim reak kathac r.kela*, he disobeyed the order of the magistrate; *mōrə hoḱaḱ hukume r.kela*, he disobeyed the order of the village council; *aḡumaḱ katham r.kela*, you have disobeyed your father's word. (B. *rəḱ*; A. H. *radd*.)

*rəḱ bəḱ*, the same as *rəḱ bəḱəḱ*, q. v. (not common).

*rəḱ bəḱəḱ*, adj., adv. Equal; equally, much the same as. *Kəmi do r.b.getakina*, their work is exactly alike; *r.b.kin kisār akana*, they have become equally rich; *r.b.kin ṅeləḱ kana*, they are looking exactly alike; *r.b. oloḱ paḱhaokin cəḱ akata*, they have both learnt equally well to read and write; *r.b.kin serenḱ dāreḱ kana*, they are both equally able to sing. (H. *rad-badal*.)

*rəḱəḱ*, v. m. Be without grains (paddy). *Horo r.yena, baṅ jaṅlena, eḱen busup*, the paddy has become empty, there was no grain, only straw (v. *rodəḱ rodəḱ*).

*rəḱəḱ mante* (-*marte*, -*mente*), adv. With a rustling sound, crashingly. *Gəḱ ḡar r.m. ṅurhəyena*, the dead branch fell down with a crash; *r.m. biṅḡai doḱəḱela*, she put the sheaf down with a rustling sound (v. infra).

*rəḱəḱ rəḱəḱ*, adv. Rustling, rattling (sound of dry leaves, straw, etc., when moved). *Dḡarwaḱ r.r.ko qṛ idiyel kana*, they are rustlingly dragging some branches along; *horo biṅḡa r.r.ye dipil aḡuyela*, she is bringing some paddy sheaves on her head, making a rustling sound (onomat.; cf. *rigəḱ rəḱəḱ*; v. *rogəḱ rəḱəḱ* and *ridəḱ rəḱəḱ*).

*rəðək*, v. *rəf*.

*rəðən*, adj. Extensive, very large (forest). *R. bir talate hōr parəm akana*, the road goes through the extensive forest (dangerous).

*rəðən*, n., v. a. Lamentation, wailing; to weep aloud, cry, make a noise.

*R.ko lagao akala, hōre gočentakote*, they have commenced wailing, because one of theirs has died; *bul hōrko r. akala phalna oṛakre*, drunken people are brawling (singing) in so and so's house; *gidrape r. oco akalkoa*, you have made the children cry; *sedaere hās hāsīl cēṛē sīh ar hīndākin r. et tahēkana* (or *mīl r. kin tahēkana*), *dharti quriko rakabre*, in olden times the Swan pair were wailing day and night before they brought the earth up (Santal traditions). (B. *rōðən*.)

*rəðət*, adj., v. a. m. Rough, not smooth, coarse; make, become do. *Noa thari dō r.gea, sapha aguīpe*, this brass-plate is not clean, clean it and bring it (about crumbs, etc., sticking); *batiko r. akala*, they have let the brass-cup remain not cleaned; *daka tukud r. akana*, the cooking-pot has got dried rice left (round mouth and elsewhere) on it.

*rəðət rəðət*, adj., adv. Rough, coarse. *R.r.ih qikquet kana hōrmo, hola khon bai um akana*, I feel my body unpleasantly rough, I have not had a bath since yesterday; *thari baṭi r.r. menaka, bai sapha akana*, the brass-plates and cups are in a dirty state, they have not been cleaned (v. *supral*).

*rəð rəðə*, adj., v. m. Rough and dry, chappy; become do., stick and get dry. *Moca r.r.getiina, dak emanpe*, my mouth is dry and rough, give me water; *hōte luti rōhōr r.r.yentiina*, my lips have become dry and chappy from the wind; *jāwā hasa rōhōr r.r.yena, dakakipe*, the kneaded earth has become dry and rough, give it some water; *khēt r.r.yena*, the rice-field has been cracked (cf. H. *rad*).

*rəð rəðə*, v. m. Be empty, without grain. *Hōro r.r.yena*, the paddy is without grain (v. *rəðə*; very rare).

*rəðəč*, v. a. m. Squeeze out, press out with the fist, wring out, strain by squeezing. *Ran kočēkate r.aepe*, crush the medicine and squeeze it out for him; *soṣo r.kate ghaore dulaepe*, squeeze the marking-nut (juice) out and drop it on the sore (in this case it is done by splitting the end of a small stick that is pressed on the nut; it would cause sores to use the bare fingers); *luturre ran r.aeme*, squeeze out some medicine into his ear (cf. *bočəč*).

*rəðək*, v. *səpək rəðək*.

*rəðək*, adj. Continuous, unceasing (rain). *R. dake lagnoketa*, a continuous rain has set in; *tehen enēčko ehōpket r.*, to-day they commenced an unceasing dance (they danced the whole night).

*rəðək rəðək*, adv. Continuously, without stopping, uninterruptedly, unceasingly. *R.r.e rəṛeta ad mōtoge*, she is talking uninterruptedly to herself alone; *r.r.e daketa*, it is raining continuously; *hōkhō kanae r.r. enah khon*, he has been calling out continuously for a long while.

*røe bøe*, adv. Peacefully, on friendly terms, not domineering; humbly.

*R.b. takenpe, nawa hør kanape*, live peacefully, you are new people (recently settled and do not know the village, be humble).

*røe røe*, adj., adv. Rank, slender, without grain, empty. *Noa høro dø r.r.gea, røko nūkefa*, this paddy is without grain, flies have "sucked" it (emptied); *noa gundli dø r.r. teŋgo akana*, this millet is standing straight up (because the ears are empty); *joŋdra dare r.r. teŋgo akana*, the Indian corn plants are standing upright (after the pods have been removed), and empty; *r.r.ye teŋgoyena*, she has become standing (does not bear children any more); *r.r. barae kanae*, she is standing there without doing anything (sulky) (cf. *rodøe rodøe*).

*røg*, n. Disease, malady, illness, infirmity, defect; v. m. Become diseased.

*R. bølø akana atore*, a disease has entered the village; *r. nam akadea*, he has got a disease (lit. a disease has found him); *guŋi r.teko gujuŋ kana*, they are dying from small-pox; *r. dø menaŋgetaea, bae bes utør akana*, he (still) has the disease, he has not quite recovered; *joŋom r. kantaea*, it is a congenital illness of his (incurable); *disom r. kana*, it is an epidemic; *mihū merom reak røg*, a cattle disease; *phalna dø noa johgra r. dø ehøf akata*, so and so has started this quarrel-disease; *r. akanko, alope calaka onko theč*, they have got some disease (infectious), don't go to them. (H. B. *røg*; cf. *roga, rugi*.)

*røg bighin*, n. Sickness and disease, disease and infirmity. *R.b. cuba akantaea*, his sickness and disease have ended; *noa alo reak r.b. nit hābič menaŋgea, mihū merom reak hō*, the sickness and disease are still in this village, also among the cattle; *r.b. cel hō bamuktakoa*, they have no disease and infirmities whatsoever (v. supra and *bighin*).

*rogøe mante* (-*marie*, -*mente*), adv. With a rustling, crackling sound. *R.m.ye enadiŋa haŋakte*, she gave a little with the winnowing-fan, with a rustling sound; *r.m. khajjoriko emallea*, they gave us a little parched rice with a rustling sound (v. infra).

*rogøe rogøe*, adv. With crackling, rustling sound. *Kaŋič talaŋko emallea, eken r.r.*, they gave us a little, only what makes a crackling sound (i. e., parched rice); *r.r. daŋ hijuŋ kana*, rain is coming rustling (continuously); *joŋdrako atayel kana, r.r. sađe kana*, they are roasting Indian corn, it makes a crackling sound (onomat.: cf. *rodøe rodøe*; v. *rigøe rogøe*).

*rogo potø*, v. a. Make a rustling sound. *Cele cøe r.p.yela paŋaulakre*, someone is making a rustling sound among the dry leaves (onomat.).

*rogor*, n., adj. Cataract; stony (river bed). *R. then dø phobon paromlena*, we shall not be able to pass at the rapid; *nonđe gađa dø r.gea*, the river bed is stony here (v. infra; refers to part of a river, where there is a rapid flow and stones).

*rogor*, adv., v. a. Rushing, constantly, flowing quickly or in a torrent; with a rapid current; to speak continually, steadily. *Ađi r. daŋ calaŋ kana*, the water is flowing in a torrent; *nui hør dø r.e hijuŋ kana*, this

man is constantly coming here; *gidra dɔ r.ge dakae jomel kana*, the child is constantly eating; *nui hɔr dɔe r.el kana*, this man is speaking continually (importuning) (cf. *H. ragar*; *B. rogor*).

*Mil rogor*, adv. Incessantly, uninterruptedly, persistently. *M.r. dak hijuk kana*, rain is coming incessantly; *m.r.e ruak kana*, he has continuous fever; *m.r.teye kami kana*, he is working persistently; *m.r.e kokoe kana*, he is incessantly begging.

*rogor*, n. Wish, desire. *Mana hɔ bae anjoma, aɔak r.ge tahe kantaea*, he will not listen to any warning, his own wish stays (must be followed); *aɔak r. siñ sɔtupe purquel kana*, he (she) is all day long doing what he (she) wishes (cf. *supra*).

*rogoria*, adj. Persistent, self-willed. *R. hɔr kanae, aɔak sana lekae calaena*, he is a persistently self-willed person, he went following his own wish; *nui r. gidra bae thirok kana*, this persistent child will not be quiet (always asking for something or continually crying) (v. *rogor*).

*rogor jhogor*, n., v. a. m., the same as *ragar jhagar*, q. v. *Boehae r.jh.elkoa*, he makes the brothers quarrel.

*rogor rogor*, adv. Continually, incessantly. *R.r.e kokoe kana*, he is continually begging; *r.r.e hijuk kana*, he is continually coming here (v. *rogor*).

*rogos*, v. a. Make a rustling sound, to rustle. *Cele coe r.allea, bogetele botorena*, somebody made a rustling sound at us, we became very frightened; *patqulakre kakrae r.el kana*, the lizard is making a rustling sound among the dry leaves (onomat., cf. *rogos rogog*, *ragas rogog*).

*rogos mante* (-*marte*, -*mente*), adv. With a rustling sound. *Toyo r.m.ye paromena ale laka seɔre*, the jackal ran across with a rustling sound in front of us (v. *rogos rogog*).

*rogos pogog*, adv., v. a. m. Making a rustling or scraping sound; to rustle. *Okoe cel conko nanam kan r.p.*, somebody or other is searching for something making a rustling sound; *kombro kudam seɔreko r.p.el kana*, thieves are making a rustling sound at the back of the house (v. *infra*).

*rogos rogog*, adv., v. a. m., the same as *rogos pogog*, q. v. *Cele coe r.r.ok kan noa gajarre*, some animal or other is making a rustling noise in this thicket; *godoe r.r.el kana*, the rat is making a scraping sound (onomat., v. *ragas rogog*, *ragal rogol*).

*rogol cogol*, adv., v. a. m., the same as *rogol rogol*, q. v.

*rogol pogol*, adv., v. a. m., the same as *rogol rogol*, q. v.

*rogol rogol*, adv., v. a. m. Rustlingly; to make a rustling sound. *R.r. notege cele coe calaen*, some animal or other passed in this direction making a rustling noise; *okoe celpe r.r.el kana*, who are you making a rustling noise, searching for what; *pusiye r. rogodok kana patqulakre*, the cat is making a rustling noise in the dry leaves (having caught something) (v. *ragal rogol*).

*rogol rogol*, adv., v. a. m. Persistently, continually; beg, speak persistently.

*R.r.e kokoe kana*, he is begging persistently; *metae kanak, bɔnukla*,

*en hōe r. rogodok kana*, I am telling him, I have nothing, still he is persistingly begging (cf. *rogor rogor*; v. supra).

*rohduč*, adj., v. m. Emaciated, lean; become do., waste away, get sunken eyes (on acc. of disease, lack of food). *Nui dāngra doe r.gea reñgečte*, this bullock is emaciated due to lack of food; *bhabnateye r. ena*, he has become lean from anxiety; *lač ođokokte r.geye ħelok kana*, he is looking emaciated from diarrhoea; *khok rogteye r. cabayena*, he has wasted away because of his cough disease; *mēl r. bōloyentaea*, he has got sunken-in eyes (cf. *rohya*, v. *rohoy*).

*rohqc rohqc*, adv. Extremely, exceedingly (heavy). *Horo biñdā r.r.in dipil agukela*, I brought carrying on my head an extremely heavy burden of paddy sheaves; *heo gidra japitkate r.r.e hamala*, the child carried on the hip is extremely heavy when asleep (v. *rihōc rohōc*).

*rohoc*, v. a. m. To plant, transplant; (fig.) marry (a girl to someone). *Berhaete dareko r. akata*, they have planted trees round about; *mał ar kaera hōle r. akata*, we have also planted bamboo and plantains; *taleko r.kela*, they planted (the kernel of) a Palmyra palm; *teheñ gapa horoko r.yel kana*, these days they are transplanting the paddy; *horo rokhoe din*, the time for planting paddy; *ul dare r.yena*, a mango tree has been planted; *gai mił jañga bae r.yela*, the cow does not put one leg down (cannot stand on it, because it is broken); *mōrē hortele r. akatmea*, *tahēkokme*, we have together with the village people planted you (publicly and lawfully given you in marriage), stay (with your husband). (Munđari, *Ho roa*; cf. *H. ropā*.)

*rohqm*, n. Respect, dignity, reputation, restraint. *Mamōñ kanteye r.in manaokela, bañkhaniñ thapakea*, because he is my maternal uncle I showed restraint, otherwise I should have slapped him; *r. dōkhō hōr kanae*, he is a man who maintains his dignity (keeps himself under control); *kaphqriqure r.e dōhoyela*, he restrains himself in a quarrel; *iñak r. dōhokakme*, follow my admonition (advice); *r. bae dōhōea*, he forgets himself; *hāti hōrak r.ko manaoa*, elephants keep their respect for man (are obedient). (A. H. *rahm*.)

*rohqmia*, adj. Who restrains himself, keeps his temper. *Adi r. hōr kanae, hat bae calaoa ar bae rōr paroma*, he is a man who restrains himself a good deal, he does not use his fists and he does not use intemperate language (v. supra).

*rohqm sqhm*, n., v. a. Respect, dignity, restraint; to show do., restrain oneself. *Ajhnariñ kanteye r.s.in balaokela*, because she is my wife's elder sister I showed restraint (did not beat her); *r.s.teñ hataokela*, I took it little by little (showing restraint); *r.s.kelañ, bañkhan nunqñin hataokea*, I showed restraint (did not stand on my rights), otherwise I should have taken so much (v. *rohqm*).

*rohōr*, adj., v. a. m. Dry; to dry, make, become dry, emaciated. *Nui gai doe r.gea*, this cow is lean; *r. sahan*, dry firewood; *r. qł*, dry ground;



- r. moca odakatalepe*, moisten our dry mouths (give us beer); *horo tase r.pe*, spread the paddy out to dry; *kicricle tase r.keta*, we spread the clothes out and dried them; *kisār dō bandhar dō horo herēko r.a*, ale dō *peragele r.elkoa*, rich people stallions (i. e., people who are so rich as to keep horses) dry paddy and husks, we dry our visitors (make them lean, by not giving food and drink; Santal polite saying); *horo bele r.ena*, *irpe*, the paddy has become ripe and dry, reap it; *sakam r.ena*, the leaves have become dry; *ḍaḍi añjeḥ r.ena*, the water pool has dried up; *kulhi r.ena*, the village street has become dry; *ruḍeye r.oḥ kana*, he is becoming lean from fever; *daka r.oḥ kana*, *jom hodpe*, the rice is becoming dry, be quick and eat (when boiled rice is kept too long); *r. jaṇ dapalkatiṇme*, cover my dry bones (i. e., give me clothes); *r. dare khone ārgoyena*, it has come down from the dry tree (a child is born); *r. ṭaka*, cash, ready money. (Munḍari *rohṛ*, Ho *ro*, Kurku *lōkhōr*.)
- rohōṛ jeḍer*, adj., v. a. m. Emaciated; make, become, be do. *Nui r.j. ḍaṅgra dō bae damoḥa*, this lean bullock will not fetch any price; *r.j. akanae ruḍe*, *daka hō bae jomela*, he has become emaciated through fever, he does not take food either; *reṅgeḥen r.j.elpea*, I am making you lean through hunger (I am not giving you food quickly) (v. supra and *jeḍer*).
- rohōṛ naṅjom*, adj., v. a. m. Emaciated, lean, wasting, cachectic; make, be do., suffer from a wasting disease. *R.n.geae*, *ḍan jom kana noa dō*, he is cachectic, it is due to the witches eating; *ḍanko r.n. akadea*, the witches have eaten him so that he is only skin and bones; *daka jom tulude r.n. akana*, although he takes his food, he has become emaciated. The state of *rohōṛ naṅjom* may be due to several causes, one being cancer; the Santals believe that it is generally the result of witchcraft; *r.n. rog*, a wasting disease (v. *rohōṛ* and *naṅjom*; Munḍari *rohṛ najom*).
- rohōṛ pohōṛ*, adv., v. a. m., the same as *rahaṭ pahāṭ*, q. v. *R.p. duruṇ akan menaṅgea*, I am sitting here waiting on this spot (in this meaning *rahaṭ pahāṭ* is not used).
- rohōṛōṭ*, n., v. a. m. A report; make a report; to remove, transport a prisoner. *R.e olketa*, he wrote a report; *kombro realḥko r.keta*, they made a report about the theft; *lqṛhqi realḥ r.ena*, a report has been sent in about the fight; *kombroko r.kedea*, they removed the thief to another place. (Engl. report.)
- rohōṛōṭ*, adv. Uninterruptedly, unceasingly, straight along, incessantly; adj. Much frequented. *Noa hōṛ dō r. calao akana Rampur dhqbiḥ*, this road runs straight along to Rampur; *r. calakme*, *okare hō alom duruṇa*, go straight along, don't sit down anywhere; *nui hōṛ dō r.e hami kana*, *miḥ ghqi hō bae jirquḥ kana*, this man is working incessantly, he does not rest even a moment; *bir r. calaoena*, the forest runs uninterruptedly; *noa hōṛ dō r.gea*, this road is much frequented (people always passing).
- rohṛa*, v. *rohṛa*.

*rək*, v. a. m. To prohibit, prevent, detain, preserve, restrain, hinder. *Birko r. akata*, they have prohibited entrance to the forest (given an order for preservation); *sagar ko r. kela pulis*, the police stopped the cart; *sioh ho rko r. kedea*, they prohibited the ploughman (from continuing); *kurki malke r. kela*, they detained the goods attached under legal warrant; *calak r. ena*, he was hindered in going *sagar r. ena*, the cart was detainee. (hindered when passing a certain road). (H. *rok*; v. *rokao*.)

*rok me rok me (te)*, adv. Cautiously, circumspectly, gently, leisurely, gradually. *R. r. idime*, take it cautiously away; *r. r. te ro r me*, speak circumspectly; *r. r. jomme*, eat cautiously; *r. r. atore aema ho rko ora k jarwa akata*, gradually a large number of people have made their houses in the village (v. *rokom*).

*ro k me te*, adv., the same as *rok me rok me*, q. v. *R. tar am me*, walk cautiously; *r. kamine*, work circumspectly.

*rokoč*, n. A small snail, a periwinkle, a whelk; a snail's shell. The most common is *Melanoides tuberculatus*. Eaten as curry. *jom r.*, any periwinkle that is eaten; *coelo r.*, a very small kind having a thin tapering shell; *seta r.*, a small kind, not eaten; *čandi r.*, a small kind living on land (not eaten); *r. jel ho r odokkate utuipe*, pick the snail-flesh out and make curry of it.

*rokoč ghao*, n. A kind of sore, so called on acc. of its appearance (looking like periwinkles clustered together) (v. *ghao*).

*rokom*, n., v. a. Method, the way of doing a thing; kind, sort; to find out the method, have become used to. *Nia r. benaome*, make it like this; *nia r. ak aguanime catom*, bring me an umbrella of the same kind as this; *nia r. kaf*, this kind of timber; *na kka tunumtaeme*, *r. cel leka qikquk kana*, feel his pulse, how is it felt (is he getting better or worse); *kamiye r. akata*, he has learnt the proper way of working; *dakka uk tui r. akata*, she has become apt at preparing rice and curry; *bar r. ho r menakkoa noa atore*, there are two kinds of people in this village; *dukhaue r. akata*, he has learnt the proper way of milking. (B. *rokom*; A. H. *raqm*.)

*rokom sokom*, n., the same as *rokom*, q. v. *R. s. cel leka qikquk kana, dakako emabona se bañ*, how is their behaviour felt to be, will they give us food or not (*sokom* is a jingle).

*roko roko*, adv., v. a. m. With a seething sound; to boil, seethe. *Daka r. r. he de jo k kana*, the rice is boiling and seething; *dakako r. r. yeta*, they are boiling the rice; *daka r. r. k kana, inage thekaope*, the boiling rice is seething, don't push any more firewood in (onomat., a little less than *reke reke*, q. v.).

*rokor*, n., adj. Cash, hard cash, metallic currency. *R. čaka den emokime, to beñ emama*, please give me hard cash, then only I shall let you have it; *r. ne nitgeñ emam kana, dini čaŋgra*, I am now, look, giving you hard cash, bring the bullock (cf. *rokor rokor*).

*rəkər mante* (-*marte*, -*mente*), adv. With a rattling, jangling sound. *Baksare takāñ dōhoketa*, *r.m. sadeyena*, I put a rupee into the box, it made a jangling sound (v. *rəkər rəkər*).

*rəkər rəkər*, adv., v. a. m. A rattling, jangling sound; make, sound do., rattle. *Noa thoŋgare cef cōñ menāk*, *r.r. sadē kana*, there is something inside this bamboo-bottle, it makes a rattling sound; *gidra ŋiare dhihi bhoraokaleye r.r.ēf kana*, the child has put a stone in the tin and rattles it; *ināk luturre cef cōñ r.r.ōk kana*, something is making a jangling sound in my ear (onomat., v. *rakər rəkər*).

*rəkət*, n. Blood (not used, except as shown below, by Santals; B. *rəkto*; H. *rakt* and *rakat*).

*rəkət cōñtōn*, n. The Sandal tree, *Santalum album*, L. Not growing in the Santal country. (B. *rəkto cōndōn*.)

*rəkət cōñtōn hōrō*, n. A variety of paddy. (C.)

*rəkət mūhā*, adj., v. m. Bloodthirsty, savage, ferocious, ravenous; become, be do., frantic. *Nui kaḍa dōe r.m.gea*, this buffalo is ferocious; *hako sapē r.m. akana*, he has got his blood up to catch fish; *kami kamiteye r.m. akana*, he has become frantic by constant work (cannot let it be); *ruhet ruheteye r.m. akana*, he has become ferocious by constant scolding; *nui tarup dō hōr jomteye r. m.yena*, this leopard has become ferocious by eating people (v. *rəkət* and *mūhā*).

*rək rōkō*, adj., adv. High, lofty, with wide-spreading branches or horns; sticking out; straddling, with legs wide apart. *R.r.usulge hara akana noa dare dō*, this tree has grown to be very tall; *nui kaḍa dō r.r.e dereṇana*, this buffalo has long horns (bent backwards with ends standing up); *r.r.ko thelao giliē goḱadea*, they pushed him so that he fell down with legs standing up; *r.r.e teṅgo akana*, he is standing there very tall; *saḥan r.r.e goḱ ḡgukēsa*, he brought firewood carrying it on his shoulder, the twigs standing out (v. *rak raka*).

*rəkṛəd*, adj. Hard, not properly boiled (not soft). *R. daka dō bañ sebela*, hard rice is not savoury.

*rəkṛəd mante* (-*marte*, -*mente*), adv. With a rattling, jingling sound. *Pera hōrōkiñ senlena, jaṅga ḡbukiñ jōḱheḱko kaḱomkidiña, khangē baḱi dakre poesa r.m.ñ dōḱo goḱetkhanko ḡrak goḱidiña*, I went on a visit, when they were washing my feet they gripped my leg, then I let a bit of money fall down in a brass-cup with water, making a jingling sound and so they let go of me (*ko* is here the indefinite someone, refers to a girl, doing as described, to make *landa saḡḡai* relative give some money) (v. infra).

*rəkṛəd rəkṛəd*, adv., v. a. m. Rattlingly, jinglingly; to rattle, jingle. *R.r.ko ḡmoka poesa*, they give money rattlingly (refers to what is done by many at the marriage; cf. supra, only that at a marriage women who later on are to be regarded as "sacred" also do the same kind of *kaḱom*); *r.r.ko dakuwatlea*, they gave us some hard rice; *poesa baḱireye r.r.ēta*, she is rattling the money in the brass-cup (cf. *rakṛēk rakṛēk*).

*roktoḥ*, n., v. a. Obstruction, hindrance, challenge; to obstruct, make difficulties. *Nindāh heḍlena, okpe hō bako r.lidiṇa*, I came during the night, no one made any difficulties (did not call out to stop me); *r. bako roṛlaka*, they did not say anything to hinder (or, answering); *nitoki dō horko jupit cabakela, r. celeak ror hō baṇ aṇjomok kana*, now all people are asleep, no one is heard to make a challenge. (H. *roktoḥ*.)

*roḥ*, v. a. m. To sew, stitch together, pin; to cut, pierce, perforate, butt, gore. *Kicride r.eta*, he is sewing some cloth; *patra roḡtabonpe*, pin some leaf-plates for us; *noa orḡḡak r. joraome*, stitch this rent together; *paṭiṇi rorok kana*, she is pinning a mat (of palm-leaves); *nahela r. bhugakḡkela isi laḡil*, he cut a hole in the plough for the plough-beam; *pal oraḡ roḡme*, cut the groove for the ploughshare; *nui kaḡu dō hore r.kogeṇ*, *alope soroḡa*, this buffalo butts (or, gores) people, don't go near; *bhedae r.kidiṇa*, the ram butted me; *kutheko r. bhugagme*, cut holes through the bedstead legs; *jamimiṇ r.ena*, I got a thorn in my (foot); *haḡak bhugak akana, Mahle then r. ocoeme*, the winnowing-fan has got holes, let it be pinned (repaired) by a Mahle; *arḡr r.ena*, the yoke has got the holes cut in it.

*Roḥ lutur Besra*, n. A sub-sept of the Besra sept. At the *jom simi* festival a man will pierce the ears of the children of his wife's brother; hence the name.

*Roḥ lutur Hāsdaḡ*, n. A sub-sept of the Hāsdaḡ sept (v. supra).

*Roḥ lutur Hembrom*, n. A sub-sept of the Hembrom sept (v. *R.I. Besra*).

*Roḥ lutur Marṇḡdi*, n. A sub-sept of the Marṇḡdi sept (v. *R.I. Besra*).

*Roḥ lutur Soren*, n. A sub-sept of the Soren sept (v. *R.I. Besra*).

*rol*, n. A large forest tree, *Terminalia Chebula*, Retzius. Ink is made from the fruit. Bark used in Santal medicine. The tree yields the myrobalans of commerce. (Muṇḡari, Ho *rola*.)

*rol*, v. a. Take out of the fire, or something burning hot. *Sunum khon piṭhai r.kela*, she took the cake out of the (boiling) oil; *jel seṇḡel khone r.kela*, he took the meat out of the fire.

*rol muḡ*, n. A species of small ant. Said to be particularly seen on *rol* trees (v. *muḡ*).

*romḡḡ koḡoḡ*, adj., adv. Sparingly, parsimoniously, only a little. *R.k.le jometa neṭar diṇ dō*, we are at the present time eating sparingly (to make it last through until next crops); *r.k. dakae emok kana*, she is giving food parsimoniously (as little as possible); *mohajon dō neṭar r.k.e emok kana*, the money-lender gives sparingly at present.

*romḡ jḡḡoḡ*, the same as *romḡ jḡḡoḡ*, q. v.

*ron*, n., v. a. Haze (from heat); to be hazy. *R. iḡte cando bac iḡloḡ kana*, the sun is not seen because of the haze; *r. setoḡ dō ḡḡi ḡḡa*, heat with haze is very fierce; *icheṇ dō r.r.te belae hḡsureṇa*, to-day the sun went down in haze; *r.ketar, dake thir hatara*, it has become hazy, it will cease to rain for the present.

*Ron kuhra*, n. Haze, mist, fog (thicker than *ron* alone). *Tehene r.k. akata*, there is a thick haze to-day (v. *kuhra*).

*ron*, n., v. a. The call of the night-watch (village chowkidar); to call out. *Tehen hinda r.e emketa*, he gave the night-call last night; *khube r.keta*, he gave a loud call during the night. (B. *ron*; the village watchman has as his duty to walk through the village several times during the night and to call out to make people be on guard against thieves; if he gets no answer, the inmates of the house will be asked to explain.)

*ron con*, adv. Towering high (on the head). *R.c. cel cqe dipil akat, nqihar-teye calak kana*, who knows what she is carrying towering high on her head, she is going to her father's house; *r.c.e dahri akana*, he has a towering high turban on (cf. *ron ron*; *ron com*).

*ron dar*, n., v. m. A night watchman (who calls out); to become do. *R. kanae, hinda pahraa*, he is a night watchman, he keeps watch at night; *ale atokore chukidar doko r.olla*, in our villages the chowkidars are night-watchmen (*ron + dar*).

*ron kuhra*, v. sub *ron* (heavy haze).

*ron khond*, the same as *khond ron*, q. v. (C., "discuss, debate, talk over;" not so here, where it is used about pondering, considering; Mundari *ron khond*, topsy-turvy.)

*ron dōc*, n. A common weed, *Blumea Wightiana*, DC. (C.)

*ron dōc*, adj., v. m. Having the hip-joint out of position; get do., be lame (cattle). *Nui kada dōe r.gea, miŋ dukoko dal r.kedea*, this buffalo has a hip-joint out of position, somebody struck it, so that one hip-joint got out of position (v. *lon dōc*, that is used about the same).

*ron khon*, v. *ron khond*. (C.)

*ron pahra*, n., v. a. Night-watch with calling out; to keep watch and call out at night. *R.p.e emketa*, he kept watch and gave the night-call; *r.pyetae*, he is keeping the night-watch and calls out (v. *ron* and *pahra*). Nowadays the chowkidars are paid from a tax collected; formerly, the village people gave the night-watch three annas yearly and one *pon* (eighty) Indian corn cobs, from each house, besides which some gave them now and then, half-a-seer of rice in the morning, after they had been watching the whole night.

*ron ron*, adj., adv. Tall, high, towering, trimmed. *R.r.e tengō akana dhuti dahrikate*, he is standing there towering, trimmed with loin-cloth and turban; *nui kora dōe r.r.gea*, this young man is strapping (v. *ron con*).

*ron jōk*, n. The priming-pan (of a flint gun). *R.re dōru lagaome*, place powder in the priming-pan. (P. B. *ron jōk*.)

*ron jōn ron jōn*, adv., v. a. impers. Piercing pain in the stomach (not severe); to feel do. *Bhitrirōge r.r. lač hasoyediñ kana*, I have somewhere inside in my stomach an uneasy pain; *lač r.r.ediñ kana*, I feel a piercing pain in my stomach.

- rən khən*, v. m. Be cross, disagreeable, nasty, grumpy, peevish, sulky, pout, take offence; adv. Peevishly, sulkily. *Calak begiate cetem r.kh. barae kana*, as you have given up going, what are you pouting for; *cekam r.kh.ok kana, jomkhanem jomme*, how is it you are displeased, if you will eat, take your food (or else don't); *r.kh.e kami kana, mon lagaokate dq ban*, he is working peevishly, not with a will; *r.kh.kateye calak kana*, she is going away cross (not pleased) (cf. H. *ranj*, trouble, annoyance).
- rən rən*, adv., v. m. n. Displeased, sulky, cross; to be disagreeable, cross, sulky (without speaking). *R.r.e durup akana*, he (she) is sitting there cross; *usatteye r.r. barae kana, daka jom hō bac rēben kana*, she is sulky and disagreeable, she is not even willing to take food; *alom r.r.okn, qhqe celko metafmea*, don't be cross, who has said anything to you (v. supra; about the same as *rən khən*, but implies silence).
- rən*, n., v. a. m. Colour, paint, dye; to colour, dye, varnish; be burnt (crops). *Araḥ r.*, red colour; *nui gai dq pouḍ r. kanae*, this cow is a white colour; *sutqamko r.keta*, they have dyed the thread; *kagojko r.keta*, they have coloured the paper (made figures, etc., in different colours on it); *oraḥ hhiḥko r.keta*, they have painted figures on the wall of the house; *patqulaḥte daḥ r.ena*, the water has become coloured by the dried leaves; *horo r.ena*, the paddy has got colour (i. e., is fresh green, some time after planting); *horo pouḍ r.ena setoḥte*, the paddy has become white and burnt because of the heat of the sun. (B. *rən*.)
- rən*, v. a. m. Season with spices and oil. Oil is at first heated, whereupon onions and pepper are added; then the curry stuff is put in, and spices are added; after this has been boiled a little, some water is poured on and the whole is cooked. It is done occasionally, when they have sufficient oil, etc. *Utu rənkhatege sebela, bin r.te dq ban*, curry is savoury when seasoned with spices and oil, without this it does not taste; *khoḥ hqr r. utu dq alope smakoa*, don't give seasoned curry to anyone who has a cough (v. supra).
- rən bqrən*, v. *rən birən*.
- rən birən*, adj., v. a. Of many colours, variegated; dye do. *R.b. kicriḥ menakḥtaea*, she has a many-coloured cloth; *teḥre kicriḥko r.b.keta*, they made the cloth variegated when weaving (v. *rən*; Desi *ron birən*).
- rən bqrən*, v. *rən birən*. (Rare.)
- rən chən*, v. a. m., the same as *rən*, q. v. *Onko dq bhageko jemeta, r.ch.kate*, those people are having good food well seasoned.
- rən ḍhən*, n. Colour, appearance; adj., v. m. Of good colour, nice-looking; become do. *Nes dq r.ḍh.ge ḥḥloḥ kana horo*, the paddy is looking fine this year; *raher reaḥ r.ḍh. bes ban ḥḥloḥ kana*, the appearance of the *raher* (q. v.) is not good; *cas dq r.ḍh.ok kana besge*, the crops are becoming fine-looking. (H. *rang ḍhang*.)
- rənḡo*, adj., v. a. m. Burnt, dark-skinned; to burn, be burnt in cooking. *R.geako non oraḥren hqr*, the people of this house are dark-skinned;

*r. utuko ematlea*, they gave us burnt curry; *daka nlope r.ca*, don't burn the rice; *r.tet hurilaŋpe*, *bogete reŋgeddiu* *tur.i*, scrape off what is burnt and sticks to the cooking-pot and give me, I feel very hungry; *r.ak do baŋ sebela*, what is burnt is not savoury; *utui r.keta*, she burnt the curry; *daka r.yena*, the (boiled) rice has been burnt; *phalna tehŋko rapak r.keden*, they burnt so and so to-day (cremated); *apak r.k kantama*, your vegetables are being burnt (women's expression, to warn another to cover herself) (cf. *ron*; Mundari *rongo*).

*Rongo boŋga*, n. A certain goddess worshipped before the hunt (the same as *rongo ruji boŋga*, q. v.).

*Rongo buŋhi*, n., the same as *rongo boŋga*, q. v.

*rongo congo*, adj., v. a. m. Burnt; to burn in cooking. *R.c. menakkhan emaepe*, if there is anything burnt (food) give it to him; *dakako r.c. ocoketa*, they caused the rice to be burnt; *dul r.c.yena*, the split-pea curry has been burnt (v. *rongo*).

*rongoŋ*, the same as *rongo*, q. v. (C., not here.)

*Rongo era*, n., the same as *rongo boŋga*, q. v. (C.). Also used about a dark-skinned wife. *R.e. kantamae*, your wife is a dark-skinned one.

*rongo mundaŋ*, n. A burnt-off log (particularly what may be found of burnt logs after cremation). *R.m. ŋtu hijuk kana*, some burnt-off logs are coming floating. Not generally used by Santals, but by blacksmiths and braziers, if understood to be left after cremation (v. *mundaŋ*).

*Rongo ruji boŋga*, n. A certain goddess worshipped by Santals before proceeding to the annual hunt. A stone is placed at the foot of a *terel* (q. v.) tree. Here the men gather in the evening and dance *dunŋer* (q. v.) naked, singing and drumming the kettle-drum, and blowing horns (*sakwa*) and flutes. The songs are all obscene. They pass urine on the "head" of the bonga (i. e., the stone representing her). C. states that it is a male bonga; possibly there may be some difference; but *ruji* (q. v.) seems to indicate the female sex (lit. the bonga with a burnt or dark cunnus).

*ronko robot*, adv. As much as possible, industriously. *Gidra bagikate karla r.r.e aguketa*, leaving the child behind, she industriously brought the *karla* fruit. (About the same as *reuhŋ roŋol*, q. v.)

*ronkkhon*, v. a. Ponder, think. *Setak khoniŋ r.el kanuŋ, nonkaean seŋ hankaea*, I have been pondering since morning, shall I do it thus or shall I do it in that way (v. *khond roud*; very rare).

*ron rij*, the same as *rij ron*, q. v.

*ropam*, v. *ropam*.

*rop dhop*, v. a. m. Settle a dispute, pacify, make a compromise; make cease.

*Bochale r.dh.ketkon*, we made peace between the brothers; *kathako r.dh.keta*, *bako sodorlaŋka*, they settled the matter, they did not make it public (e. g., hushed up a scandal); *mamblako r.dh.keta*, they compromised the court-case; *eneckŋ r.dh.ketkon*, they made them stop dancing; *jhogra r.dh.ena*,

the quarrel was made up; *enē r.dh.ena*, the dancing was stopped (or, not taken up) (cf. A. H. *rafā*, mending, pacifying; cf. *rophal*).

*ropok*, v. recipr. of *rok*, q. v. To butt each other; to fight (cattle); to adjoin, be adjacent, conterminous, contiguous. *Kaḍakin r.ena*, the buffaloes butted each other; *r. gopočenakin*, they gored and killed each other; *halacako ropogoka*, the co-parents-in-law butt each other (when saluting each other, men and men, and women and women. For a full description of this very curious way of saluting, see author's paper "The different kinds of Salutation by the Santals," J.A.S.B., 1898); *dare r. miḥ akana*, the trees touch each other (branches); *sate sate r. akana*, the eaves touch each other; *oraḥ oraḥ r. akana*, the houses are contiguous; *simāna r. (miḥ) akana*, the boundaries are conterminous; *disom disom r.gea*, the countries are conterminous (adjacent); *noakin senger dō baḥ r. miḥlena*, *na laḥ arope*, these two rafters do not meet together (at the top), pare them again.

*ropor*, v. recipr. of *ror*, q. v. To have a difference, altercate, squabble, wrangle. *Hirka parkha r. kaniḥ aṅjomletkoa*, I heard them wrangling abominably; *kami daetekin r.ena*, *adō dārketa bahu*, they had a difference in connexion with the work, thereupon the wife ran away; *ruq karonteko r.ena*, they had a quarrel on acc. of the disease (accusing each other).

*ropor dapram*, v. recipr. of *ror* and *daram*, q. v. To have an altercation, quarrel, dispute. *Samna samni r.d.ge ṭhika*, *oko danaḥ ror dō oka paraoka*, it is good to have a dispute in one another's presence, to speak behind one's back becomes defamatory; *kādi bādi samna samni bon r.d. ocokina*, *toḥebon galmaraotakina*, we shall make the defendant and the complainant speak in each other's presence, then only we shall talk over their case.

*ropor ropok*, v. recipr. of *ror* and *rok*, q. v., the same as *ropor dapram*, q. v. *Teheḥ dōkin r.r.ena*, they had a dispute meeting each other to-day; *r.r.len enē katha dō chindauka*, only when there is an opportunity of having a dispute in each other's presence a matter will be settled.

*ropot mante* (-*marte*, -*mente*), adv. With a clattering, creaking sound. *Parkomre durup tora r.m. saḍeyena*, as soon as I sat down on the bedstead there was a cracking sound; *ṭaram tora panahi miḥ dhao r.m. saḍeyena*, when he started walking the shoes gave a creaking sound once (v. infra).

*ropot ropot*, adv., v. m. Clatteringly, creakingly; to creak, clatter (especially loose shoes). *Panahi r.r. saḍe kana*, the shoes make a creaking sound; *panahi r.ropodok kana*, the shoes clatter (onomat.; cf. *rop rop*; v. *ripot ropot*).

*ropot*, the same as *rohpot*, q. v.

*ropot mante* (-*marte*, -*mente*), adv., the same as *ropot mante*, q. v.

*ropot ropot*, the same as *ropot ropot*, q. v. (rare).

*rop rop*, adv. Clatteringly, creakingly. *Panahi ḥorokkate r.r. ḥani tora*, look, there he is off, having put on his shoes, clattering clattering (onomat.; cf. H. *raprap*).



*ropha*, v. *ropha*.

*ropha sopha*, v. *ropha sopha*.

*rōrōc*, adj., v. m. Sour, acid; become do. *R. dak māṇḍiko emadiña*, they gave me some sour gruel; *holanāk utu r.ena*, yesterday's curry has become sour.

*rōrōg*, adj., v. perform. of *rōg*, q. v. Causing illness; to cause disease.

*Batol alom joma, r.gea*, don't eat anything prohibited, it causes disease.

*rōrōk*, adj., v. perform. Butting, be in the habit of butting. *Nui gai dge r.gea*, this cow is in the habit of butting.

*rōrōr*, v. perform. of *rōr*, q. v. *Phalna era do qāḍiye r.a*, so and so's wife is a chatterbox.

*rōrōf*, adj., v. m. Rough, not smooth, scaly; become do. *R.geñ qikqeta, sunum bañ oḡk akawante*, I feel (my skin) rough, because I have not anointed myself with oil; *torhoḷ haria do r.gea*, the skin of the iguana is rough (scaly); *noa daka dḡ r.gea, caole bako sḡkleta*, this boiled rice is rough, they did not clean the rice; *oraḷ r. akana, bako gurid cikār akaḷte*, the floor has become rough, because they have not made it smooth plastering it with cow-dung; *mēlāhāñ r. akana*, my face has become rough (not oiled); *kaḍako r. akana* (or *r.geko ḡeloḷ kuna*), *ghasao-kope*, the buffaloes have become rough-skinned (or, are looking rough), rub them down (v. *rōf*).

*rōr*, n., v. a. m. Language, speech, word; to speak, say, talk; v. a. d. Speak to; v. a., with direct obj. To rebuke, scold. *Hḡr r.*, the human language, i. e., Santali; *phalnawaḷ r. kana, iñ dḡ bañ r. akafa*, it is what so and so has said, I have not said anything; *phalnawaḷ r. dḡ qrisge aṅjomōḷ kana*, so and so's speech is disgusting to hear (may be, voice, or contents); *mīḷeḷ r. menakṭabona*, we have a saying; *r.geko rḡra, adḡ sereñ hoeoḷa*, they make words a tune (give a tune to), then it becomes a song; *mīḷ kathaḷ r.keḷa, adḡe goḷena*, he said one word, then he died; *kulikedeaḷ, mīḷ katha hḡ bae rōreḷa*, we asked him, he does not say a single word; *r.ge bañ bujhquḷ kantaea, albaḷ salbaḷe rōreḷa*, it is not possible to understand what he says, he speaks nonsensically (confusedly); *iñ tuluc bae r.a*, he does not speak with me (a woman's complaint against her husband, meaning he does not live maritally with her); *mīḷ kathañ r. ḡofama, laiakom*, I shall give you one word as you go, tell it to them; *hijuk reaḷe r.adea*, he spoke to him about coming; *kami karonte gutiye r.kedea*, he rebuked the servant because of his work; *munise r.koa, onate bako tahena uni then*; he reproves the hired workers, therefore they will not stay with him; *kisār thene r. ocokidiña*, he made the master scold me; *r. ocōḷ lḡḡitiñ seṇlena*, I went there only to be scolded; *noa katha dḡ cet lekape r. ocōea*, how do you pronounce this word; *bañ r.a, bañ baḍaea*, I cannot say, I don't know; *bhḡrim r.ēḷ kana*, you are speaking nicely (i. e., you don't say a word); *r.ōḷ lekan katha dḡ buñ kanu*, it is not a matter that can be mentioned.

*Ror bhari*, v. m. d. To make trouble for oneself by speaking. *Acleye r.bh.anae*, he got into trouble (was fined) by what he himself said (v. *bhari*; rare).

*Ror cutin*, v. a., v. m. d. Harm oneself by one's speech. *Acleye r.c.kela* (or *-ana*), he harmed himself by his talk (v. *cutin*).

*Ror chuŋi*, v. a. m. Say what one has to say, be done speaking. *R.ch.katan*, *bale peraka*, I gave a final word, we shall not become relatives (not be married to one of that family); *r.ch.yenan*, *inagen badaea*, I have had my say, this much I know (and not more); *r.ch.añme*, *dohqham se bañ*, give me a final word, will you keep me or not (wife to husband) (v. *chuŋi*).

*Ror doŋ*, v. a. m. Defend, justify, save by speech. *R.d.kedae*, *bañ-khanko dalkea*, he rescued him by his words, or they would have beaten him; *r.dogoŋ kanae*, he is defending himself (telling that somebody else, not he, is guilty) (v. *doŋ*).

*Ror deŋga*, v. a. m. Speak for, help by speaking. *Ukile r.d.kedae*, *bañkhane hajotkoka*, the pleader spoke (efficiently) for him, else he might have been imprisoned; *apate r.d.kedae*, his father pleaded for him (v. *deŋga*).

*Ror dhiñku*, v. a., v. m. d. Harm oneself by what one says. *Acleye r.dh.ana*, *onategeko dandomkedae*, he harmed himself by what he said (he brought it on himself by his words), therefore they fined him (v. *dhiñku*).

*Ror eñdaŋ*, v. a. m. Interrupt, speak when another is speaking. *Alope r.eñdagea*, *ror purqu ocoaepe*, don't interrupt him, let him say what he has to say; *r.e.anae*, *bae ror purqu dayeata*, he was interrupted, he was unable to finish what he had to say (v. *eñdaŋ*).

*Ror halañ*, v. a., v. m. d. Speak to one's heart's content, let one's tongue run. *Ekene r.h. joñ kana*, *okoe hō bako manayea*, she is only letting her chatter run, no one is telling her to stop; *jāhāe tulude napam unreye r.h.a*, whenever she meets with anybody, she will chatter (v. *halañ*).

*Ror land*, n., v. a. Joking, familiarity between the sexes; to speak and laugh (to have sexual intercourse). *Kuri kora reak r.l. añjomok kantakoa*, *ñeñlko calak kana*, the young girls and men are heard joking and laughing, they are on their way to attend a festival; *alope r.l.a*, *duk bqlō akana*, don't laugh and joke, grief has entered (somebody is dead); *phalna oraŋre cet coko r.l. kan teheñ*, who knows what they are talking and laughing in so and so's house to-day (v. *land*).

*Ror landa*, n., v. a., v. m. d., the same as *ror land*, q. v. *R.l. banuk-takoa*, there is no familiarity between them; *phalna tulude r.l.ea*, she speaks and laughs with so and so (has illicit intercourse); *r.l. qtoñjoñ kanae*, *adq bae hijuka*, she is laughing and joking for the last time, she will not come any more (v. *landa*).

*Ror otōh*, v. a., v. m. d. To speak for the last time (before departing). *Asamteye calak kana, atoren hor tulucē r.o.jōh kana*, she is going away to Assam, she is talking with the village people for the last time; *tehehe r.o.efa, gapa cōh meah cōe gujuk*, he is speaking in parting to-day, he will die to-morrow or the day after (v. *otōh*).

*Ror parom*, v. a. To speak unduly, over-step decorum. *Manjhiye r.p.kedea, sima bae dōhōlaka*, he spoke impertinently to the headman, he did not observe decorum (lit. keep the boundary); *apale r.p. ocoyena hopontel then*, the father was spoken impudently to by his son (v. *parom*; C. "contradict," not so here).

*Ror ruar*, n., v. a. m. Answer, reply; to answer, reply. *Noa cihi reak r.r. kol golkam*, send quickly a reply to this letter; *uniak r.r. bah anjom darcala*, I was unable to hear his answer; *celēm r.r.kela*, what did you say in reply; *r.r.aeme*, answer him; *ona cihi reak dō r.r.ena*, that letter was answered (v. *ruar*).

*Ror ses*, v. a. m. Finish speaking. *Nilok dōle r.s.kela, adō alope ror baraea*, we have now finished speaking (said the last word), so don't say anything (commence again) (v. *ses*).

*Ror siric*, v. a. m. Abuse, load with abuse, vilify. *Joto hortek r.s.kedea*, all of them abused him (v. *siric*).

*Ror siha*, v. a. m., the same as *ror siric*, q. v. *Phalna doko r.s.yede kana, din hilok kombroko metaca*, they are vilifying so and so, every day they call him a thief (v. *siha*).

*Ror soror*, v. a. m. Make a slip of the tongue. *Ror rorteye r.s.kela, ikakataepe, harta moca reak thikan banuka*, as he was speaking he made a slip of the tongue, let it be (don't take any notice, or, forgive it), there is no certainty as to the human mouth (v. *soror*).

*Ror sphof*, v. a. To speak for, help by speaking. *Adi horko r.s.kedea, bankhane dandomkoika*, many people spoke for him, otherwise he might have been punished; *r.s.aeme, alom dhillquea*, help him by speaking in his favour, don't leave him in the lurch (v. *sphof*).

*Ror songe*, v. a. d. Back up, help by speaking. *Mit bar katha r.s.aepe*, back him up with a few words (v. *songe*).

*rore rore*, adv. Bunglingly, dissonantly. *Noko gidra dō tirioko qkron kana r.r.*, these children are blowing the flute dissonantly (onomat.; cf. *ror*).

*ros*, n. Sap, juice, the humour of the body. *Noa jel dō cel leka bape tekekel, r.ge bape teke anjellela*, how have you cooked this meat, you have not got the body-humour dried out; *bar palna r.reak mit palna gur hoeoka*, of two vessels (v. *palna*) of juice, one vessel of molasses comes out; *khub r.ana*, it is very juicy. (B. *ros*; v. *rasa*.)

*ros*, v. m. To have indigestion. *Jem barti akalte nui gidra dōe r.ena*, this child has got indigestion, because he has eaten too much (v. *supra*; v. *ros amgh*).

- rōs amol*, n., v. m. Indigestion; suffer from do. *R.a. iqteye ruqē kana*, he has some fever due to indigestion; *r.a. akanac, khube qhekarefa*, he suffers from indigestion, he is belching a good deal (v. *rōs* and *amol*).
- rōsanjon*, n. A kind of stibium (only in books). (B. *rōsanjon*.)
- rōsao*, v. *rosao*.
- rōs bandhao*, v. a. d., v. m. Become exuberant, rank (the body of a young woman after marriage). *Baplayenkhan r.b. akawadea* (or *r.b.entaea*), after being married, her body has become exuberant (v. *rōs* and *bandhao*).
- rōsbqd*, v. *risbqd*.
- rōsbqt*, v. *risbqt*.
- rōse*, adj. Slow, gentle, leisurely; Slowly, gently. *R.getaca kāmī*, his work is slow (he works slowly); *r. macha tarannuc*, walk a little slowly; *r. jomme*, eat slowly. *Rōsete*, adv. Slowly. *R. kāmipe*, work slowly; *r. sreñme*, sing gently; *r. rōrme*, speak quietly (not loudly and quickly). (H. *rase*.)
- rōse rōse*, adj., adv., the same as *rōse*, q. v. *Rōr dō r.r.getaea*, his speech is slow; *r.r.(te) kāmipe*, work gently; *r.r.te argonpe*, get down slowly (cautiously).
- rōskqē*, v. a. m. To rustle, make a rustling noise. *Cele cōe r.adin, bogeten bqtorena*, some animal or other made a rustling noise at me, I was very frightened; *cele cōe r.ēf kan kuḏam secre*, someone is making a rustling noise at the back of the house (onomat.).
- rōskqē mante* (-*marte*, -*mentē*), adv., the same as *rōskqē rōskqē*, q. v. (once).
- rōskqē rōskqē*, adv., v. m. Rustlingly; to rustle. *Toyo r.r.e calaoena*, the jackal went away, making a rustling noise; *paṭṭaulakre r.roskogoē kana*, there is a rustling noise in the dry leaves (onomat.).
- rōs kōs*, n., the same as *ros*, q. v. *R.k. añjel ocoakpe, tayomte dakakpe*, let the natural juice (of the meat) dry up, afterwards add water.
- rōskqōf*, v. a. m., the same as *rōskqē*, q. v.
- rōskqōf mante* (-*marte*, -*mentē*), adv., the same as *rōskqē mante*, q. v.
- rōskqōf rōskqōf*, adv., the same as *rōskqē rōskqē*, q. v.
- rōs mānik*, n. A factitious cinnabar (used in Santal medicine; v. *rōs sindur*; v. *mānik*).
- rōsmē*, adj., adv., the same as *rōse*, q. v. *R.getaea rōr*, he speaks slowly; *r. calakme*, go slowly; *r.te kāmime*, work gently (not hurriedly, but steadily).
- rōsmē rōsmē*, adj., adv., the same as *rōse rōse*, q. v. *R.r.te calakme*, go slowly; *r.r.te tiṅgialme*, add firewood gradually (not much at a time); *r.r. dure dejojme*, climb the tree slowly (cautiously).
- rōsqd*, n. Provision for travellers, food (for workers). *R. idi toraepe hōrre jom ləgīf*, take provisions with you to have to eat on the road; *paṭṭonko ləgīf r. emōk hoeoktapea*, you will have to provide provisions for the soldiers (when they come); *kāmiko reak r. lagaomea*, you will have to give the workers their food (as part of wages). (B. *rōsqd*.)

*rōsōd*, adj. Frequented (road, therefore considered safe, opp. *māutq*).

*R. hōr kana, mīl talao hōrko sēnok hijuk kana*, it is a frequented road, people go and come uninterruptedly; *noa r. hōrte calakme, ghōm adokā*, follow this frequented road, you will not be lost (cf. supra; cf. P. H. *rasad*, coming in).

*rōsq kōpur* (or *r. kōpor*, or *r. kōphur*). Corrosive white sublimate (used in Santal medicine). (H. *ras-kapūr*; B. *rōsqōrpur*.)

*rōsqē rōsqē*, adv., v. a. m. Rustlingly; make a rustling noise, to rustle (animals). *R.r. saḍe kana, pusiye bolq akana*, there is a rustling noise, a cat has got in; *godoko r.r.ēl kana*, the rats are making a rustling (scraping) noise; *mundure cele cōe r.r.adiñ*, in the forest some animal or other made a rustling noise towards me (onomat.; v. *rōsqōk*).

*rōsqm*, adj. Slight (fever), low; adv. Slightly (not high or violent).

*R. ruage gogōḍa, landa kathuge sṛiangōkā*, a slight fever kills, a laughing word becomes true (Santal saying); *r.ē ruqk kana*, he has a low fever (cf. *rōs rōsq*; v. *rōsmē*).

*rōsq mānik*, the same as *rōs mānik*, q. v.

*rōsqm rōsqm*, adv. Slightly, feverishly. *R.r.ē ruqk kana*, he has a slight fever; *r.r. bhitri bhitritē ruqk kana*, I have a sneaking fever inside (cf. *rōsmē rōsmē*).

*rōsq pōso*, the same as *rōsq rōsq*, q. v. (v. *roso pōso*).

*rōsq rōsq*, adv. Slightly, at intervals (fever); v. m. Be do., indisposed.

*R.r.ē ruqk kangea*, he has some slight fever now and again; *kuphni hōr kāmī bolōrte r.r.ko ruqkā*, lazy girls pretend to be feverish, fearing to have to work; *hola mahnder khone r.r.k kana*, he has been indisposed since yesterday or the day before (v. *roso rōso*).

*rōsq sindur*, the same as *rōs sindur*, q. v.

*rōs rōsq*, adv. Feverish, sulkily; v. m. Be feverish, sulky, ill-tempered.

*R.r.ñ qikqueta, ruq ehōbediñ kana*, I am feeling feverish, fever is setting in on me; *r.r.ē teṅgo akana, bae rōr bārnea*, she is standing there ill-tempered, she does not speak; *r.r.k kanae, daka hō bae jōmela*, he is feverish, he does not take any food either; *bāhui r.r.yena, qkge tuluc hō bae rōrēla* our daughter-in-law is in the sulks, she does not speak to anybody (also *r.r. bārē kanae*) (cf. *rōsqm*; cf. H. *ras ras*, slowly).

*rōs sindur*, n. A sort of factitious cinnabar made with zinc, mercury, blue vitriol and nitre fused together. Used in Santal medicine. (B. *rōs sindur*.)

*rōtlēl*, v. a. Play the flute (shrilly, as one learning). *Bārīde r.ēl kana, quriye cel sabita*, he is blowing the flute shrilly, he has not as yet learnt.

*rōtlēl*, adj. Straight (tree, stick), tall and slim; v. m. Become do. *Noa dare dō khuh r.geu*, this tree is very straight; *r. theṅga*, a straight stick; *noḍḍenak dare dō khuh r. akana*, the trees round here have grown tall and straight (v. *rōtrel*, the more common form).

*rōtnq*, n. A precious stone, jewel. (B. *rōtno*.)

- rotqk*, n., adj. A seam; sewn together. *R. rarayena*, the seam has given way; *bqhok reak r.*, the suture in the scull; *r. menaka, hqr bqhok kana*, there is a suture, it is a human skull; *sedae dq eken r. khaqdigc tahk-kantalea*, formerly we had only women's cloths sewn together (v. *roq*, with infixed *t*).
- rotqk*, n. A cut hole. *Ararin sqt akafa, paq samble r. baki menaka*, I have finished making the yoke, it is only left to make the holes for the side-pins (v. *supra*).
- rotref*, the same as *rotlef*, q. v. (both meanings).
- rof*, v. m. To get rough, scaly skin (in the cold season), peel off. *Kicricie jo! jofte metahā r. akantaea*, his face has become scaly by constant wiping with a cloth; *nui gidra dq jaŋga r. akantaea, lolq dakte iskirope*, the legs of the child have become rough (as will happen during the cold season), give it massage with hot water; *rabaŋ dinre roroŋa*, during the cold season the skin becomes rough (generally due to dirt not removed by bathing).
- rof*, v. a. m. Tie up the hair in a knot (and, not necessarily, fix it with a pin). Applied to women nowadays, formerly also to men. *Kupi r. kaeme, naqickaeme, nehele calak laqit*, tie up the girl's hair in a knot, comb her, she is going to attend a festival; *sunum ojokkate r. kokme, qrisgem neŋok kana*, anoint yourself with oil and tie your hair up in a knot, you are looking disgusting; *r. naqiceneae*, she combed herself and tied her hair up in a knot. (Muŋdari *rod*; cf. *Ho rotod*.)
- rof naqic*, v. a. m. Comb and tie hair up in a knot. *R.n. kedae*, she combed her hair and tied it up in a knot (v. *rof* and *naqic*; also *naqic rof* is said).
- rof suf*, n. A hair knot arranged with a pin, etc.
- rofboŋ*, the same as *ratbaŋ*, q. v. (women's abuse).
- rofe*, n. A frog, toad. The Santals distinguish a number of different kinds of frogs and toads:
- Barudaŋ rofe*, n. The Bull-frog. Eaten by Santals. *Rana tigrina*.
- Beŋgha rofe*, the same as *bebe r.*, q. v. (cf. *B. beŋ*, frog).
- Bebe rofe*, n. So called from its croak.
- Bebebek rofe*, the same as *bebe r.*, q. v. (C., *bebebek r.*, not here.)
- Budhi rofe*, n. A small kind that has a kind of bladder on its throat. It makes an astonishingly loud noise (v. *budhi rofe*).
- Ceple rofe*, so called because it is seen floating (*cape*) in water, *Rana bengalensis*.
- Cele rofe*, the same as *celer r.*, q. v.
- Celer rofe*, n. A tree frog, *Hyla maculata*. By Santals believed to be poisonous; their "urine" causes blisters.
- Dak rofe*, n., the same as *ceple r.*, q. v.
- Hardia barudaŋ rofe*, n. The yellow Bull-frog. Eaten by Santals.
- Kakra rofe*, n. A very small species of frog.

*Patal rofe*, n. A small kind, found buried deeply in soil. They may blow themselves up to a large size (v. *patal*).

*Pokot rofe*, n. A very common frog, that comes into houses and may be a great nuisance. They emit a bad smell, not in water.

*Refhe rofe*, the same as *turu r.*, q. v.

*Tandj rofe*, n. A very small land-frog.

*Turu rofe*, n. A very small kind of land-frog; so called on acc. of its croak (*turu turu*).

*Tuturia rofe*, n. A small land-frog, so called on acc. of its croak (*turia tuturia*) (cf. Muṇdari *tuturia rofe*). (Muṇdari *rofe*; cf. Ho *coke*).

*rofe capal arak*, n. A certain aquatic plant, *Ottelia alismoides*, Pers. (v. *capal*).

*rofe capal*, n. An aquatic plant, used in Santal medicine; the same as *cala bulq*, q. v. (v. *capal*).

*rofe caudal*, n. lit. A frog's marriage sedan, fig. the bubbles seen on water in heavy rain (v. *caudal*).

*rofe cəkıdar*, n. The frog-watchman, a fairy-tale being mentioned in a Santal Folk-tale (v. *cəkıdar*).

*rofe hako*, n. A certain fish with a head like a frog. Said to keep itself floating like frogs.

*rofe mārōm*, n. lit. The frog's platform, i. e., water. *Dən ho, r.m. rofe aguıpe, maraiko argon kana*, do bring some frog's platform (water) here, the peahens are coming down (said about the bridegroom's followers at the feast who have eaten and are hiccupping, the call of the peahens sounding *həkoť həkoť*, which is also the hiccupping sound) (v. *mārōm*).

*rofe of*, n. A kind of mushroom (v. *of*).

*rofe pan*, n. A certain aquatic plant (v. *pan*).

*rofe pułq*, n. A form of puff-ball, very small. Eaten (v. *pułq*).

*royol manle* (-*marte*, -*mente*), adv. With a long bound, jump. *Taruť dō jhənti r.m. ye dōn parōnikela*, the leopard jumped over the wattle-fence with a bound (v. *infra*).

*royol royol*, adv., v. a. Jumping along, bobbing up and down; to bound along, run bounding. *Nui kořa dō tumdať ruru tuluc r.r.e dōn qıurela*, this young man jumps round bobbing up and down while drumming the dancing-drum; *gai dō taruť qıkaute r.r.ko dər idikela*; sensing a leopard, the cattle ran bounding along; *r.r.el kanae qđi coť*, he is jumping easily very high (cf. *roela*).

*royol royol*, adj. Very long. *R.r. seņerko sağar qıukela*, they have carted here some very long rafters; *r.r. male goť idiyela*, he is carrying along some very long bamboos; *r.r. saqıri*, very long thatching-grass (v. *roela*).

*royo royo*, adv., v. a., the same as *riq royo*, q. v. *R.r. tirioko orohel kana*, they are blowing the flutes discordantly (thin and thick flutes together) (onomat.).

- royol royol*, adj., v. a. m. Emaciated, only skin and bone; make, become do., to emaciate. *Kaḍa r.r.ko ṅlok kana*, the buffaloes look only skin and bone; *kami kamile ḍaṅgrako r.r.ketkhoa*, they caused their bullocks to become emaciated by constantly working. *Bhūyā kaḍa lekæ r.r.ena*, he has become only skin and bone like the buffalo of a Bhūya (cf. *riol royol*).
- ru*, v. a. m. To beat, tap, make to sound, to drum, ring a bell. *Tamake ruyela*, he is beating the drum; *tukuḍ ru qikqume*, tap the earthenware pot and feel whether it is good; *baṭi ruime, bogea se baṇa*, tap the brass-cup to feel whether it is sound or not; *iskul ghonṭa ruyena*, the school bell has been rung; *kortalko ruyela*, they are playing the cymbals; *peresaṇe ruru kana*, he is playing the stringed instrument (with his fingers); *silpiṇe ruyela*, he is tapping the door with his fingers. (Muṇḍari, Ho ru.)
- ruḡ*, n., v. m., v. a. impers. Fever, sickness; have fever, be ill, get an attack of fever. *Horre r. ṇamkedeæ*, he had an attack of fever on the road; *pāli r.*, malaria, intermittent fever (of the tertian or quartan kind); *pāri r.*, the same as *pāli r.*, q. v.; *jaro r.*, continuous fever, also the quotidian form of malaria; *r. chuḡquentææ*, his fever has left him (especially about the stage of malaria when the perspiration sets in); *r. ḡhopediṇ kana*, I am getting an attack of fever; *r. sardiyentææ*, his fever has become higher (worse); *r. khone beretena*, he is up from his fever; *r. beretenaæ*, he has recovered from his fever; *r. haso menaḡgetææ*, we are suffering from fever and pain; *boḡḡor dinle r.ḡ kana*, we have been suffering from fever the whole year; *r. moca daka baṇ sebelede kana*, with his fever (-mouth) he has no taste for food; *calakḡ calakḡe horre r.kedeæ*, as he went along he had an attack of fever while on the road; *hana haptareṇ r.wal lahḡkana*, in that week I had some fever. (Muṇḍari, Kurku ru.)
- ruḡr*, v. a. m. To turn back, return. *Takaṇ r.ketææ*, I returned his money (paid back); *ḍaṅgræ r.kedeæ*, he sent the bullock back; *paṇcawakḡ r.adeæ*, he paid him back what he had borrowed; *tis enḡ cœ r.tale* (or, *r.okḡtale*); who knows when our one will come back; *r.enaæ*, he has come back; *r. heḡenaæ*, do.; *r. calakḡme*, go back; *mohajon then khon ḡkenḡeye r.ena*, he came back empty-handed from the money-lender. When used as second part of a compound, it conveys the idea of back, again. *Ror r.*, to speak back, i. e., to answer; *dohō r.kedeæ baḡu*, he took his wife back again; *ḍaṅgræ ḡḡu r.kedeæ*, he brought the bullock back; *beṇḡet r.adeæ*, he looked back at him; *qcur r.enaæ*, he turned back; *ḡḡḡlenææ*, *jivḡt r.enaæ*, he died (was like dead), he came to life again; *iḡḡ dakæ jom r.kela*, he ate again the food he had left (having ceased eating he commenced again); *opaḡke jul r.kela*, he repaired the house. (Muṇḍari ruar; Ho ru.)
- rubḡḡi rubḡḡi*, adv. Tumultuously, noisily, uproariously. (C., here *rugḡḡi*.)
- rubni*, adj. f., v. m., the same as *robea*, q. v., but applied to females. *Pilḡteye r. akana*, she is emaciated with a big belly due to spleen; *r. merom*, a goat with a big belly.



*rub rubqni*, v. m. To be filled with joyful expectations. *Porqb n̄utumtoko r.r. akana*, they are filled with joyful expectations on acc. of the (coming) festival; *bapla seferok kanlaeteye r.r.k kana*, he is filled with joyful expectations because his marriage is at hand.

*rub rubu*, adj., v. m. Shuddering, with a cold feeling (preliminary to an attack of fever), lethargic; having a distended stomach; puffed up; be do.; v. a. To impregnate. *R.r.n̄ qikqueta, ruq q̄hopediñ kana*, I feel shuddering, I am getting an attack of fever; *rabañtete r.r. akana*, he is shivering with cold (has no clothes); *j̄om r.r.yenae*, he has eaten himself over-satiated (his stomach is distended and he feels lethargic); *nui ḡai d̄o r.r.geye n̄elok kana, cel karon c̄on n̄am akadea*, this cow is looking puffed up, she is suffering from something or other; *netar d̄o r.r.i n̄elok kana*, at present she looks big (visibly pregnant); *ato korae r.r.akadea*, a young man of the village has impregnated her (in this last meaning, the word is not used before women).

*rubuḥ rubuḥ*, the same as *rabaḥ rubuḥ*, q. v. (Drizzling rain.) *R.r.e daḥet kana*, there is a drizzling rain. (C., the same as *rabaḥ rubuḥ*, in the meaning of tottering, slowly; not here.)

*rubuḥ rubuḥ*, adv. Incessantly and quickly (move, small animals). *Behaje calak kana r.r. nui dañgra d̄o, miḥ talaoge*, this (small) bullock is going incessantly and rapidly along without stopping.

*rubui*, adj. Gritty, sandy, not coherent (earth). *Noa hasa d̄o r.gea, dekal lagit bañ ganoku*, this earth is gritty, it will not do to build a wall with it (? cf. *rubui rubui*).

*rubui rubui*, adv., the same as *rabaḥ rubui*, q. v. *R.r.daḥ n̄urok kana*, some drizzling rain is falling. (C., tottering, slowly; not so here.)

*rubuḥ rubuḥ*, adv. Slowly but uninterruptedly, leisurely. *R.r. kamitege menaea, bae duruḥ baraḥa*, he is working slowly, yet uninterruptedly, he does not sit down; *nui dañgra d̄o lañgayenre h̄u r.r.e calak kana*, although he has become tired this bullock goes along uninterruptedly, yet slowly (cf. *rabaḥ rubuḥ*).

*rubu rubu*, the same as *rub rubu*, q. v.

*ruci*, n., v. a. m. Inclination, appetite, relish; to have, feel do.; v. a. impers. To have appetite, inclination, desire for. *R.m qikquetkhan, j̄omme*, if you feel inclination, eat; *dañgra jel j̄om r.ediñ kana*, I have a desire for eating ox-meat. (The same as *roc*, q. v.; H. *ruci*.)

*ruckuḥ*, adj., v. m. Dry, parched, withered; to dry up, wither. *Sakam d̄o r.gea, bañ jutoka phurug luḡil*, the leaves are dry, they will not do for making leaf-cups; *horo r.ena, setakre sisir s̄aotebon ira*, the paddy has dried, we shall reap it in the morning when there is dew; *aleak janhe d̄o sanam roḡor r.ena*, all our millet crops have dried up (v. *kurcuḥ*, the same; also *kurcuḥ*).

*rucuḥ*, v. m. Become dry, brittle. *Sakam roḡor r.ena*, the leaves have become dry and brittle (v. *rucuḥ rucuḥ*).

*rucup mante* (-*marte*, -*mente*), adv. With a crunching sound. *R.m. cele con togoc namkede*, I chewed some insect or other with a crunching sound (v. *infra*).

*rucup marao*, v. a. Crunch up. *Khajariye r.m.kela*, he crunched the parched rice, all of it (v. *rucup*).

*rucup rucup*, adv., v. a. m. Cracking, crunching, munching (sound in mouth when eating something brittle); to crunch, munch; to sound crunchingly; dry up. *Khajari r.r.e jomjon kana*, he is crunching parched rice; *merom do palhae r.r.et kana*, the goat is crunching leaves (audibly); *sakam r.r.ena*, the leaves have become dry and brittle (v. *racap rucup*).

*ruc' ruc'*, v. a. Catch firmly hold of. Mostly used as second part of a compound denoting that the act of the first word is done firmly, securely, tightly, fast. *Gai horoko jomkette kisartelko r.r.kede*, they caught the owner and would not let him go free, because his cattle had grazed (somebody's) paddy; *kembroko sap r.r.kede*, they caught and held the thief securely; *qorae tol r.r. akana*, he has tied his loin-string firmly; *korako tol r.r. akadea*, *kuriye ituskede iqte*, they have tied the young man up firmly, because he forcibly applied sindur to a girl's forehead (cf. *Mundari rui rui*, rapidly).

*rudi*, v. m. To feel pain (in arms or legs). *Jaŋga r.yentiŋa*, my legs are painful; *nondeŋ r. akana*, I feel pain just here; *tiyiŋ r. akana*, *baŋ sap darcak kana theŋga*, my hand is painful, I am unable to take hold of the stick (cf. *radi*).

*rudi*, the same as *radi*, q. v. *Noa siki do r.gea*, *baŋ calaka*, this four-anna bit is worn out, it will not go (be taken); *khunŋi r. akana*, *pheraobon*, the post has become bad, we shall put in another; *noa kagoj do r.yena*, *pe serma paromena*, this paper has become worthless, it is more than three years old (about debts).

*rud rudu*, adj., v. m. Standing up, bristling; become shaggy, bushy, rough, to stand erect. *Noa horo do r.r.gea*, this paddy is standing high up (plentifully); *sauri r.r. akana*, the thatching-grass has become bristling (large and plentifully); *bana r.r. ale lahareye teŋgo gofena*, the bear stood up in front of us, its hair bristling. Word is not much used, because it particularly refers to the pubes (v. *rus rusu*; *Mundari rud rudu*).

*ruduak*, the same as *rud rudu*, q. v. (also mostly about the pubes). *Noa maric cedak bape herhet saphayeta*, *r. ghâs gajaren do*, why don't you weed this pepper field clean, it has become filled with dense grass.

*rudhin horo*, n. A variety of paddy. (C.)

*rugdqi*, v. a. To call out vociferously, uproariously (many at the same time). *Jahaj laraen jokhecko r.kela*, when the steamer commenced to move they called out noisily (e. g., crying *haribol*).

*rugdqi mante* (-*marte*, -*mente*), adv. With one voice (many together). *Joto horoko jarwa thurlenkhan r.m.ko hohgea*, *adq dupurup thenko calaka*, when all men have come together, they call out with one voice. (some

obscene word), thereupon they go to the place where they sit together (i. e., the place where the hunt-priest is and from which they start the hunting).

*rugdqi rugdqi*, adv. Noisily, uproariously (call out together). *R.r.ko koho idiketa sendrako calaoen hor*, they called out uproariously as they went along, those who were off for the hunt. When Santals go off to hunt, many shout together and always some obscene matter.

*rugi*, adj., v. a. m. Diseased, afflicted with a disease, unsound, ill, defect; cause to be, become do. *R.gene*, he is afflicted with a disease; *nui r. do ohqe kami darelea*, this ill person will not be able to work; *phalna doe r.kedea*, so and so diseased him; *r.yenae, mayame thoyet kana*, he is diseased, he spits blood; *nui kaqu doe r.yena, bae mojak kana*, this buffalo has become diseased, he does not put on flesh. (H. *rogt*; v. *roga*.)

*rugu bugu*, the same as *ragn bagu*, q. v. (creeping, crawling sensation).

*rugui*, adj., v. a. Drizzling; to drizzle. *R. dak do asoloika*, drizzling (quiet, without much thunder) rain becomes the real thing (gives water); *r.yelae, opakte bolokpe*, it is drizzling, go inside.

*rugui rugui*, adv., v. a. Drizzling; to drizzle. *R.r.ye dakel kana*, there is a quiet drizzling rain; *setak khone r.r. akata*, it has been drizzling since morning (? onomat.; cf. *rogoe rogoe*).

*rugum mante* (-*marle*, -*mentle*), adv., the same as *rugum rugum*, q. v., but only once. *R.m. cele con qikaukede deare*, I felt something making a crawling sensation on my back.

*rugum rugum*, adv., v. a. Giving a crawling, creeping, numb sensation; to give one do. *Se r.r. bohokreko fundah kana*, lice are crawling on my head making me feel something creeping; *r.r.in qikqueta, bulok con cel con*, I have a peculiar feeling, I am going to become drunk, I think; *r.r. bohok hasoyedin kana*, I have a cracking pain in my head; *cele con deareko r.r.edin kana*, some insect or other is crawling on my back (v. *ugu ugu*; v. *ragam rugum*).

*rughu boar*, v. *raghop boar*.

*ruhen*, n. A large forest tree, *Soyimida febrifuga*, Juss. Bark used in Santal medicine. (H. *rohup*.)

*ruhel*, n., v. a. Scolding, rating; to scold, censure, abuse, rebuke (men, as different from women's *eger*). *Uni then qdi r.in jom akata*, I have received much scolding from him; *herel hopon doko rukhela, qimqiko eligera*, men scold, women abuse; *gupi ban sententeko r.kidina*, they scolded me, because I did not go to herd the cattle; *bahui r. rakkedea*, he scolded his wife so that she cried; *r. monjakedeako*, they abused him roundly; *r. plonkedeko*, they scolded him, so long as they could see him (followed him with abuse); *r. nirkedea*, he scolded him, so that he ran away.

*ruhi*, n. A kind of fish, *Cyprinus denticulata*, Buch. (or *C. rohita*). One of the best. also kept in tanks. (H. *rohu*, *rohit*.)

*ruhi mula*, v. *rohi mula*. (In books.)

*ruhini*, v. *ruhni*.

*ruhni*, n. The 13th day of the month of *jhet* and the following six days, in all seven days (C. says 13 days, not so here). The *ruhni* is considered the proper and lucky time for sowing paddy, also Indian corn and pumpkins, beans, etc. On the first day, they make a streak with cow-dung on the outside wall round the house; this is supposed to keep snakes away. On the same day, the *ojha* also commences to teach his disciples (that ultimately become the *Dasae kora*, q. v.). *R.re horo aphorme*, r. *gachi do khub khet dareka*, ar *ona realē horo hō khub hoeoka*, sow your paddy in Ruhni, seedlings of paddy sown in Ruhni grow very strong, and the grain of this also becomes plentiful. Acc. to Hindu mythology *ruhni* (or *rohini*) is the fourth Nakshatra or lunar mansion (personified as a daughter of Rohan or of Daksh, and the favourite wife of the moon) and comprises Aldebaran and four other stars in Taurus. *Kqe ruhni*, the forenoon of the first day after the end of the seven days, when an agriculturist may "pray" for the luck of what he then sows, as he was unable to sow during Ruhni itself.

*ruhni putka*, n. Puff-ball commencing to be seen during Ruhni (the same as *hor putka* or *erōk putka*; v *putka*).

*ruhri*, adj. f., the same as *rohra*, q. v., but applied to females.

*ruhuñ rupuñ*, adj., v. m. Emaciated, lean; become do. (people, animals).

*Nui dāngra doe r.r.gea*, *nahel ohoe or darelea*, this bullock is emaciated, he will not be able to pull the plough; *rua ruqteye r.r. akana*, *qditete osok akana*, he has become emaciated through constant fever, he is extremely lean; *r.r. merom*, a goat that has become emaciated; *r.r.e pharnao akantalea*, our one is reconvalescent, but emaciated (cf. *rohra*).

*ruhur mante* (-*marte*, -*mente*), adv., the same as *rihir mante*, q. v. (very rare).

*ruhur ruhur*, the same as *rihir rihir*, q. v. (very rare here).

*ruhur ruhur*, adj. Green, luxuriant; strong; dry (mahua tree). *Netar jolo dare r.r.ge hēlok kana*, at the present time, all trees look green (luxuriant); *qdi seidaeren haram kanae*, *teheñ gapa hō r.r. menaegae*, he is a very old man, even these days he is looking fresh and strong; *aleak matkom dare do ceka goč dare leka r.r.gea*, our mahua tree somehow looks dry like a dead tree (about a mahua tree, the leaves of which have fallen, and that does not get flowers) (cf. *rihir rihir* and *rohōr*).

*ruhur ruhur*, adj., v. m., the same as *ruhuñ rupuñ*, q. v. *R.r.geae, jom bae hamelle*, he is looking very lean, because he is not getting food; *nui merom doe r.r.enn ciđir ciđirte*, this goat has become very emaciated through long-standing diarrhoea.

*ruhu ruhu*, v. a. m. To be eager after, love, fondle, have a predilection for, be partial to, pet; to ingratiate oneself, insinuate oneself, seek to be the favourite or pet, curry favour, be forward. *Hōpon mēi do qhergeye r.f.yea*, he is especially fondling the youngest daughter; *phalna do dāngra qđiye r.f.koa*, *onale khubko moñ akana*, so and so is very partial

to his bullocks (takes good care of them), therefore they have become very fat; *sendra calake r.f.k kana*, he is very eager to go hunting; *sarhaoḷḷ laḡile r.f.k kana*, she is exerting herself to be praised (e. g., by decking herself out); *adgeye r.f.k kana*, *ale kaṭiḍ kaṭiḍ emale kana*, she is taking good care that she gets enough herself, to us she is giving only very small portions; *perae r.f.koa*, *ale dḡ baḥ*, she is treating her relatives well (gives them first-class food), but not us.

*rui*, n., the same as *ruhi*, q. v. (the fish).

*rui*, n. Tree cotton, the cotton of the *edel* (*Bombax malabaricum*, DC.) tree. *R. realkḷḷ baliṣ benaome*, *ar giṭiḍ jḡkheḍ bḡhḡḷḷ ṭhen dḡhoeme*, make a pillow of tree-cotton and put it under your head when lying down. It is softer than cotton. (C. states that the cotton of the *hopo*, *Cochlospermum Gossypium*, DC., is also called *rui*; not so here, where the *hopo* is very rare, while the *edel* is a very common tree). (H. *rui*.)

*rūiḷ*, adj., v. m. Sickly, delicate, not vigorous, weak, small; become, be do. *Hopo dḡ r.r. dareyena*, *biḥ alaḥ leka geḷeyena*, the paddy has grown up thin and poorly, it has got ears thin like the tongue of a snake; *nui gidṛa r.geye harayena*, *eḡgatteḷe goḍ baḡiadete*, this child has grown up sickly, because its mother died and left it; *hopo dḡ setoḥte r.yena*, the paddy has become poorly (not vigorous) because of the heat of the sun; *nui gidṛa dḡe r. akana reḡgeḷte*, this child has become sickly from lack of food (v. *rḡyḷ*).

*ruidi*, adj. f., the same as *roeda*, q. v., but applied to females.

*ruilḷ*, adj., v. a. m. Tall, high, lanky; to prune bare, remove branches.

*R. kora*, a lanky young man; *r. dare*, a tall tree the branches of which have been cut away; *mungḡ dareko siḷ r.keta*, they have plucked the leaves (and branches) off the Horse-radish tree, so that it is bare; *r. seta dḡ sendra khubko jḡhuka*, dogs that are tall and thin are very eager hunters; *noa dare dḡ r.yena*, *sahan laḡiṭko r.keta*, this tree is tall and branchless, they have cut off the branches to use as firewood (v. *roela*).

*ruili*, adj. f., the same as *ruilḷ*, q. v., but applied to females. *Ruilḷ r.kin ḡapamena*, a tall man and a tall girl have been mated (married together); *r. seta*, a tall and lean bitch.

*ruili*, adv. Gently, as wind. (C.)

*rui rui*, adj. Tall and slim, thin with a bulging stomach (women); v. m.

Become do. *R.r.ye hara akana*, she has grown up tall and slim; *r.r.geye ḡeloḷḷ kana*, she is looking thin with a bulging stomach (enceinte); *hara r.r.yena*, she has grown very tall and slim; *r.r.yenae*, she is visibly pregnant (cf. *lui lui*; cf. *ruili*; cf. *Muṇḍari rui rui*, rapidly).

*rui rui*, the same as *ruyu ruyu*, q. v. *Sakam r.r. qtu hijuḷḷ kana*, the leaves are coming floating moving up and down.

*ruḷ rui cḡrḷ*, n. A small bird (the same as *kuṭiṣ*), so called on acc. of its call (onomat.; v. *rae rui*).

*ruji*, n. Cunnus, more especially clitoris. (Mahles, Kqlhes use this word; Munḍari, Ho *ruji*.)

*rujim*, n., the same as *ruji*, q. v.

*ruju*, n., adj., the same as *rqji*, q. v. *Uni koṛare r. menaktaea*, she is pleased with that young man (willing to be his wife); *r.geae koṛa dqhoṛe laḡiṭ*, the young man is pleased to keep (marry) her.

*ruju*, v. a. m. To present for acknowledging, to pay to another instead of the real creditor, to give pledge, to refer, assign for payment. *Phalna haḡim then kathaē r.kela*, he got the matter referred to so and so magistrate; *ṭaka karte khḡe r.kela*, he pledged a rice-field for the money borrowed. (A. H. *ruju*; word apparently not commonly known.)

*rukā*, n. A carpenter's chisel. The Santals distinguish four kinds. *Puḡi r.*, a chisel having a wooden handle inserted in the hollowed iron of the back part of the chisel; *kūnd r.*, a chisel the edge of which is rounded (for cutting round holes); *cimni r.*, a small chisel for cutting tiny holes; *nahel rok r.*, a large chisel used for cutting the groove for the plough-share, the hole for inserting the plough-beam, etc. *Cimni r.te maḡi kuṭhe rok bhugagme*, cut the holes of the legs of the *maḡi* (q. v.) with the small chisel. (H. *rukḡānt*.)

*rukā ḡaṭa*, n. The front teeth (two above and two below) in the middle. Also *rukā leka ḡaṭa*.

*rukḡr*, v. *rukḡr*. (C.)

*ruk birik*, the same as *ruk biril*, q. v.

*ruk biril*, n. Trees, plants, the vegetable kingdom. *R.b. aema menakṭiṇa*, *rqhoē akataṇ*, I have a good many trees, I have planted; *emanteak r.b. noa dhartire janam akante jut bujhquḡ kana*, it feels pleasant, because different trees and plants have grown up in this world; *buru birko dq r.b. menakṭe saḡao akana*, the hills and forests are looking nice by trees and plants being there. (H. *rūkh* and *hrich*; cf. B. *briḡḡ*.)

*ruk rabon*, adv. No such thing, absolutely nothing, entirely, completely. *Buluṇ r.r. caba utḡar akana*, the salt is absolutely finished; *ekḡn kaṇḡa menakṭa*, *daḡ r.r. cabayena*, there are only empty vessels, there is no water at all left; *matḡom r.r. nūr cabayena*, the mahua flowers have fallen down, nothing left (on the trees); *mṭhū mḡomko ḡoḡ cabayentaē r.r.*, every head of cattle he had has died; *mohajon r.r. saname idikela*, the money-lender has taken away every bit there was.

*rukun*, v. a. m. To shake, toss, push, knock against, ring a bell (shaking it). *Ul r. nūrḡwaleme*, shake down some mango-fruits for us; *gidṛḡ r. ḡapidem*, make the child sleep by shaking the bedstead (with your feet); *boḡḡḡe r.adiṇa*, he shook his head at me; *ṭiye r.adiṇa*, he shook his hand to me (signifying not at come, etc.); *dḡbiye r.yela*, he is shaking his shoulder-(blade) (in *dḡṇ* dance); *ghoṇṭa r.ime*, ring the bell; *kūṇḡḡi r.yena*, the mahua fruits were shaken down. (Munḍari, Ho *rukun*.)

*rukum rukum*, adv., v. m., the same as *rukun rukun*, q. v.

*rukun tukun*, adv., v. m., the same as *rukun tukun*, q. v.

*rukun rukun*, adv., v. m. Shaking, trembling; to shake, tremble, shiver (with cold, age, in fever). *R.r.in qikquel kana, ruq qhobin kana*, I am feeling shivering, I am getting an attack of fever; *gidra rabahteye r.r.ok kana, sengel then jorogepe*, the child is shivering from cold, warm it at the fire; *botgrteye r.r.ok kana*, he is trembling from fear (cf. *rakan rukun*; cf. *ruku*).

*rukun tukun*, adv., v. m. Trembling, shivering; to tremble, shiver; v. a. Cause to shiver. *R.t. enan khonin qikqueta*, I have been feeling shivering for a long while; *dakleye r.t.kellea*, the rain has made us shiver (with cold); *ale haram dge r.t.gea*, our old man is trembling (and feeble); *hoe ar daktele r.t.ena*, we have become shivering from the wind and rain (v. *rukun rukun*; *rukun tukun* is particularly used about feeling cold when exposed to rain and wind when working during the rainy season; cf. *ruku*; cf. *lukur tukur*).

*ruku ruku*, the same as *roko roko*, q. v. (Seething sound.)

*rukhet*, v. perform. of *ruhét*, q. v.

*rukhar*, adj., v. a. m. Dry; to dry; dry in, be absorbed, become dry.

*Noa utu do r.gea, thora ho bako raseala*, this curry is dry, they have not added the least gravy; *umkate sunum ban ojok akawante r.gen qikqueta*, I am feeling dry and rough, because I have not anointed myself with oil after having bathed; *utu tingi r.me*, make the curry dry by adding to the fire; *dak tayom raca r.ena*, the courtyard has become dry after the rain; *balbalaolenan, nitok don r.ena*, I perspired, now I have become dry (cf. *rohar*; cf. H. *rakkā*; Muḡdari *rukhar*).

*rukhi*, n. A particle, a bit. *Jotqe jom cabaketa, mit r. ho bae sarec akata*, he has eaten it all, he has not left even one small bit (cf. A. P. H. *ruq'a*, a bit).

*rukhiq*, n., v. a. m. Preservation, saving, deliverance; to save, preserve, rescue, deliver. *Marañ r. hoeyena*, it was a great deliverance; *qdi jotonte r.le namketa*, by being very careful, we got deliverance; *mohajon khone r.kidina*, he rescued me from the money-lender; *taruñ khone r.yena*, he was rescued from the leopard; *qdi r. hoeyenlaea, thora dare ban bindor-adea*, he had a great deliverance, it was just a little that the tree did not fall down on him. (H. *rakhiya*; v. *rakhiq*.)

*rukhi jogao*, the same as *rakhi jogao*, q. v.

*rukhi panja*, v. a. Follow, track intensely. *Okatem calaka, r.p.lan panjamea, ot khon cotte do janiñ ohom dejoika, dhgtire do r.p.lan panjamea*, where will you go? I shall follow you until I find you, you will not likely mount up on high, here in the world I shall follow you until I find you (v. *rukhi* and *panja*; C. gives the meaning of "enquire into in detail").

*rul*, n., v. a., the same as *rol*, q. v. (A ruler; to rule; Engl. rule.)

*ruli*, n. A small-sized rafter, a sapling. *Ruli sengar kana, ban motawa*, this is a thin rafter, it is not thick. (Desi *ruli*; v. *rola*.)

*ruli suli*, n. Small saplings. (C., not here.)

*rum*, v. a. m. To turn the head, shake one's head (in negation); to take possession of (by a bonga); to be possessed by a spirit; to get into an ecstasy for the purpose of being an oracle or to represent a bonga; to roll the head for that purpose. *Bhōlē r.kela*, *bae emōka*, he shook his head, he will not give; *r. bohgakelkoako*, they were possessed by bongas; *Dasāe korako r.ōk kana guru oraḥre*, the Dasāe boys are being possessed in the house of their teacher; *baha bohgako r.ena*, the *baha* (q. v.) festival bongas have taken possession (of some men); *jatra bohgako r. akana*, *kirir kirirko hohoyela*, the Jatra bongas have possessed (some), they are shouting shrilly.

The Santals believe that bongas may take possession of men (also of women who are witches), or rather that people may be possessed by bongas. The possession is shown, to start with, by a violent rolling of the head; afterwards there may be some trembling. The man possessed is supposed to act for the bonga, is addressed as such, and will answer as such. The *rumōk* is customary when a sacred grove is to be erected, the "bongas" find the stones and place them at the foot of the tree; they speak as bongas; at the *baha*, flower-festival, at the *jatra* festival, and at *bhaṇḍan*, also when a person is dead, the same day, people are possessed. The ojha's disciples are taught how to be possessed by a number of bongas. It is rather strange that the people believe in this, because they know that the possessed ones are quite conscious of themselves. It may happen that a man goes to a house where someone has recently died, and acts as possessed by the dead one's spirit, and in this way fools the relatives to give beer, etc. (Muṇḍari *rum*.)

It might be remarked that the same practice may be seen with both men and women among the low Hindu castes (Doms, Bauries, Bhūyas, Paharias, and others), mostly at the Kali festival and (the Paharias) at the *pala* (hook-swinging). The person possessed is asked about anything, especially about illness and how this is to be cured, or how it will go, etc., and the "spirit" answers. They call it *debla jhup*.

*rumbuḍ cumbuḍ*, adv., v. m. Eagerly, fervently, joyfully; to be eager, long for, burn for. *Hqni tora r.c.e calak kana pala nel*, look, there she is eagerly off to attend the hook-swinging festival; *sendra calak lagile r. cumbujok kana*, he is burning to go hunting (also *r.c. barae kanae*; *arak siṭ r.c.ko calak kana*, they are going to fetch vegetables joyfully. *rumculuk*, the same as *romcoloḥ*, q. v.

*Rumi*, adj. Of or belonging to *Rum*. (A. H. *rūmi*; only in books.)

*rum jhum*, the same as *rimi jhimi*, q. v. (rare).

*rum jhum*, v. a. To enquire of an oracle, to enquire of one who is possessed with some deity or other, generally as to the recovery or otherwise of a sick person. (C.; apparently not here; v. *rum*.)



*rumuɔ*, the same as *rumuj*, q. v. (C., not here.)

*rumuj*, v. a. m., the same as *rumuj*, q. v. *Calakē r.kedea*, he made him eager to go; *kupī helle kora dōe r.ena*, seeing the girl, the young man was excited.

*rumuñ rumuñ*, adv., v. m. A creeping, tingling, trembling sensation, an aching tickling sensation; to have do. *Tarup rak anjomle r.r.ih qikquel kana*, hearing the call of a leopard I have a creeping feeling (of fear); *ruq ehobih kana, r.r.ih qikquela*, I am getting an attack of fever, I have an aching (trembling) feeling; *durup duruple jahga r.r.entihā*, I have got a tingling feeling in my legs from having been sitting for a long while.

*run*, v. a. m. To boil (flesh) a little (to prevent it from going bad), to shrink by boiling; to shrink, contract, shrivel. *Jel teke r.kakme, adq bañ barijoka*, boil the meat and shrink it, then it will not go bad (the juice of the flesh is reduced and flesh so treated will keep for one day; before eating, it has to be boiled again properly); *qangra jel dō teke r.len ened sebela*, only when boiled and shrunk, is ox-meat savoury (i. e., when so treated and kept to next day); *rabañte hōmq r.entihā*, my body has shrunk due to the cold (about the peculiar state of the skin when long exposed to cold, becoming like a plucked fowl; v. *sim jel*); *patal kohnda r.entalea*, his scrotum has shrunk (been contracted due to cold).

*rund*, n. Bush, the metal lining of an axle-hole. *Sagarre r. lagaope, bañkhan bhugak marañoika*, put an iron lining in the axle-hole of the wheel, or the hole will be worn too large. (Desi *rund*; cf. H. *rūdh*, enclosure.)

*rundqi*, n. A weed (growing among thatching-grass and spoiling it). Said to be the same as *ghara ghari*.

*run runu*, v. m. To shiver, tremble, shrink, be numbed (through cold). *Rabañte hōmq r.r.entihā*, my body has been numbed by the cold; *durup duruple jahga r.r.k kantiha*, my legs are becoming numbed by sitting so long (v. *run*).

*run tukun*, v. a. m. To shrink, shrivel together from cold, be benumbed. *Dakṭeye r.t.kedea*, the rain (with wind) benumbed him; *rabañteye r.t.ena*, he became benumbed by the cold (also about the peculiar "corrugated" skin when exposed to cold); *r.t.kin buḍhi haramena*, they have become an old woman and an old man with shrivelled (wrinkled) bodies (v. *run* and *tukun*).

*ruñ puṭhuɔ*, adj., v. m. Dirty, unsightly, uncouth, begrimed, ugly, uncomely; to be dejected, depressed, sad, forlorn. *R.p.e ṇelok kana*, he is looking unsightly (he bathed, but did not scrub himself, so the dirt is seen there); *balu bale sen ocoadeteve r.p. akana* (or *r.p. barae kanae*), because we did not let our daughter-in-law go (e. g., to her old home), she is depressed (and sulky) (cf. *ruñ ruh*; cf. *puṭhuɔ*).

*ruñ ruñ*, adj., v. m. Drooping, poor, crippled, not flourishing or blooming; be do., to droop (crops, flowers). *Cel leka rohqe akana, enkage r.r. ṇelok*

*kana*, it looks poor, just as it was when planted (has not developed); *rehda hasare hōro dō r.r. akana*, the paddy is drooping in the saline soil; *r.r. darek kana*, the tree is not growing flourishingly (cf. Ho *rungi*). *runku juḍuḥ*, adj., v. m. Feeble, delicate, weak; become do. *R.j.gae, bae kāmī dareaka*, he is very feeble, he is unable to work; *nui gāi dō r.j.e ṇeloḥ kana, jom bae ṇamette*, this cow is looking feeble (emaciated), because she does not get (enough) food; *ruq ruḡteye r.j. akana*, he has become feeble (and emaciated) from constant fever.

*ruḥ ruḥ*, adj., v. m. Transparent and swollen; clear and transparent; become do. (boils, water). *Ojo dō r.r. bele akana*, the boil has ripened and is transparent (before bursting); *ui hōr dōe baṇcoḥ cōḥ baṇ cōḥ, r.r.e mō mō akana*, who knows whether this man will recover, he has become transparently oedematous; *r.r. phariḡ duḥ*, transparently clear water; *ul dō bele r.r. akana*, the mango fruit has ripened and is transparent (i. e., skin is).

*runḡḡ*, n. A wild cat; fig. a tiger or a leopard (when in the forest the Santal will avoid saying *kul* or *taruḡ*, fearing that the word mentioned will bring the animal there; so they say instead *runḡḡ* that is not considered dangerous). They distinguish the following:

*Boak r.*, or more commonly *boas r.*, the large tiger-cat, *Felis viverrina*. So called on acc. of their call *boas boas*.

*Badar r.*, the same as *sagak r.*, q. v.

*Kubra r.*, a wild cat. (C.)

*Sagak r.*, the jungle cat, *Felis chaus*; small like a cat.

*Silḡ r.*, a wild cat. (C.)

The Santals eat the *runḡḡ*. (Munḡari *runḡḡ*.)

*rup*, n. Form, shape, appearance, semblance. *Amaḥ r. ṇellen taḡena, daka utu baṇ ṇamkhan*, shall I stay only seeing your face, if I don't get rice and curry (women's saying); *apuṇak r. baṇ ṇelleṭtaea*, I did not see how my father looked (he died before I was old enough to distinguish appearance); *apatak r. bae ḡgu akata*, he does not resemble his father; *hōr r.te ui boṅgae ṇel ocoyena*, the bonga showed himself in the form of a Santal; *amaḥ r.ṭeye jomketa*, he got food because of you; *taruḡ r.te nonḡeniḥ boṅgae oḡokoḥ kana*, the bonga living here comes out in the form of a leopard. (H. *rūp*.)

*rupḡ*, n. Silver. *R. sakom*, a wristlet of silver; *r. mundqm*, a silver ring; *r. sikri*, a chain of silver; *r. reaḥko benao akata*, they have made it of silver. (H. *rūpā*.)

*Rupḡ Maruḡi*, n. A sub-sept of the Marndi sept.

*rupuckut*, adv., v. a. m. Huddled up, tightly together; shrivelled up, tiny; narrow at one end and heavy at the other, tie tightly; become thin; press down in size. *R.e duruḡ akana*, he is sitting huddled up (quietly); *r.ko biṇḡḡ akata*, they have made the sheaves thin at top (the millet etc., straw was thick at the root and thin at the top); *nonko sakam dō*

*sanam rohor r.ena*, these leaves have all become dry and shrivelled up; *squri bhqriko tɔl r.kela*, they tied the thatching-grass cart-load tightly (but irregularly, heavy in front and narrow at back); *sahane tɔl r.kela*, she tied the firewood into a small bundle thick at one end and narrow at the other; *dakae ota r.kela*, she pressed the rice down together (made it smaller in size).

*rupuikut*, the same as *rupuckut*, q. v. *Sedae dɔ hoɔ cetamreye tahzkanke luduɔ dhumake moɔalena*, *nahaɔ dɔ ad mathare paraoenkhan ekkaltheye r. utarena*, formerly, as he was above others, he became exceedingly fat, now when all has fallen on his own head he has become utterly shrivelled up (both thin and meek).

*rupu rupu*, the same as *ropo ropo*, q. v. (not common).

*rupu rupu*, intj. to parrots, also as a term of endearment to small children. Come! *Miru r.r.ko hokoakoa*, *adqko hijuka*, they call on the parrot saying *rupu rupu*, then it comes. (Ho *rupu*, a parrot.)

*ruput ruput*, adv. Slowly, leisurely (eat, work). *R.r.e kami kana*, he is working leisurely; *r.r.e jomjoh kana*, he is eating slowly.

*rupuyut*, adj., v. a. Lean, emaciated; cause to become do. *Hqire r.*, off with you, you lean dog; *si r.kedeako*, they ploughed with the bullock, so that he became emaciated.

*ruɔ*, v. a. To throw poison into water that the fish may die. *Hako goɔ ocoko lagit darhale ruba*, we shall poison the water in the pool to kill the fish; *hakoko r.kelkoa*, they caught the fish by poison (or, poisoned the fish); *ruɔ hako lekako bul akana*, they are drunk like poisoned fish. The fish are poisoned by any of the following matters being thrown into the water: *jɔti*, *loɔ jo*, *corco jo*, *sakri phol chal* and *kūɔndi kare*, qq. v. (Ho *rub*.)

*ruɔ*, v. m. Collapse, tumble down, fall down. *Khuɔti rapulente oraɔ r.ena*, the house fell down, because the post was broken; *hqete dare r.ena*, the tree fell down because of the wind; *khqari kumba hqete r.ena*, the watch-hut on the threshing-floor was blown down. (Muɔdari *rub*.)

*ruru ruru*, adv. Inefficiently (blowing the flute, one who is learning); adj. Drumming, knowing how to drum. *R.r.ko orqhet kana gupi kora*, the shepherd boys are blowing the flute inefficiently; *r.r. hqko napamlen enɔɔ*, *enɔɔ dɔ jomkaoka*, only when persons who know how to drum come together, will the dancing go well (v. *ru*; onomat.).

*ruruyut*, n. A thin plait of hair, a short pigtail (women who have thin hair may arrange their hair in this way). *Huɔɔn huɔɔn r.e sul akana*, she has made her hair-knot with a thin plait, very small (v. *infra*).

*ruruyut*, adj. Small, shrivelled up; v. a. (Catch, tie) tightly; v. m. To become thin, poor. *Nui r. dɔ beɔɔeye jhukoɔ kana*, this tiny fellow, he shows himself very courageous; *kombroko tɔl r.kedea*, they tied up the thief tightly; *sap r.kedeako*, they caught and kept him tightly (did not let him go); *niɔk doe r.ena*, now he has become small (does not boast any more) (? cf. *ruyut*).

**ruri**, n. Small stones, gravel. *Sorokre r.ko bəisqu akala*, they have gravelled the road. (H. *ropi*; v. *ropa*.)

**ruri ruri**, adv., v. a. Shrilly; to fife, pipe on a small flute with a high squealing sound that grates on the ear. *Gidra r.r.ko qronela*, the children are blowing the flute, shrilly; *alope r.r.a, qrisge anjomok kana*, don't fife, it is worrying us to hear.

**ruruak**, adj. Uncovered (back); gaping (hole). *Setak ihəbičko gitickok, goč goŋgha leka r.*, they will lie until morning uncovered like a dead snail; *kicrič bhugak akantaca, r. helok kana*, her cloth has got a hole, it looks gaping; *cal r. helok kana*, the roof looks as if it has a gaping hole; *noa kaŋda do r.gea*, this vessel has a large hole (v. *ruru ruru*).

**ruruu ruruu**, adj. Transparent, clear. *Noa daŋ do r.r.gea, hakoko helok kana*, this water is transparent and clear, fish are seen (v. *ruu ruu*).

**ruruu ruruu**, adv., v. m. Giving a deep dull sound; sound deeply. *Ghanŋi r.r. saŋek kana*, the bell gives a deep sound; *noa bhajan do r.r. saŋe kana, bogegea*, this earthenware vessel gives a deep sound (when tapped), it is good (no fissure); *ghanŋi r.r.ok kana*, the (cow) bell makes a deep sound (onomat.; cf. *raŋa ruu*).

**ruru ruru**, adj. Round and narrow (hole). *Gidra aleak kaŋda r.r.ko capal bhugakkela*, children threw (a stone) and made a hole narrow and round in our water-pot; *pinðhere godoko bhugak akala r.r. guləndge*, rats have made a hole in the rice-field ridge, narrow and round. Word also used about the anus, when uncovered and seen (e. g., of a dead-drunk man).

**rusə rusi**, v. m. To be put out with one another, be offended, in bad humour, sulky (with one another). *Haram budhikin r.r. akana*, husband and wife are in a bad humour with each other. Rarely used about only one (*bəhu r.r.kateye calaoena*, the daughter-in-law went away in the sulks) (v. *rusəu*; Muṇdari *rusa ruse*).

**rusəu**, v. a. Cause to be sulky; v. m. To be in bad humour, offended, cross, sulky, sullen. *Bəhuko r.kedea*, they made their daughter-in-law sulky (also *r. ocokedeako*); *r. akanae, ale səŋge roŋ hū bae roŋa*, she has become sullen, she will not even speak with us; *guli teleh do r. akantaka, daka hū bae jomela*, our servant is in a bad humour to-day, he will not even take food (cf. H. *rūsnā*, be irritated).

**rusi**, n. The neat liquor (exuding from the malted grain before water is added to make it beer). *R. emanpe, haŋdi do tinre cope daŋak*, give me the neat stuff, who knows when you will pour water in the beer; *r.ŋel hūte ekkalteko bul gitijoka*, by drinking the neat stuff they at once become drunk and lie down (v. *roŋ*; cf. H. *ras*, liquor; cf. B. *ghām roŋi*).

**rusid**, n. A receipt. *Rusid pharok* (or *pharok r.*) an acquittance, a receipt for all dues being paid (v. *pharok*). (P. H. *rasid*.)

**rus rus**, adv. Low (fever). *Nui gidra do r.r. bhitri bhitriteye ruak kana*, this child has a continual low fever (v. *infra*; Ho *rusu rusu*).

*rus rus*, the same as *rus rusu*, q. v.

*rus rusu*, adj., v. a. m. Peevish, cross, sulky; make, become do.; to sulk.

*R.r.i nglōk kana*, she looks sulky; *daka bako em holadeleye r.r. akana*, he is peevish, because they did not give him his food quickly; *ruhelleko r.r.kede*, they made her sulky by scolding her; *bako sen ooadeteleye r.r. bae kana*, she is acting sullenly, because they did not let her go. (H. *rus*, passion; Muṇḍari *rus rusu*.)

*rus rusu*, adj., v. m., the same as *rud rudu*, q. v.

*rusuk rusuk*, adv. Slowly, leisurely, but continually. *R.r.e kami kana*, *bae jiruk kana*, he is working slowly and continually, he does not take any rest; *r.r.e jomjon kana*, he is eating leisurely (children, old people) (v. *rasak rusuk*).

*rusuk rusuk*, adv. With a cropping, rasping sound (animals grazing).

*R.r. kaḍae qlii kana*, the buffalo is grazing, making a cropping sound (when biting off the grass); *r.r. sauriko irt kana*, they are cutting the thatching-grass with a rasping sound (onomat.; v. supra).

*ruti*, n. A goldsmith's weight (the seed of the *kawel* (q. v.) used as a weight, about 1½ grain); an infinitesimal bit. *Noa r. thamakurte dō tinqk hōbo anṭaoka*, how many of us will get anything of this tiny bit of tobacco. (H. *rattii*.)

*ruti ruti*, adv. In small, tiny portions. *Niq kaḍ culuṇ daka r.r. hqinabonne*, serve this small amount of food out to us in small portions (so that we may all get a little); *r.r. hqinakatokope sanam boeka, jemōn okpe hō aloko mon khaḥk*, divide it even in tiny portions between all the brothers, in order that none of them may feel hurt (let nothing be too insignificant for division) (v. supra).

*rutuḍ leka*, adj. Straight and thin, straight. *Noa hōr dō r.l. sojhe*, this road is straight (like an arrow); *nui hōr dō r.l.gea*, this man is straight and slim (also: straight as to character); *noa sar dō r.l.ko sojhe akala*, they have made this arrow absolutely straight; *r. l. sēner*, absolutely straight rafters.

*ruturyut*, adj. Straight and thin. *Noa tirio dō r.gea*, this flute is straight and thin; *r. theṅga*, a straight and thin stick; *r. kōra kanae*, he is a straight and slim young man; *r. dare akana*, it has grown into a straight and slim tree (? cf. *rut rut*; cf. supra; cf. *Ho rulu*, a flute).

*rut rut*, adj. Tall and slim, erect. *Cel cōn r.r.e dipil akala*, she is carrying something standing high up on her head; *jonḍra dō r.r. dare akana*, the Indian corn has grown high and straight (but without pods); *r.r. nou hōro dō teṅgoe menaka*, this paddy is standing erect; *hanko haṇḍe r.r.ko teṅgo jarwa akana*, look at those over there, they are standing together straight up (doing nothing) (cf. *rud rudu*).

*rufi*, n. Bread. Not made by Santals and very rarely eaten by them. (H. *roḥi*.) Santals may be heard to call bread *panahi piṭha*, shoe-cakes, said to be because of its size and form.

- ruʃiul*, adj., v. m. Big-bellied, having a full stomach; eat to repletion (children). *Nui r. mara gidra dɔ bae biʃ kana*, this big-bellied wretch of a child will not be satisfied; *jɔm r. akanae*, (the child) has eaten to repletion.
- ruʃ ruʃu*, adj. Big-bellied, puffed out; v. m. Become do., be filled to repletion. *Nui ɬaŋgra dɔe r.r.gea*, this bullock is big-bellied (having eaten too much); *jɔm r.r.yenae niʃoʃ dɔ*, he has eaten to repletion now; *bəriʃtkoko jɔm r.r.yena*, the bridegroom's party has eaten to repletion (v. supra; cf. *luʃ luʃu*).
- ruʃuʃ ruʃuʃ*, adv., v. a. m. Cracking, crunching (sound); to crunch, crack. *R.r. atae jɔmɛta*, he is eating something parched, making crunching sounds; *sɛta jaŋe r.r.ɛta*, the dog is crunching a bone; *buʃ r.ruʃuʃgoʃ kana*, the parched gram makes a crunching sound (when eaten) (onomat.; v. *raʃaʃ ruʃuʃ*).
- ruʃu ruʃu*, adj., v. m., the same as *ruʃ ruʃu*, q. v. *Jɔm r.r.yenale*, we have eaten to repletion.
- ruʃyul*, v. *ruʃiul*.
- rũyā*, adj., v. m. Not vigorous, poorly, drooping; be, become do. (trees, crops, also children). *Noa dare dɔ r.gea*, this tree is not vigorous; *hɔɔ dɔ setoŋte r.yena*, the paddy has become poorly on acc. of the heat of the sun; *nui gidra dɔe r.yena, ɛŋgat toa bae haŋɛtɛ*, this child is poorly, because it does not get its mother's milk.
- ruyul mante* (-*marte*, -*mente*), adv. With a bound, jump. *Boʃɔrte r.m.ye dərʃkɛta kɔmbɔ sɛta*, the thievish dog ran away with a jump from fear; *r.m. sakam rakapɛna bharɔdɔte*, the leaf was blown suddenly high up by the whirlwind (v. *infra*).
- ruyul ruyul*, adv., v. m. Fluttering, bobbing up and down, bounding along; to flutter, move up and down, bound along. *Mat r.r.e goʃ idikɛta*, he carried the bamboo along, the ends bobbing up and down; *r.r. toyoe dərʃkɛta*, the jackal ran bounding away; *sakam hoete r.r. laraoʃ kana*, the leaves move up and down (flutter) in the wind; *uʃ r.r.oʃ kantaɛna*, his hair is fluttering (especially thin and long hair) (v. *royɔl royɔl*).
- ruyu ruyu*, adv., v. m. Fluttering, shaking, moving up and down in a thin stream; to flutter, shake, bob up and down. *Sakam hoete r.r. laraoʃ kana*, the leaves are fluttering in the wind; *goʃ hɔɔ r.r.i ɔtu hijuʃ kan taŋhɛkana*, a dead man was coming floating, moving up and down (in the waves); *bās goʃi akatako, r.r.ʃ kana gɛndrɛtɛtɛ*, they have attached some land, the rag at the top of the post is fluttering; *ʃukuʃ bhugəʃ khɔn daʃ r.r. ʃuʃiʃ kana*, the water comes in a thin stream out from the hole in the earthenware pot; *sarjɔm jɔ r.r. ŋũroʃ kana*, the sal fruit is falling slowly down (whirling); *bharɔdɔte sakam r.r. ɔʃtɛ ɔʃaŋɛna*, the whirlwind carried the leaves whirling away upwards (v. *rui rui*; v. *ruyul ruyul*).
- ruyul ruyul*, adv. Rapidly, speedily, swiftly. *Hoɛ daʃ boʃɔrte ɔraʃtɛ r.r.le dərʃkɛta*, we ran speedily home fearing the coming storm; *ɛskar r.r.e calaoɛna*, he went rapidly (being) alone (v. *riʃl riʃl*).

## R

the cacuminal or cerebral *r*, not initial, but medial and final in Santal words. It is produced as follows: The tip of the tongue is drawn up towards the middle of the hard palate and at the same time inverted, thereupon being moved rapidly and evenly forward towards the front upper teeth without touching the palate. When passing the upper gum the inverted tongue-tip momentarily touches this. The end is that the tip of the tongue strikes against the lower front teeth, at the same time doing away with the inversion. The tongue must be drawn far enough back to enable the tongue tip to make its forward sweep. As medial it may commence a syllable. E. g., *ar*, *hor*, *horo*, *rigor* *rogar*, *rigra* *rigri*, *dahri*, *narri*.

## S.

**s** is the voiceless open tongue-blade dental. The blade of the tongue is placed against the gums with a small opening or channel to permit the passage of the air. The front point of contact is the same as with the dentals. Very much the same sound as heard in English *cease* or *sink*. It is initial, medial and final.

**sa**, n., v. a. m. Side, edge; put aside, bring out of the way; go or be out of the way. *Gaḍa hana saren ṇelledea*, I saw him on the other side of the river; *noa sa*, this side; *hul noa sa khon nonḍe menaklea*, we have been living here this side of the insurrection; *oraḱ noa sate calakme*, go along this side of the house; *buru noa sate sorḡḡ sen akana*, a road runs along this side of the hill; *miṭ sa kecakena*, one side (e. g., of a fruit) has been broken off; *miṭ sa deal bindḡrena*, the wall on one side has fallen down; *buru hana saren hoṛ*, people from the other side of the hill; *ato miṭ sa dḡ eḡen hoṛ menaklea*, at one side (end) of the village we are only Santals and in one part only Dekos; *nhoa sa paḥṭa*, the strip on this side (of the speaker); *bḡhoḱ miṭ sa hasoyediḱ kana*, I have pain one side of my head; *miṭ sa haṛ ḡoḱentaea* (or *miṭ kaṛ*), he is paralysed on one side; *miṭ sa baṛḡe*, one side of the field; *khḡclḡḱ sakakme*, put the basket aside (out of the way); *dḡn iḡteko sakedeā*, he drove her away because she is a witch; *ale khon sajohme*, get away from us; *ale ṇelleye sayena*, he went away seeing us; *setoh khon gidṛḡ sakaḡe*, move the child away from the sun; *hoṛ talare bam sakoḡa*, *ale khon sakme*, there is not room for you among people (you are a nuisance), move away from us; *sa ṇḡḡokme*, move a little away to one side; *hoṛ khḡnle sa paṛomēna*, we passed away from the people. (Munḡari sa.)

**sab**, v. sap.

**saba**, n. The dew-claw on the hind legs of a dog; the spur of a cock. *S. sata reak bis menaktakoa*, dogs with dew-claws are poisonous (their bite is poisonous; Santal belief); *nui squḡi dḡ s.teḡeye phadḡal ḡoḱkoa*, this cock will spurn and kill (fowls) with the spur.

**saba**, n. A branch river, feeder, affluent. *Gumṛḡ gaḍa dḡ Boramuni s. kana*, the Gumra river is a tributary of the Brahmini; *Hugli dḡ Gaṅḡa reak s.*, the Hooghly is a branch of the Ganges.



*sabab*, n. Cause, motive, reason, conduct, habit. *Noa s.e laiyela*, he gives this motive; *seta reak s. dɔ baŋ pheraoka*, the dog's habit will not be changed; *phalna reak s. dɔ onkana, kombrogeae*, so and so's conduct is of such a kind, he will steal.

*Sabable*, postpos. adv. On account of, by reason of. *Cel s.ye calaoena*, on acc. of what did he go; *ɔankede s.ye ɔarkela*, she ran away, because they called her a witch. (A. H. *sabab*; not commonly used.)

*sabad*, n. Sound, noise, voice; v. a. Make do. *Cele cɔe paromen, hɔr s. lekan anjomkela*, someone passed, I heard something like the sound of a man (going); *kaɔa reak s.in anjomkela*, I heard the sound of a buffalo; *panahi s.*, the sound made by shoes (when walking); *celeak rɔr hɔ baŋ anjomok kana siriɕ s.*, absolutely no voice of anyone is heard; *okɔe cɔko s.kela*, someone made a noise. (H. *sabad*.)

*sabaŋ*, adj., v. a. m. Tasteless, insipid, saltless, not caring, uncared for; make, become do. *Noa utu dɔ s.gea, bulunakpe*, this curry is tasteless, salt it; *noa hanɔi dɔ s.ena*, this beer has become tasteless (only water); *s. ca*, tasteless tea (unsweetened); *uniak rɔr dɔ s.getaea, s. moca hɔr kanae*, his speech is insipid (he has no pleasant words); he is a man with an unkind mouth; *utuko s.kela*, they have made the curry insipid; *jɔɔ hɔrteko rɔr s.kedea*, all scolded him, so that he became like nothing (bullied him); *onko pɛra ɔoko s.ena*, those friends have become cold (do not visit, show friendship any more); *onko then alegele s.ena*, they do not care for us any more; *nitok ɔokin s.ena, pahil dɔ gur lekakin takkana*, now they do not care for each other any more, formerly they were like molasses (sweet to each other). (Munɔari *saba*.)

*sabaŋ siŋik*, the same as *siŋik satok*, q. v.

*sabao*, v. m. Sit together (in a marriage song; meaning is uncertain).

*sabar sabur*, the same as *sabar subur*, q. v.

*sabar subur*, adj., v. a. m. Watery; juicy; make, become do. *Rase salaŋ s.s. jɔm dɔ ɔɔi thik gikquka*, to eat what is juicy with gravy (not dry) feels very good; *daŋ manɔiko s.s.keltalea*, they have made our gruel watery; *jonɔra daka ghɔr tulud s.s. jɔm bikokme, baŋ rengeɕmea*, eat your fill of Indian corn-porridge made soft with butter-milk, you will not feel hunger (v. *subur subur*).

*sabar*, v. a. m. To finish, complete. *Nesak cas ɔɔle s.kela hami*, we have finished all work in connexion with this year's crops; *bandile jɔm .kela*, we have finished eating the contents of the paddy-bundle; *noa atoren hɔr ɔoko s.ena*, all the people of this village have died; *daka utu s.ena*, the rice and curry have been finished; *buru phɛɔren hɔr tarupe s.ketkoa*, the leopard has made an end of the people living at the foot of the hill.

*sabar sabar*, adv. (Suck) dry, finishing. *Mihɔ dɔ miŋ ghɔrite s.s.e nunu cabakela*, the calf sucked (the milk) all in a moment (v. *supra*).

*sabas*, v. a. m. To praise; to praise oneself. *S.kedeako*, they praised him; *aɕeye s.ok kana*, he is praising himself (seeking praise). (P. H. *shabash*; rare.)

*sabasi*, n., v. a. m. Praise, laudation, applause, renown; to praise, applaud; glorify; to seek praise, laudation. *Sye harketa*, he gained praise (also, he courted renown); *mokordomareye jūquente s.ye namketa*, he was praised, because he was victorious in the lawsuit; *s.kedeako*, they praised him; *in do jāhā tinqān kāmī, nutumge bae nutumaktiina, ar uni do thora kamitegeye s.ka* (or *s.ye sarhaea*), however much I work, he does not mention it (call it anything), and he is praised for a little bit of work; *qdiye s.k kana*, he is praising himself very much (boasting). (P. H. *shā-bāshi*, also H. *sābāsi*.)

*sabas sabas*, intj. Bravo! well done! excellent! Mostly used by young men dancing. (P. H. *shābāsh*.)

*sabja*, v. *sabjao*. (C.)

*sabjao*, v. m. To become wet by attraction of moisture. (C., not here.)

*sabod*, v. *sabad*. (C.)

*Saboe jora disom*, n. A country so named in the recent traditions. Said to be in Manbhum and to have a Bhūya as *Raj* or zemindar.

*sabok*, v. *sap*.

*sabori*, v. *suburi*.

*sabodhan*, adj. Careful, cautious, circumspect. *S. hor*, a cautious person; *s.te takenne*, live carefully; *netar doe s.ena*, he has become cautious now. (B. *sābodhan*; rare.)

*sabol*, n. An iron crowbar. *Noa dhiri do s.te sobok kecagne*, thrust the crowbar into this stone and break it with it. (B. *sābol*.)

*sab sab*, adv. Profusely, in quantities or multitudes, oozing out; v. m. To ooze out. *Poho s.s.ko ārgo akana*, the locusts have come down in enormous multitudes; *s.s.in ulgarok kana*, I perspire profusely; *duk s.s. setenok kana*, water is oozing out in quantity; *s.s.ko jurwa akana hor*, people have come together in multitudes (cf. H. *sab*, all).

*sab sabao*, v. m. Ooze out, exude, liquify, become watery, perspire. *Horpo s.s.k kantiina*, I am perspiring profusely; *balbal dak s.s. odokok kana*, the sweat is oozing out; *buluh s.s.ena dak iqte*, the salt has become watery on acc. of the rain (v. supra; cf. H. *sab sabānā*, creep).

*sabha*, n. Assembly, meeting, council, company (of a large number). *Noa s.re rorpe hor samahre*, speak here in the council before people; *bhage kicric horokkate s.re calakme*, go to the (festival, e.g., marriage) meeting having put good clothes on; *kulhi durup s.rebon galmaraoa*, we shall talk the matter over in the council meeting; *s. hanḍi calaope*, serve out the company-beer (i. e., intended for all present, as at a marriage). (H. *sabhā*.)

*sabhabik*, v. *sobhabik*. (Very rare.)

*sac*, n. A mould, matrix, form for casting, ovary (of animals and birds). *S. benakate oware pitole dula*, having prepared a mould he pours (molten) brass into it; *cel leka s. menaka, enkage mulhan rakapa*, as the mould is made, so the form will turn out; *sukri s.re hoponko tahkana*, there

were young in the ovary of the (killed) sow; *bele s.*, the ovary of a bird (especially of a hen). (H. *sācā*.)

*sāc*, adj., adv. True, honest, just, fair; v. a. Make, treat as true. *Khub s.e bicqra phalna hakim dō*, so and so magistrate judges very justly; *s. ror̄me*, speak the truth; *s. katha*, a true statement; *colōn dō s.getaea*, his behaviour is honest; *s. kathako jhūta*, *ar jhūt kathako s.a ubilko dō*; the pleaders make a true statement a lie, and make a false statement to be true. (H. *sāc*.)

*sāca*, adj., v. a., the same as *sāc*, q. v. *S. hōr kanae*, *ar s.e galmaraoa*, he is an honest man and he speaks the truth; *khub s. kora kanae*, *jāhāe tulūc jāhānak bañ anjomok kantaea*, he is a straight young man, nothing (bad) is heard about him in his attitude towards anybody. (H. *sacā*.)

*sāci palon arak*, n. A certain vegetable (v. *sāci*; cf. B. *palon*; not cultivated by Santals).

*sāc sāc*, adj., adv., the same as *sāc*, q. v. True, honest. *S.s. ror̄me*, speak the truth; *s.s.e bicqreta*, he judges justly.

*sac suē*, adv. Silently, without a sound being heard; v. a. m. Make, become silent. *Sanam hōr s.s.ko japit cabaketa*, all are asleep and absolutely quiet; *ruhēt s.s.ketkone*, he scolded them, so that they became silent; *japitketako*, *s.s.enako goṭa nto*, they have fallen asleep, the whole village has become silent (not a sound heard). (Mundari *sae sui*.)

*sad*, n., v. m., v. a. impers. Desire, wish, inclination, lust; feel do. *Jel jom s. lagaoediñ kana*, *okarem nama*, I am feeling a desire for eating meat, where will you get it; *jāwāroḥ s. lagaoe kana*, she is feeling a desire to be married; *orak duar lagit s. menaktaea*, she has a desire to get a (good) household (is industrious); *gidrajon reañ qdi s. menaktiña*, I have a great desire to get children (the man); *nqiharte calake s.ok kana*, she feels a desire to go to her father's house; *toa jom sade kante gaiye kirin akadea*, he has bought a cow, because he has a desire to get milk; *bqhauankhan s. bhañgaoentaea* (also *meṭaoentaea*), when he got a wife, his lust ceased. (H. *sādli*.)

*sad*, adj. Rare, seldom, desirable. *Dē sē beñgar emokpe*, *ulu nqvaiohale*, *s. durib iaten kgeyetpea*, please give me some egg-plant fruits, we shall make them into curry for the first time this year, because it is a rare (desirable) thing I ask you for it (v. *supra*).

*sada*, adj. Plain, white, without border or admixture, clean. *S. kagoj emahne*, *ol lagitiñ*, give me a clean paper (on which nothing has been written), I am going to write; *s. kicriē dō bañ orēc hodoḥa*, plain white cloth is not quickly torn; *s. ca*, tea that has not been sweetened; *noa daḥ dō s.gea*, *ca sakam bako lagao akawala*, this water is plain, they have not put any tea leaves in; *ulu dō s.gea*, *bako sasan akawala*, the curry is plain, they have not added turmeric to it; *s. sindur*, sindur exclusively used in connexion with sacrifices. (H. *sāda*.)

*sada*, adj. Straightforward, upright, simple, artless, fasting, unmarried. *S. hoꝛ kanae, qđi bhagegeac*, he is an upright person, he is very good; *tehen dōle s.gea, banuktalea jom*, we are fasting to-day, we have nothing to eat; *nui koꝛa (kuri) dōe s.gea*, this young man (girl) is a bachelor (spinster); *s. hoꝛe kalikidiña*, he blackened (defamed) me, an innocent person (v. supra).

*sada*, n. A kind of tobacco. (C.)

*Sada*, adj. Who does not apply sindur to their sacrifices; used as a prefix to the Santal sub-septs who follow this practice. Origin (whatever it has really been) is now said to be, that once when they had forgotten to bring sindur, they sent a number of their party to fetch some, but as there was heavy rain they could not cross a river, and they made the sacrifice without applying sindur to the animals and the *kōnd*. Later, they adopted this as their custom. The following are the sub-septs:

*Sada Baske*, n. A sub-sept of the Baske sept.

*Sada Besra*, n. A sub-sept of the Besra sept.

*Sada Cōrē*, n. A sub-sept of Cōrē sept.

*Sada Hāsdaḱ*, n. A sub-sept of the Hāsdaḱ' sept.

*Sada Hembrom*, n. A sub-sept of the Hembrom sept.

*Sada Kisku*, n. A sub-sept of the Kisku sept.

*Sada Maꝛṇḱi*, n. A sub-sept of the Maꝛndi sept.

*Sada Murmu*, n. A sub-sept of the Murmu sept.

*Sada Pāuriq*, n. A sub-sept of the Pauria sept (apparently somewhere also called *Pāuliq*, but not here).

*Sada Sidup Sōren*, n. A sub-sept of the *Sidup Sōren* sub-sept.

*Sada Sōren*, n. A sub-sept of the Soren sept.

*Sada Tuḱu*, n. A sub-sept of the 'Tudu sept.

As will be seen, sub-septs of every sept of the Santals (except of the lost Bedea sept) have a *sada* sub-sept, and even one of the sub-septs (*Sidup Sōren*) has a so-named sub-sept, different from the *Sada Sōren* (v. *sada*).

*sadae*, adv. Daily, continually, always. *S.geye kōkōea*, he begs daily; *s.geye hijuk kana*, he comes here continually. (H. *sadai*.)

*sadnṁḱd*, adv. Continually, without a break. (C.)

*sada para*, adj., v. a. Collecting (debts); demand repayment, exact do.

*S.p. din kana, mohajon bako emok kana*, it is the time for collecting outstanding debts, the money-lenders don't give any loan; *hoꝛoe s.p.yeta*, he is exacting repayment of the paddy. (Desi *sadapara*.)

*sada sapṭa*, the same as *sada*, q. v.

*sadasuk*, adv. Excessively, abundantly, over-much. *S. dakape em akawadea nui gidra*, you have given this child overmuch food; *s.em nūketa, bam buloka*, you drank excessively, will you not become drunk; *s.e dalkedea*, he beat him excessively (cf. *sada* and *suk*).

*sadga badga*, adv., v. a. m. Unevenly, scattered about, roughly, disorderly, untidy; to make, become rough, disorderly. *Gidra dḱ s.b.ko jomketa*,

the children ate, scattering remnants; *raca s.b.ko jereṛketa*, they have plastered the courtyard unevenly (holes here and there); *sim tase hoṛoko s.b.keta*, the fowls have scattered the paddy spread out disorderly for drying; *s.b. hoṛoko irketa*, they reaped the paddy in a disorderly way (in a hurry); *kharṛi s.b.yena, jereṛ aroepe*, the threshing-floor is rough, plaster it over again (v. *infra*; v. *sedge bedge*).

*sadga bādgi*, the same as *sadga badga*, q. v.

*sadga bidgīr*, the same as *sadga bidīr*, q. v.

*sadga bidīr*, adv., v. a. m. Scattered about, disorderly, out of place; make, be do., scatter disorderly. *S.b.pe doho akata sahan*, you have put the firewood down, scattered about; *hoṛo biṇḍape s.b.keta*, you have scattered the paddy sheaves disorderly; *sakam biṇḍa s.b.ena*, the bundle of leaves has got loose and the leaves have been scattered here and there (v. *sadga badga*).

*sadgaeak*, adj., adv., v. a. m. Uncovered, exposed; unsettled, in disorder; to uncover; leave unsettled. *S.e gitiḥ akana*, she is lying uncovered (disorderly covered); *lokate daka s.e doho akata*, having taken the rice out of the pot she has put it down uncovered; *kathako s.keta*, they left the matter unsettled; *ṣauriye ofaṇ s.keta*, the storm blew the thatch away and disordered the roof; *s.enaē, kicriḥ kirinaeme*, she has become disorderly clad, buy her a cloth (v. *sadga badga*; v. *sadgalaḥ*).

*sadgal*, n. A money-lender. (C.)

*sadgal*, v. a. m. Scatter, disorder. *Malhaniṇ roḥoeketa, sanam simko s.keta*, I planted beans, the fowls have scratched them all about; *hoṛo simko s.keta*, the fowls scattered the paddy (v. *sadgaeak*).

*sadgalaḥ*, the same as *sadgaeak*, q. v.

*sadom*, n. A horse, pony; v. a., v. m. d. Keep horses. *Andiā s.*, a stallion; *bandhar s.*, a horse (male) that is kept in a stable when not in use (v. *bandhar*); *eṅga s.*, a mare; *kapriā dō s.re dekkateko calaḥa*, the cloth-merchants (here mostly Bhojpur Hindus) go along riding horses; *kisār hoṛko s.koa* (or *s.joṇa*) rich people keep horses; *ṭaṭu s.*, a small pony; *sadom oraḥ*, a stable, house for horses (with Indians). (Muṇḍari, Ho *sadom*.)

*sadom bai*, n. A kind of convulsions. The patient crunches his teeth like a horse biting the bit, and kicks during the attack (v. *bai*).

*sadom ḍaṇḍḍa*, n. A certain fish, *Esomus danricus*, Ham. Buch. Fairly common; liked as food (v. *ḍaṇḍḍa*).

*sadom eṇē*, n., v. a. Showing off the horses (making them jump, run, etc.). *S.ko e.koa*, they are making the horses run and jump.

*sadom ghās*, n. A kind of grass, found at water's edge. Eaten by horses, but not by cattle (v. *ghās*).

*sadom ladari*, n. A certain climber, *Vitis tomentosa*, Heyne. The same as *ghora ladari*, q. v.

*sadom lever*, n., the same as *sadom ghās*, q. v. (said to spread in water).

*sadom muč*, n. A large kind of red ant. Name said to be due to colour. They bite. (Munđari *sadom mui*.)

*sadre*, adv. In all, altogether; for the first time. *S. mił gofen kora hopone gmonlena*, altogether, only one son was born; *s. mił ul dareye rohoē akafa*, in all, only one mango tree has he planted; *s. amge goco menak-tama*, are you the only one who has a beard; *s.re teheŋgeye heč akana*, for the first time he has come to-day; *tin s. nēkē utgrin calaolen iale qđi bhageko perakidiña*, as I went for the first time, this time they entertained me very well (*sad + re*).

*sadh*, v. *sad*. Used in the Middle Indeterminate (*sadhoč*, the same as *sadoč*).

*sadhao*, v. a. To bring a bone from a burial place or any other special place. It is said that it has to be a bone of a bastard child; it is to be brought on a Sunday by a naked person. The object of having such a bone is to charm and make people believe. The Santals believe that magicians have such a bone and therefore are able to hoodwink people. E. g., he has this bone in his right hand, and in his left hand he has a potsherd or anything; if he says, that it is money, the people believe they see money. *S. jañte hoře andhayetkoa*, he is making people see what he says, having a bit of a bone (brought as stated) (v. infra; cf. H. *sādhnā*).

*sadhao*, v. a. m. Train, discipline, bring to agree. *Daŋgra bae s. dareae kana*, he is unable to discipline (train) the bullock; *ato hoře riqū s.ketkote phalnako dalkedea*, they beat so and so, as he had urged the village people and made them agree to what he wished. (H. *sādhānā*.)

*sadhao*, v. a. d. To avenge, take revenge. *Okoe boŋga coko s. akawadea, onate ruq bae besoč kana*, who knows which bonga it is that is taking revenge on him, therefore he is not getting well from his fever; *bqiriko s.adea nui dō*, enemies took revenge on him; *qanko s.adea, onate tqrufe jomkedea*, the witches avenged themselves on him, therefore the leopard ate him. (H. *sādhnā*.)

*sadharam*, adj. Ugly, deformed (face). *Bqhule hełkedea, bae besa, s.geae*, we saw the prospective bride, she is not good, she is ugly (e. g., has no nose) (cf. infra).

*sadharon*, adj. Common, general, ordinary, simple, easy. *S. qami kana, ať dō bañ kana*, it is ordinary work, it is not hard; *s. hoř kana, qđi hoř dō bako hijuk sēnoka*, it is an easy road (no obstructions), many people do not pass along it; *s. hoř*, an ordinary person (nothing in his character to bring him into conflict with others); *joto hořko bulena, nui eskarge s.e tahčkana*, all were drunk, this one alone was normal (sober). (B. *sādhāron*.)

*sadher*, adj. Only, single. *S. hopon kantaeae*, he is his only son (or child); *s. ačgeye kisār akana*, he himself alone has become wealthy (he boasts); *s. amreŋge menakkotama gai dō*, do you think you are the only one who has cattle.

*sadherre*, adv. Only. *S. amgem kisāra*, are you the only one who is wealthy; *s. amren gidra menaea*, *horrren dō banuḥkoa*, have only you a child, have others none; *s. ye oraḥ akata*, *mit ghari hō bae baḡiak kana*, he only has made himself a house (i. e., he feels himself only important), he does not leave it for a moment (*sadher* + *re*).

*sadhok*, v. *sadh*.

*sadhondar*, n. A tax-gatherer, collector of dues. *Phalna mohajonren s. kanae*, *nuiḡeye sikdia*, he is the collector of dues of so and so money-lender, he demands payment; *rajren s. kanae*, he is the zemindar's tax-gatherer (e. g., the *gomposta*). (B. *sādhon* + *dār*.)

*saḍ*, n., v. a. m. Noise, tumult; make do., sound. *S.ateko baplaḥ kana*, they have a marriage with much noise (bombs, drumming, etc.); *mit nindā s. hijuḥ kana*, a noise has been reaching us the whole night; *paḥḥonko s. el kana*, the soldiers are making a noise (shooting); *bom s. ena*, the bomb exploded with a loud sound. *Saḍ* is particularly used of sound caused by explosions and drumming (v. *saḍe*).

*saḍaḥ*, v. a. To pinch, bite. *Cele cō s. kidiḥ*, *baḥ ḥelledea*, something bit me, I did not see it; *nunu jōkheḥ s. kidiḥa*, the child bit me painfully when sucking.

*saḍaḥ mante* (-*marte*, -*mente*), adv. With a pinching pain. *Cele cō s. m. ye gerkidia*, someone bit me causing a pinching pain (insects, snakes, when not seen) (v. *infra*).

*saḍaḥ saḍaḥ*, adv. Causing pinching pain (in several places or at several times). *Dakel jōkheḥ s. s. rōko gegera*, when it is raining (certain) flies bite causing pinching pain (cf. *sidiḥ sidiḥ*).

*sāḍaḥ*, v. *saḍaḥ*. (C.)

*saḍar suḍur*, adv., adj. Thin, watery; drippingly. *Noa utu dō s. s. gea*, this curry is thin (watery); *rāse thōra thōra s. s. dul idiakom*, pour out a little gravy to each; *aleaḥ oraḥ dō haḡamena*, *nasenake daklekhange s. s. boḡete jōrō ḡodoka*, our house is an old one, when it rains a little it will at once leak drippingly (v. *saḍur baḍur*; *sidiḥ saḍur*, *suḍur suḍur*).

*saḍe*, n., v. a. m. A sound, noise; make do., to sound. *S. tumdaḥ kana*, it is a (well) sounding dancing-drum; *riḥiḥ s.*, cloud noise, i. e., thunder; *baḡduk s.*, the sound of a gun; *bom s. anjomoḥ kana*, the sound of bombs is heard; *tirio s.*, the sound of a flute; *ghoḡtako s. keta*, they sounded the bell; *hō s. ḥ kana*, there is a sound of wind; *baḥ s. ḥ kana noa tirio dō*, this flute does not give a (good) sound; *daka ḥeḡeḡoḥ kana*, *s. ḥ kana*, the rice is boiling, it emits a sound (it is heard); *ḡol s. ocoeme*, *jemoḡle baḡae*, make a loud whistle, that we may know; *roḡ s. me*, *jemoḡ kombro mente alole dakme*, speak, so that it is heard, in order that we may not beat you thinking it is a thief (coming). (Muḡḡari *sari*, Ho *sari*.)

*saḍeḥ sapap*, n. Sounding (musical) instruments (v. *supra* and *sapaḥ*).

*saḍga saḍḡ*, adv., v. a. m. With a splashing sound; to make a splashing sound, to splash. *Cele cō s. s. e calaḥ kan saḍḡḡre*, someone is going

in the rivulet making splashing sounds; *noa bhugaḱre aema hako s.s.ko bolq akana*, a number of fishes have got into this hole, making splashing sounds; *darhare cele cqe s.s.yel*, someone is making a splashing sound in the water-pool; *qobhare s.s.k kana*, something splashes in the pool (heard) (cf. *saḱe*).

*saḱge* (-*n*-, -*m*-, -*t*-), *n*. (My, etc.) brother-in-law (i. e., my, etc., wife's sister's husband). *S.n kanae, mit oḱaḱregeliṅ nqihq akawana*, he is my wife's sister's husband, we have got a father-in-law in the same house; *s.tteḱ dḱ bae ṇamledea*, he did not find (meet with) his wife's sister's husband. (H. *sārhn*; cf. Muṇḱari *saḱhu, sargia*.)

*saḱgeya*, *n*. pl. The husbands of two or more sisters; *v. m*. Become do. *S. kanakin*, they have married two sisters; *mit laḱ s.kanako*, they are the husbands of full sisters; *kaka goṅgo boeha hoḱon s. kanakin*, they are husbands of two cousins (daughters of brothers); *s. akanakin*, they have become husbands of sisters (*saḱge* + *ea*).

*saḱ saḱ*, *adv.*, *v. a. m*. Splashing; to splash. *Goṭa oḱaḱ s.s. daḱ jorḱḱ kana*, water leaks all over the house, splash, splash; *s.s.oḱ kana*, it splashes (*v. infra*).

*saḱ saḱao*, *v. a. m*. To splash (sound of falling liquid when striking against something). Particularly used about the sound of women urinating (*v. saḱ*).

*sae*, *n.*, *num*. A hundred. *Mōṛṛ isi dḱ mit s.*, five scores are one hundred; *paṅci dḱ mōṛṛ s. reaḱko teṇa*, they weave a *paṅci* (q. v.) with five hundred (threads of the warp); *bar pe s. hoṛko heḱlena*, two to three hundred people came together. (H. *sau*, *v. so*; Muṇḱari *sae*.)

*sae*, *n*. Earnest money. (Used in the following expression.) *Bapla jḱkheḱ Ḍom girḱo emakoa ar s. poesa mit anako emakoa*, when they are to have a marriage, they give the Doms a string with knots (one knot for each day until the day of marriage), and they give them one anna as earnest money. (H. *sāi*.)

*sae*, used as second part of a compound verb, conveying the meaning of entirely, utterly, totally, completely (done, finished). *Baḱi s.kedeae*, he has utterly left her; *baḱi s.kelleae, hiḱri tis hḱ bae hijuka*, he has entirely left us, he never comes to look us up; *jḱm s.ketae daka*, he finished all the food (ate all up); *haṇḱiye nū s.keta*, he drank all the beer; *hiṛiṅ s.ketaṅ*, I utterly forgot it; *hoṛo roḱhoḱeko kami s.keta*, they have completely finished their paddy-planting (cf. A. P. H. *sa'i*, effort).

*saedaṅ*, *adj*. Sandy, dry, barren (soil); *v. m*. Become do. *Noa barge dḱ s.gea* (or *s.ena*), *guriḱaḱ eneḱ cas hoeoka*, this homestead field is sandy (has become sandy), only when it is manured will any crop succeed; *aleaḱ goḱa dḱ s.ena*, our high-land field has become barren (sandy); *noa holḱn dḱ s.ge qikquḱ kana*, this flour feels rough (bits of uncrushed grain mixed in).

*saega saega*, the same as *saega saega*, *q. v*.

*saegal*, *adj.*, *v. m*. Rough, rude, harsh; become do. *Noa kiḱriḱ dḱ aḱitḱ s.gea*, this cloth is very rough; *uniḱaḱ roṛ dḱ s.getaea*, he speaks harshly;



- s. ror dɔ haɪsoa*, harsh words give pain; *hɔrmɔ s.ɪn qikqueta, um heɪlɛnɛn*, I feel my body to be rough, I must go and have a bathe at once; *s.geye rɔrkidiɲa*, he scolded me rudely (using bad words); *uniak ror dɔ jaoge saegadoktaea*, his words will always become rude.
- sae kara*, adv. Per cent. *S.k. du ɬaka*, two rupees per hundred; *s.k. bar ɬaka dam laguok kana*, a price of two rupees per hundred has to be paid (v. *sae*; in these parts *sot kora*, q. v., is more common).
- saela boela*, adj. Tall, lanky, tall and slim (people, trees). *S.b.ko hara akana uniren gidra*, his children have grown tall and slim; *s.b. dare*, a tall and straight tree (without spreading branches) (cf. *raela*).
- saela soela*, adj., the same as *saela boela*, q. v. (about trees and certain fruits, but not about people). *Noa maric do s.s. jo akana*, this pepper has got long fruits; *s.s. ghaŋgra*, long pods of *ghaŋgra* (q. v.); *s.s. dare akana*, it has grown into a tall tree.
- sāe mante* (-*marte*, -*mente*), adv. With a sound of relief (breathe); with a rustling sound. *Kami cabakate s.m.ye sahetketa*, when he had finished the job he gave a strong breath of relief; *gidi s.m.ye ārgoyena*, the vulture came down with a rustling sound; *s.m. sare arakketa*, he shot the arrow off with a whistling sound (onomat., v. *sāe sāe*).
- saera*, n. A kind of fish-trap. It is made of bamboo, some 60 cm. long and 30—40 cm. broad at the top, round or elliptic, except at the lower end, where the bamboo splits are joined together flat. At the mouth a line of bamboo pieces is placed (called *dɔtiq*) to prevent the fish from getting out again. The trap is placed where water, in which there may be small fish, runs, especially in the opening in a ridge of a rice-field, where the water is allowed to run out (in the autumn when there is too much water); it is also used in small rivers. When fish fall down into the trap with the water, the intervals between the bamboo splits are too small for the fish to get through to escape. The *saera* and the very similar *ɬoroɖaŋ* (q. v.) are very commonly used by all Santals. *S.ko oɖao akata*, they have set the fish-trap.
- saɛɾa*, n., the same as *saera*, q. v. (C., not here.)
- sae sabad*, n., adv. Sound; making a sound. *S.s. cel hō baŋ aŋjomok kana, jɔpɪl cubaketako*, there is no sound at all heard, all are asleep; *cele hū s.s. bako aɬkarok kana*, there is no one heard (felt) making a sound (v. *sabad*; v. infra).
- sae sae*, adv. Sound heard when deer drink (onomat.).
- sae sae*, num. Hundreds (v. *sae*).
- sāe sāe*, adv. Whizzing, buzzing, rustling, stertorous sound; v. m. To sound, whizzing, etc. *Caole khadlepe, daɬ basaŋena s.s.* (or *daɬ s.s.ok kana*), throw in the rice, the water is boiling, making a fizzing sound; *gidi s.s.ko uɖauk kana*, the vultures are flying (past) making a whizzing sound; *giŋɖuarte dhiɾiye capatketa, s.s. saɖeyena*, he threw a stone with the sling, it made a whizzing sound; *ayaŋ biŋ s.s.ye ɖaɬketa*, the cobra

wriggled off making a rustling sound; *dhōk rog menākītaea*, s.s.ye *sahēfela*, he suffers from asthma, he breathes making a stertorous sound (onomat.; H. *sāe sāe*).

*sae sarap*, v. sub *sarap*.

*sae sqbud*, n. Proof, demonstration; v. a. m. To prove, substantiate, establish, confirm. *S.s.ko emkela*, they gave the proofs; *noa katha bam s.s.lekhan boge dō ghōñ menlema*, if you do not prove this matter, I shall not call you good; *kombroko s.s.kedea*, they proved him to be the thief; *katha s.s.ena*, the matter was substantiated (v. *sqbud*).

*sae sebad*, v. *sae sabad* (rare).

*sāe sūi*, adv. The sound of breathing (sleeping people). *Tala nindqñ hēclena, bako disqidiñā, s.s.ko japit akal tahēkana*, I came at midnight, they did not become aware of me, they were asleep breathing heavily; *s.s.ye sahēfela*, he is breathing heavily and repeatedly (asleep) (onomat.; cf. *sāe sāe*).

*sāe sūi dare*, n. The Casuarina tree, *Casuarina equisetifolia*, Forster. So called on acc. of the sound heard in its leaves when there is a wind. Not in Santal villages or forests (v. supra).

*sae takroḥ*, adv. The sound made by a tiger when drinking. Also a rigmarole in *kit kitā qnēd* (q. v.) (they say *sae sae sae burureya takroḥ*, or, *lebda lamaḥ takroḥ* or *kurcāñ*).

*saga бага*, adv. Numerous, crowds. *Ale oraḥre s.b. hōn menākkoa*, in our house there are of crowds of rats; *parkomre qrmōd s.b.ko badhao akana*, the bugs have multiplied enormously in the bedstead. (Munḍari *sagu бага*.)

*sagae*, adj. Coarse, not ground fine, stony, lumpy; v. a. m. Make, become do. *Nonkan s. holoñ pikṭha dō bañ jutoka, kecagoka*, it will not do to make cakes of such coarse flour, (the cakes) will break; *s. hasare cas bañ hoeoka*, no crops will be good in stony soil; *hasape s.kela, barti herepe lagaokela*, you have made the earth coarse, you have added too much husk (about earth used for plastering); *s.yena husa, jereḥ bañ jutoka*, the earth has become too coarse (full of sand), it will not do for plastering (cf. Munḍari *sagae sagae*; cf. *seḡe seḡe*).

*sagae daḥae*, adv., v. a. Loudly; to speak or sing or drum loudly and quickly. *S.d.ye roḥel kana*, he is speaking loudly; *s.d.ye sereñel kana*, she is singing loudly; *s.d.yet kanae, jut julle roḥme*, he is speaking loudly, speak nicely; *s.d. tumdaḥe ruyela*, he is beating the dancing-drum loudly and rapidly (not nicely) (v. *daḥae daḥae*; cf. *sagae*).

*sagae mante* (-marle, -mente), adv. With a good breeze. *Puruq khon s.m.ye hoeketa, rearge qikquena*, there came a fresh breeze (once) from the East, it felt cold (v. *sagae sagae*).

*sagae sagae*, adv., v. a. Blowing a strong breeze; to blow do. *Mit hinda s.s.ye hoeyela*, a strong breeze has been blowing the whole night; *sara dine s.s.yela*, a strong wind has been blowing the whole day (onomat.).

- sagae sagae*, adj., v. a. m., the same as *sagae*, q. v. (Coarse). *S.s. holoñko -kecel akala*, they have sifted the flour, so that it is coarse; *jerer hasako s.s. akala*, they have let the earth for plastering become coarse (cf. *sege sege*).
- sagae sogoe*, the same as *sigoe sogoe*, q. v.
- sagae sugui*, adv. Coming in (wind through a hole, heard, felt), with fluttering cloth (women); v. a. To blow in. *Bhurni bhugak khon s.s. hqe parqmale kana*, the wind is blowing in on us through the opening between the door socket and the wall; *kicrič qreč akante s.s. hqe parqman kana*, wind is blowing (cold) in on me, because my cloth is torn; *s.s.ye calak kana*, she is going with a fluttering (too short) cloth; *mil hindqi s.s.yela*, it has been blowing the whole night (cf. *sugui sugui*; cf. *hgae hugui, pagae pugui*; v. *sagae sagae*).
- sagak*, n., v. a. m. The awns of certain jungle grasses that stick and prick when in contact with the body; to get these awns on one's cloth or body. *Sauri s.*, the awns of the thatching-grass (v. *sauri*); *toyo s.*, the awns of a certain grass so called (lit. jackal awns); *sauri godalen bololena, gofa kicričin s.kefa* (or, *s.ena*), I entered the thatching-grass field, I got all my clothes full of awns; *bogelen s. akana*, I have got any amount of pricking awns on me. (Munđari, *saga*.)
- sagak*, v. a. m. To introduce any awn-like thing into somebody; to bewitch; to be bewitched by getting such a thing into one's body. What is introduced may be any small thing, a bit of coal, sand, a bone, hair, etc. The result is continuous fever, that will only cease when an ojha has found out where the *sagak* is and has extracted it by biting and sucking the supposed spot. The witches are considered responsible for it. *Danko s. akadea, doyoqok kanae*, the witches have bewitched him, he suffers from nausea; *horpo s.lenkhan ojhako jhar jarwaetakoa arko gerkoa*, when people have been bewitched, the ojhas will exorcise them and bring the introduced matter together and bite it out of them (v. supra; cf. *sogak*).
- sagak ol*, n. A certain kind of mushroom edible. (C., not here.)
- sagak ruq*, n. The fever caused by *sagak*, q. v. *S.r.i ruqk kana*, he is suffering from fever caused by the introduction of something by witches.
- sagak runđa*, n. A small jungle cat, *Felis chaus*. (v. *runđa*; said to be so called, because they are often found in thatching-grass fields; Munđari *saga runđa*).
- sagal sagal*, adv. Numerous, crowds. *Katid katid sim sukri, s.s. peratape, Dakaeah, nutuiah, nih do, Baba, tohon hafinle*, small fowls and pigs, numerous are your friends, I shall prepare the rice, I shall prepare the curry, but as for me, father, I will certainly not serve it out (from a Sohrae song); *nui sim caga do s.s.e hopon akatkoa*, this hen has brought forth a crowd of chickens. (Munđari *sagal sagal*.)
- sagam rorč*, adv., v. a. Making a noise, sound; to make a noise. *S.r. cele hū bako qikauk kana*, there is absolutely none heard making a sound; *s.r.e duran kana*, he is walking about making a slight noise; *hon cutiqko s.r.cla*, rats and mice are making a noise.

*sagam sugum*, adv. Stealthily, noiselessly. *Cedak nindage onka s.s.eni dārā barae kana, bogem roqkette, bañkhanem dal ocokoka*, why are you walking about stealthily like this at night, fortunately you spoke, or you might have got a beating; *kombro leka s.s.e heçena*, he came noiselessly like a thief (v. *sugum sugum*).

*saga rore*, the same as *sege rore*, q. v.

*sagar*, n., v. a. A wheel, a cart; to cart. *Sagar* alone is generally used about the solid-wheel bullock-cart. *S.te sahanle aguketa*, we have brought the firewood by cart; *s.teko heçena*, they came by cart; *toyo s.tele heçena*, we came by the jackal's cart (i. e., walking); *teheñ guricko s.eta*, they are carting dung to-day. *Ad gaði s.*, a cart with wheels of the same kind as the *ram gaði*, q. v.; *gaði s.*, a cart of the modern type (with a *pai*, nave, and *ara*, spokes, generally six, and *puñia*, a rim, consisting of six pieces, and generally, although not necessarily, having a *hal*, an iron tyre); *godhro s.*, the same as *kantha s.*, q. v. (also *gordho* and *gurdha s.*); *kantha s.*, the solid-wheel cart (the wheel consists of three pieces of wood joined together and fashioned round, the middle section being the *putra*, q. v., the two outside parts being called *pañi*; it is still seen and is made by the Santals themselves; C. calls this *tin paña sagar*). The axle of a Santal cart (*niñgha*) may be of wood (so formerly and always in a *kantha sagar*) or of iron (now generally so). On the axle, two *kumbhir*, one on each side, are fixed, and on these the two shafts rest; these meet in front where the yoke is fixed. *Tehen barea s.in kirin akala, hudar niñgha quriñ lagaoa*, I have to-day bought two wheels, I have not as yet fixed an axle and shafts; *s. cak leka candoe rakap kana*, the sun is rising like a cart-wheel. (Mundari *sagar*, Ho *sagi*; H. *sagar*.)

*sagariq*, v. *sagriq*, the here common form. (Mundari *sagaria*.)

*sagar jhagar*, n. Cart; carting. *Ale dq s.jh. banuktalea*, we have nothing in the way of carts; *s.jh. dq muskilgea, bar hor bañkhan bañ jutoka*, to drive a cart (carting) is difficult, if you are not two persons, it will not do; *s.jh.em hellekhan pacokme, besagungea*, if you see any cart, draw back (don't proceed with the marriage preparations), it is a bad omen (*jhagar* is probably a jingle).

*sagar sal*, n. The wedges joining the middle section of a solid wheel with the outside parts (*putra* with *pañi*), two on each side of the middle section.

*sagen*, v. m. To sprout, shoot forth, to bud. *Hesak s.ena*, the Pipol has put forth fresh leaves; *munga arak s.ena*, the Horse-radish has sprouted (put forth a fresh shoot); *goco s.ok kantaea*, his beard is sprouting (after being shaved); *hormo s.en leka uni haram dqe sereñketa hqiarqe*, the old man sang as if he had got a fresh body (had become young again) like fresh vegetable; *hormo s.entaea*, her body has "budded" (she is showing signs of pregnancy). (Mundari, Ho *sagen*.)

*sagoe*, n. Tassar silkworms at the first moult. (C.) Here called *utri*.

*sagoe dagoe*, adj., the same as *sagae sagae*, q. v. (Coarse.)

*sagor*, n. Sea, large pool (used for cultivating paddy). In Santali used in the latter meaning. *Urni birre tokoe gelečlela s. leka, ayo babakin gelečlela s.leka*, who scratched out in the primeval forest like a sea, our parents scratched out like a sea (from a *don* song). (B. *sāgor*.)

*sagor*, adj. (post.). All, entire, only, the whole. *Baṅgla diṣom dō jumi s. kana*, the Bangla country (a part of the Santal Parganas district) is all rice-land; *Jubdi dō joṇdra s. kana*, the Damin-i-koh (called Jubdi by Santals) is all Indian corn land (i. e., particularly); *din s.re*, for the whole day (this use rare here). (H. *sagrā*.)

*sagre*, adj. All, the full, whole. *En hilok dō s. dine gosēkedea*, that day she picked vermin from his head the whole day (from a Folk-tale) (v. supra; word not commonly used by Santals, but common with local Mohammedans, Bhūyas, etc.).

*sagra*, v. *sāgra*.

*sagwan*, n. The teak tree, *Tectona grandis*, L. fil. Found wild in a few places. (H. *sāgwān*, *sāgūn*.) *S. kaṭ*, teak wood.

*sah*, the same as *sa*, q. v. (not commonly used).

*saha*, v. a. m. To get out of the way, avoid. *Noa baṣṣā dō hōrreko dōhō akata, s.kakme*, this adze they have placed here on the road, put it aside; *ṭarupēm hellekhan s.jōṇme, alom soroka*, if you see a leopard, get out of the way, don't go near (v. supra).

*saha*, n. A class of merchants (generally called *kapriq*). (H. *sāh* and *sāhn*.)

*sahadeo*, n. A certain name (also of Santals); a call made by the *soḳgoe kora* (v. *soḳgoe*) when dancing (possibly meaning: make a way for me, get out of my way).

*sahaj*, adj. Easy, light, simple. *S.te noa kaṭ dō phom tul darelea*, you will not easily be able to lift this log; *s. kāmī kana*, is it any easy work. (H. *sahaj*; some Santals give it the opposite meaning, viz. difficult.)

*sahaj nahaj*, adj., the same as *sahaj*, q. v. *Aḍi alga s.n.e rōrefa*, he easily says (calls it) easy (*nahaj* probably a jingle).

*sāhāk*, intj. Well, quite so; v. a. To say *sāhāk*, to say it is right; v. intentional. To bring to oneself again (make the bonga leave). The word is particularly used by a bonga who has "entered" (possessed) somebody and in this way makes his presence known. *S., in dō phalna bōnga kanaan*, well, I am so and so bonga; *cel lekam calaontalea? in din ināk ser tahēkantiṇa*, s., how did you go away from us (die for us)? The measure I had was for so many days, quite so (question to the spirit of a dead person to enquire what was the cause of his death, and his answer, that he died from a natural cause); *mānjhi haram bōnga s.kaepe, arhū ṭakākobon rumkoa*, make the spirit of the old headman leave (the one possessed), we shall cause others to be possessed; *bōṅgae s.ketu*, the bonga said it was right; *mōṛṛ ṭakabon ḍandōmede kana, okoe hū bape s.eḷ dō*, we are fining him five rupees, none of you say anything

to show that you agree (v. *sāhāḥ*, perhaps the more common form; C. has a form *sāhāḥ*, never heard here; but cf. *sā hā hā hā*).

*sahan*, n., v. a. m. Firewood; to use as firewood. *Netar dō jhuri s. tiṅgi hatarpe, japul dinre moḷa s.bon tiṅgia*, at the present time burn twigs so long, during the rainy season we shall burn thick firewood (logs); *setoṅ dinre hela s.ko maḥ agu akata*, during the hot season they have cut and brought an abundance of (all kinds of) firewood (felled and allowed to dry where the jungle was cut down); *aleiḍ dō goḥ s.e sen akana*, our one has gone to assist at a cremation (probably so called, because they who assist at a cremation fetch firewood, help to get what is needed); *goḥṭha s.*, dried cowdung used as fuel; *koḷa s.tele dakayeta*, we prepare our food using coal as fuel; *matkōm dareko s.keta*, they used the mahua tree as fuel; *noa kaṭ dō jāhān kaj reaḥ dō baṅ kana, s.oḥ laḡil ganoka*, this wood is of no use for any work, it will do to be used as firewood; *paṭaulaktele s.ena nes dō*, we had to use dry leaves as fuel this year. (Muṇḍari *sahan*, Ho *san*; Kurku *chakhan*.)

*sahan sakam*, n., v. a. m. Firewood and leaves; procure do. *Sohrae laḡille s.s.joṅ kana*, we are collecting firewood and leaves to use during the Sohrae; *s.s.oḥ laḡitko sen akana*, they have to collect firewood and leaves; *kami din laḡille s.s.eta*, we are collecting firewood and leaves to have during the working season (v. supra and *sakam*).

*sahao*, v. a. m. To suffer, endure, bear, stand, allow, put up with. *Adi ruheliṅ s. akata*, I have had to bear much scolding; *reṅgeṭ telaṅ s.kateṅ kami akata*, I have worked enduring hunger and thirst; *noa haso dō phoṅ s.lea*, I will not stand this pain; *gidra māyāte hereliṅ reaḥ daliṅ s. akata*, I have put up with my man's beating me because of my love for my child; *maṅji reaḥ rorem s.khan dōm tahena noa atore*, if you will endure what the headman says, you will stay in this village; *s.ḥ leka dō baṅ kana*, it is not like what can be borne (not bearable). (H. *sahnā*.)

*sahao lahao*, v. a. To endure, put up with (used in *bakhēr*). *Gegēre gugriṅre okakore dogoka diṅgijoka, ale dō bale baḍaea oroma, s.ke l.keape*, whether in the cleaning and plastering there may be anything left half-done or overlooked, we don't know, we don't see it, may you endure it, put up with it (from a *bakhēr*) (v. supra and *lahao*).

*sahar*, n., v. m. Luck, good luck, plenty; flourish, increase, prosper, become a rich crop. *S. baṅuka noa thāire dō*, there is no luck in this place; *noa kharqire hoṛo dō baṅ s.oḥ kana*, there are no rich crops to be got on this threshing-floor (very little grain, believed to be due to some bad quality of the site); *noa hoṛo dō baṅ s.ana*, this paddy is unlucky (does not produce much); *nes joṇdra dō baṅ s.lena*, this year the Indian corn did not prosper (cf. H. *sahārā*, reliance, assistance, help; Desi *sahar*).

*sahar*, v. *sophor* (the form used here). (P. H. *shahr*.)

*sahar*, n. A certain tree, *Dillenia pentagyna*, Roxb. Bark used in Santal medicine. The fruit is used as a condiment in curry.

*sahar*, n., v. a. Dung; to void dung. *S.em lagaole enēd cas hoeoka*, only when you apply manure will there be crops; *kiriñe jōkheē dāngrae s. lekhan qđi boge hoeoka*, *mił bar řaka barti emkate hataoem*, if a bullock (or cow) voids dung when you are buying it, it is a very good sign, buy it, paying even one or two rupees more (than the ordinary price) (on the other hand, if it urinates, it is considered a very bad omen). (Desi *sahar*; cf. H. *sār*, manure.)

*Saharbeđa*, n. A country mentioned in the traditions; also a common village name; a flat piece of land near a river bank, where there is a *sahar* tree (v. *beđa*).

*sahar gōbor*, n. Manure; v. a. m. To manure. *S.g. bako lagaoette bañ hoeok kana*, it does not come to anything because they do not apply manure; *neš dō bargele s.g.keta*, this year we have manured the homestead-field (v. *sahar* and *gōbrao*; Desi *sahar gōbor*).

*sahar luñđq*, n., v. a. m. A certain festival on the last day of Aghar (middle of Dec.). There is no sacrificing; they make flour of the fresh heavy rice and of this prepare some balls that are eaten. *God bañcaoenabon, nawa hōrobon tiočketa, s.liabon*, we have come through the year without dying, we have reached the new paddy, we shall have the festival for luck (v. *sahar* and *luñđq*).

*sahar luñđq*, the same as *sahar luñđq*, q. v.

*sahar*, v. a. m. Bring, take, get out of the way, give way, avoid. *Parkom s.kakme*, put the bedstead out of the way; *biřlaha hōřko s.kedea*, they sent the outcasted man away (from the others); *noñđe khon s.očkme*, get away from here (a little distance); *hōřreye s.adina*, he avoided me on the road (passed without taking any notice); *noñđe řarupe mañđiqu akana, alope calaka, s.aepe* (or *s.očkpe*), a leopard is lying here, don't go (there), evade him (or, keep away, get away) (cf. *sa*, *sah saha*).

*sahara*, v. *sahra* (the tree).

*sahas*, the same as *sahos*, q. v.

*sahasae*, adv. Openly, freely, fearlessly (v. *sahosae*, the more common form).

*snhasiq*, adj. Fearless, courageous, daring. *Phalna dō khub s. hōř kanae, bae paćoka*, so and so is a very courageous man, he will not draw back; *uni s. hōř dōe lahaķa*, this fearless man leads. (H. *sāhasi*; cf. *sahosiq*.)

*sahēb*, n. A European, a gentleman; (in address: Sir, particularly used by co-parents-in-law addressing each other). *S. kanae*, he is a European; *memi s.*, a married European woman; *mis s.*, a European miss; *s.ķo rakapenkhan disom jōbōdena*, when the Europeans came (appeared, i. e., the British), the country was disciplined (order was introduced); *balaen dō jōpohar jōkheē ti tulkateķo mena saheb*, when co-parents-in-law greet each other they lift their hands and say *saheb* (they then pronounce it *sā-heb*, the *a* being long and stressed); *hāķim s.*, a magistrate (European or Indian). (A. H. *řahib*.)

*saher*, v. *sahor*. (C., not here.)

*sahel*, n., v. a. Breath, breathing; to breathe; v. a. d. To help. *S. bənd-lenkhan hōr dōbon gujuka*, when the breath stops we (people) die; *s.getabon jivi dō*, the breath is our soul; *s. ođoklenkhanbon gujuka*, when breath goes out we die; *dhūqñ s. ađerjoñ kana*, I am inhaling smoke (e. g., of tobacco); *bəridgeñ s. ađerel kana*, I am inhaling something bad (smelling bad); *bese s.el kana, ruq chuqquentaea*, he is breathing normally now, the fever has left him; *upədome s.el kana*, he is panting (breathing quickly and superficially); *thōra s.aepe, eskarenae*, help him a little, he is alone. (Muṇḍari *saiad*; Ho *saed*.)

*sahel sakam*, n. A certain plant having tubers (resembling turmeric) (v. *sakam*; rare).

*sahja*, the same as *sajha*, q. v. (used at the flower-festival when dancing). *S. bhqi, sahar khalañ badgarak*, my friend and companion, a cup of *sahar* (q. v.) leaves, only litter (translation is only an attempt; Santals cannot tell what it really means).

*sahoj*, the same as *sahaj*, q. v.

*sahop*, v. m. Contain, hold, be room for, be accommodated. *Noa khaclakre dō bañ sahobok kana*, there is not room for it (all) in this basket; *lačrege inqkge sahobok kana, bərti bañ jom dareaka*, there is room for thus much in my stomach, I cannot eat more; *mił orałre babo s. kana, arhō orałme miłañ*, we have not enough room in one house, build one house more; *disom hōrko s. kana, seta dō bako s. kana*, the people of the land have room enough, the dogs have not (about the hunters who all find room to drink from a pool, while the dogs following are fighting each other); *atore bam s. kan dō, ełakre orałjoñme*, there is not enough room for you here in the village, make yourself a house elsewhere (inside the village, women's talk); *uni młtre bañ s.lena*, there was no room for me in her eyes (i. e., a witch has eaten me; she could not stand seeing me); *gqi bako s.lena gorare*, there was not enough room for the cattle in the cattle-shed; *jivire bañ s. lekako egerkidiña*, they scolded me unbearably (lit., so as not to be room for it in the soul).

*sahos*, n., adj., v. a. Courage; fearless, brave; to aid, help, encourage. *Cel hō s. bənułtaea*, he has absolutely no courage; *khub s. hōr*, a very brave man; *thōra hō bae s. dareak kana*, he is unable to stand even a little; *s.aepe*, help him, encourage him. (B. *sāhos*.)

*sahosae*, the same as *sphosae*, q. v.

*sahoci*, adj., the same as *sahasiq*, q. v.

*sahosiq*, adj., the same as *sahasiq*, q. v.

*sakraj*, n. The Saurus crane, *Ardea antigone*. (H. *sāras*.)

*sahre*, adj., v. m. Full of grass, verdant; become do., sprout, flourish, prosper, increāse. *Noa jaegn dō s. jaega kana*, this place is a verdant place (full of fresh grass); *dałlekhan arał sakam dō s.kā*, when it rains, vegetables and leaves sprout; *siñ arał s.yena, sił aguabonpe*, the leaves of the *siñ arał* (q. v.) have sprouted, pluck and bring some; *nełar dōe*



- s.k kana*, at present he is flourishing (becoming well-to-do); *mihū meromko syentaea*, his cattle have increased (multiplied from year to year) (v. *sarhe*).
- sahra*, n. A small forest tree, *Streblus asper*, Lour. Bark used in Santal medicine. Leaves eaten by goats. When a leaf is put in milk, this is said to coagulate quickly; shepherds are said to do this with goat's milk when they wish to take some for themselves. *Afi sahra* is a small bush, different from *sahra*. Also used in Santal medicine.
- sahra banda*, n. A parasite found on the *sahra* tree (? *Loranthus longiflorus*, Desrousseaux).
- sahraḱ mante* (-*marte*, -*mente*), adv. With a crash. *Dakṭe ot leñjerena*, s.m. *qḍi aṭṭeñ leñjet bindqrena*, the ground has become slippery through the rain, I slipped and fell down with a violent crash (v. *infra*).
- sahraḱ sahraḱ*, adv., v. a. m. Crashing sounds; make do. *Dare s.s.ko makḱ bindqret kana*, they are felling trees, crash, crash; *s.s.etako*, they are making crashing sounds (felling many trees); *s.sahragoḱ kana*, there are crashing sounds heard (onomat.; C. gives the meaning of clinking, chinking sounds, metallic; not so here, where this is called *sphrōḱ sphrōḱ*).
- sahṭa*, adj., adv., v. a. m. Cheap, plentiful, low (rate, price); profusely, abundantly; make, become cheap, plentiful. *S. bhaote kirinḱ dōhokaḱme*, buy up and put aside when the price is low; *ona atore hoṛ dōko s.gea*, in that village the Santals are numerous (more than other races); *uniren gqi dō s.menakḱkoa*, he has cattle in abundance; *hoṛo caoleko s.keta*, they brought paddy and rice in abundance (also, made the price low); *Aghārre joṭo casge s.ka*, in Aghār (Nov.—Dec.) all crops become abundant (or, sold at a cheap price) (v. *sasta*).
- saj*, n., v. a. m. Ornament, finery, decoration, framework, skeleton, harness; to adorn, array, decorate, deck out, embellish. *Aḱaḱ s.tokateye baeketa*, she has taken off and put away her finery (ornaments, fine clothes); *nui hoṛ dō s.akantege moṭae ḡeloḱ kana*, *saje boḱlekhan niṭantqe rohoṛgea*, *eken s.ge*, this man looks large (fat), because he has decked himself out, if he takes his fine clothes off, he is absolutely lean and thin, only bones; *bqhuko s.kedea*, they adorned their daughter-in-law (gave her fine clothes, ornaments, etc.); *eken s.geye ḡeloḱ kana ruq iate*, he looks only bones on acc. of illness; *oraḱ reaḱ s.le aguṽeta buru khon*, we are bringing the framework of the house (rafters, saplings, etc.) from the hill; *laṛhai s.ko juṛqu akata*, they have procured the fighting implements (anything used for fighting, swords, spears, bows and arrows, armour, etc.); *sadom s.*, harness for horse; *Dasāe koṛa maraḱ illeko s.akana*, the ojha's disciples have adorned themselves with (have in their hands) peacock feathers; *kaḱae s.akalkina khunṭaukin laḡit*, he has adorned the two buffaloes previously to tying them to posts (in the street during the Sohrae). (H. *saj*).
- saja*, the same as *sajao*, q. v. (not common).
- saja*, the same as *sajha*, q. v. (not common). *Mit s.tebon kḡmia*, *s.kḡmi aṭ dō baḱ qikquḱ kana*, we shall work together, working in company is not felt hard.

*sajan*, adj. Adorned. *Khub s. hor kanae*, he is a very much decked out person (*saj* + *an*).

*sajan*, n., adj., v. a. Ingredient, admixture; watery, diluted; to mix water in; to mix in, corrupt. *Ranre s.ko lagao akafa*, they have mixed some ingredients in the medicine (may also mean: added water to); *noa paura s.gea, bah laga*, this liquor is diluted with water, it is not strong; *noa gotom do s.gea, kuniŋdi sumuniko mesal akafa*, this ghee is adulterated, they have mixed mahua oil in it; *s.gea noa katha do*, this statement is a mixture of a little truth with much false; *paurako s.keta*, they have mixed water in the liquor; *kathako s.keta*, they have corrupted the statement (mixed in false matters) (v. *saj*; cf. II. *sajan*, preparing).

*sajao*, adj., v. a. m. Dressed, adorned, befitting, proper, becoming; to deck, adorn, dress, harness, pack, have ready; be seemly, proper, befitting. *S.e nelok kana bahu*, the bride looks becoming (well-dressed); *noa oraŋ do s.ge nelok kana*, this house is looking well finished (in all details); *khacŋkre horo s.aŋpe*, pack the paddy in a basket for me; *kimintŋe s. akadea*, she has dressed her daughter-in-law beautifully; *sadomko s.kedea nitko calak lagif*, they have harnessed the horse, they are to leave now; *sendra calak lagitko s.ena*, they made themselves ready (prepared food, collected their hunting implements) to go hunting; *bariatok lagitko s.ena*, they dressed and made themselves ready to go in the bridegroom's party; *noako roror bah s.k kantuma*, it is not proper for you to say this. (H. *sajna*, *sajna*.)

*saj baj*, n. Equipment, materials, ornaments. *Joto s.b.e idikettara*, she took all her clothes and ornaments away with her; *sendra reak s.b.*, the equipment for hunting; *palton reak s.b.*, the equipment of the soldiers (weapons included); *oraŋ s.b.le agu akafa*, we have brought the materials for building a house (v. *saj*; P. H. *sās bās*).

*saje maŋdwa*, n., v. a. A *maŋdwa* made the same day that the bridegroom's party leaves; to make do. *S.m.ketako arko calaena*, they erected the *maŋdwa* and started (v. ad *maŋdwa*).

*sajok*, adj., v. a. m. Tutored, made up, partial; to make up, conspire, collude, be in league together. *S. katha kana*, it is a made up story; *s. mokordoma*, a falsely brought lawsuit; *s. gohako*, tutored witnesses; *kathako s. akafa, onate mit lekako roreta*, they have made up the story to be told, therefore they speak alike; *noko doko s. akana sakhi em lagif*, these have been tutored to give (false) evidence; *ato horko s. akana*, the village people are in league together (cf. *saj*).

*sajon*, the same as *sajan*, q. v.

*sajontar*, the same as *sojontar*, q. v.

*sajet*, the same as *sajok*, q. v.

*sajha*, n., adv., v. a. m. Companion, shareholder, partner, colleague; partnership; in company, in common, in partnership, together; take into partnership, make, become a companion, shareholder. *Juren s. kanae*, he is

- my companion; *nokonk s. menaklakoa*, they have partnership (are companions, partners); *s.(te)ko kamia*, they work in company; *nui dāngra dge s. kantalea*, this bullock is our common property; *s. jumi kantalea, bale kañin akata*, the rice-land we hold in partnership, we have not divided the property; *s. bapla*, a joint marriage (e. g., two brothers living separately arrange to have the marriage of their daughters in the house of one of them, to save expenses); *kamireko s.kedea*, they have taken him to work in company with them; *s. guti kantaleae*, he is a servant that works with us and some others (e. g., in the morning with us and the rest of the day with others); *lukūruñrekin s. akana*, they have become partners in husking paddy (divide what is paid for the work). (H. *sājhā*.)
- sāk*, n. A system of borrowing money under which the borrower himself or someone in his name works for the lender in lieu of paying interest. (C., apparently not in these parts; where *sud satate kami* or some similar expression is used for the same.)
- sāk*, n. A goose; v. a. To keep geese. *S.e qsul akatkoa*, he keeps geese; *s. akalkoae*, he keeps geese; *sañdi s.*, a gander; *s. takae ullekhan sāo sāote galaoāka*, if a goose swallows a rupee, it will be dissolved at once (Santal belief).
- sāk*, n. A conch, conch-shell. *Boñgae jokheñ babrē dō s.ko orōña*, when performing worship the Brahmins blow the conch; *s. reak sāñkhako benaoa*, they make shell wristlets of conch-shell. (H. *sākh*.)
- sāk*, n. One who sells coral-beads. (C.; v. *sāk mala*.)
- sāk*, n., v. a. The four, five or six cords, that run together on the frame of a Santal bedstead; to arrange these cords. *S. lekhaeme, tinak hoeyena*, count the cord-sections, how many they are; *tinakem s. akufa*, how many sections of cords have you made (v. sub *parkom*, where the counting of these is mentioned).
- saka*, v. *sakha*.
- saka*, v. *bala saku*.
- sāk qhu*, n. A kind of vegetable. (C.)
- sakaea*, v. *bala saka*.
- sakam*, n., v. m. A leaf, page of book, sheet of paper; to come into leaf, be in leaf. *S. heñ qgupe*, pluck and bring leaves; *s.re jel joroepo*, put the meat portions on leaves (one portion on each leaf); *tale s.re qloñko ceda gidra*, children learn to write on a Palmyra-palm leaf; *lar s. reak guñguiko benaoa*, they make *guñgu* (q. v., a covering to protect head and back against rain) of the leaves of the *jom lar* (Bauhinia Vahlia, W. & A.); *kagzj reak ol s. heñ akana*, a written sheet of paper (i. e., a letter) has come; *ale gidra dō bar s. quriye parhao cabaea*, our child has not as yet managed to read two pages (of the book); *sindur s. qkoye saba*, who will hold the leaf with sindur (at a marriage); *netar dō bir s.oñ kana*, at present, the forest is coming into leaf; *malom s. akana*, the mahua tree is in leaf; *s. nūroñ din*, the leaf-shedding season; *s.s. sirē*

*hañipe*, divide the head-hash, giving each a leaf (of hash); *s.tet seŕakope*, send the leaf to them (about sending a portion of meat to some not present to take it themselves, in the case of an animal having been bought for the fine (money) and killed). *Tulq sakam*, n. The scales of a balance; *kuđi sakam*, n. The blade of a kodali. (Muñđari, Ho *sakam*; Kuri *chakam*; Kurku *chakom*.)

*sakam biñđa eneđ*, n. A children's game.

*sakam biñđa reret peťet eneđ*, n. A children's game (v. supra). So called because they shout these words.

*sakam gārī*, n. A small kind of monkey. Kept by some (v. *gārī*).

*sakam oređ*, n., v. a. m. lit. Tearing of leaves, divorce; to divorce.

A divorce is performed in the following way: The headmen and village people of both parties come together. They put a loŕa filled with water on the ground and make the two to be divorced stand on each side of this. The headman of the husband's village addresses the man formally, saying that when they arranged their marriage, it was intended for life and all time. He finishes off by saying: Now you so and so, if you really will absolutely leave this (woman) make your appeal to the Sun-god, the Five spirits and the Ancestors and tear the leaves, or else do not. The man is thereupon made to stand on his left leg and in this position to face the East with hands raised in supplication. They now give him three sal-leaves, whereupon he, with a piece of cloth taken round his neck (v. *gola gamcha*), appeals to the Sun-god and tears the three leaves along the mid-rib from the stalk to the top. Then he turns, and with his right foot, kicks over the loŕa with water and renounces all claim to the woman. First the man, and thereupon the woman, go round and bow to those present, commencing from the headman. If the leaves are not cleanly torn, they have a belief that the pair will meet again, likewise, if all water does not run out of the kicked loŕa; in this case they say that they have not given up all mutual love. Before the performance, all money matters are made up; if the man is at fault, he will have to give the woman one cow, one bundle of paddy, one piece of cloth and a brass-cup, and he will not get the bride-price refunded; if the woman is at fault, the man will get the bride-price refunded, and the woman gets nothing.

Formerly, there were only two causes for divorce, adultery on the woman's side, and if she were a witch. Nowadays, however, a woman may demand divorce if the husband takes another woman into his house. They may now also be divorced if they cannot live amicably together. Also v. *chađaođi*. It should be noted that a Santal divorce applies only to this life. When they reach the next world, a man and a woman married as bachelor and spinster will belong to each other there; if the woman has married again, her second husband will have to carry her to her original husband.

*Hērele chuŋki akawante uniren oraŋ hōr dō s.o.e khoj dareaka*, if a man has taken a second wife to himself, his wife can demand divorce; *s.e oŋēcketa, chi bañkedeae*, he tore the leaves (performed the divorce) and renounced all claims to her; *s. o.ena, jāhān dabi bañkitaeta*, a divorce has been gone through, she has no claim of any kind (v. *oŋēd*).

*sakam okēciē*, n. A leaf-tearer, fig. a goat. *Celcko gočatpea, s.o., se qit ukŋaiē*, what did they kill and give you (what kind of flesh did you have for food), a leaf-tearer or an earth-rooter (a pig) (v. *oŋēd*).

*sakam rēl biñi*, n. A kind of tree-snake. Said to be so called, because they coil up in leaves (v. *rēl*).

*sakam rēl cērē*, n. A kind of bird, the same as *jiqm*, q. v. (Muṇdari *sakam tukni cērē*.)

*sakao*, v. a. Be able to. *Phalna kisār then dō guti ohoē s.lea*, he will not be able to take service with so and so master; *kami bae s.leŋa*, he was not able to do it; *khube sa niñi dō*, he is quite able (to do it). (II. *saknā*; not common.)

*sakar*, n. Partially refined sugar. (C., not known here; P. H. *sakkar*.) *sakardom*, v. *sokordom*. (C.)

*sakarkenda*, n. A kind of Sweet Potato, *Ipomæa Batatas*, Lamk. Commonly cultivated. (B. *sokorkondo*; Muṇdari *sakarkanda*.)

*sakar spokor*, the same as *sokor sokor*, q. v.

*sakar sakur*, the same as *sokor sokor*, q. v.

*sak baŋi*, n. A rocket (v. *sarag baŋi*, the word considered most correct).

*sake*, adv. Certainly, doubtlessly. *S.geye egermen*, she will surely abuse you; *anren gai horoko jomketa, s.ko dañdommea*, your cattle ate the paddy, they will doubtlessly (and rightly) fine you; *anem dārkette s.tegeye dalmea*, you ran away (from your husband), therefore he will certainly beat you (cf. A. II. *shakk*, doubt).

*sake*, v. *pake sake*.

*sakear*, the same as *sakiar*, q. v.

*saket*, n. The ojha's bonga, by whose help he cures; the sacrifice offered to this bonga after recovery; v. a. Set aside for sacrificing, vow to sacrifice. *S. bōga ojhae manan akawadea*, the ojha has made a vow to make a sacrifice to his patron bonga (in case of recovery); *s. bōngabo husitkaea*, we shall exorcize the ojha's bonga (deemed to be responsible for the illness); *saketbon jomkoa*, we shall eat the sacrifice (animal) vowed to the ojha's bonga; *meromle s. akadea*, we have vowed to sacrifice a goat to the ojha's bonga. It might be noted that each ojha has his own *saket*, a bonga that he professes to rely on (cf. H. *sakat*).

*sakewa*, v. *sakwa* (heard in songs).

*sakarkenda*, v. *sakarkenda*.

*sāk gōngha*, n. A conch-shell (v. *sāk* and *gōngha*).

*Sāk Hāsdaŋ*, n. A sub-sept of the Hāsdaŋ' sept. They are not permitted to use *sākhha*, q. v. (a wristlet of conch-shell), nor to eat *sāk jel*, goose-flesh, nor to use *sāk mahu* (v. *infra*).

*sāk mala*, n. A necklace of white beads (made of cowries) (v. *sāk* and *mala*; very rare nowadays).

*sakoč*, v. *sokōč*. (C., not here.)

*sako*, n., v. a. A bridge; to bridge. *S.te paromokime*, cross by the bridge; *noa sōrokte calak dō dak din hō bah muskila, joto gadage s.ko tōl akata*, there is no difficulty in passing along this road even during the rainy season, they have bridged all the rivers; *sōdōkko s. akata*, they have bridged the ravine; *khet piṇḍhe dhiriteko s. akata*, they have made a culvert with a bridge of stone in the rice-field ridge (v. *sakho*; H. *sākho*).

*sakom*, n., v. m., v. a. d. A wristlet, bracelet (of metal or lac; worn by women); to get, have do., to give do. The *sakom* is worn on the wrist of one or both arms; they may be very heavy. They distinguish the following:

*Amchola s.*, in Manbhum, not here. (C.)

*Bāihā s.*, a heavy wristlet of brass, broad inside and tapering (v. *bāihā*).

*Chir s.*, of brass, generally many worn together on the arm. Santals may have some three to five; the Muṇḍa women several more (v. *chir sakom*).

*Kaṅgon s.*, a thin wristlet put in front of the others. (Desi *kaṅgon*; H. *kaṅgan*, a gold or silver bracelet; word rare.)

*Katri s.*, a thin tight-fitting wristlet put in front of others to prevent them from slipping forwards (on the left hand) (v. *katri*).

*Khilā s.*, a wristlet that may be opened, having a hinge on one side, while on the opposite side the ends are kept together with a wooden pin. May be very large and ornamental (v. *khilā*).

*Piṇḍa s.*, a wristlet that has been made by hammering (of brass, iron, or silver). Used in front (v. *piṇḍa*).

*Rasun s.*, a brass wristlet, the rim undulating (v. *rasun*).

*Rasuniq s.*, the same as *rasun s.*, q. v.

*Regra s.*, a wristlet with a notched rim (of any metal) (v. *regra*).

*Sankha s.*, a wristlet made of conch-shell (v. *sankha*).

*Theka s.*, a thin wristlet put in front of others to prevent them slipping forward; the same as *katri*, but used on both hands. Of any metal (v. *theka*).

*Sekra s.ko benaoa*, the Sekras make wristlets; *banar tireye s. akana* (or *akawana*), she has put wristlets on both her forearms; *nawa bāhuko s. akawadea*, they have given their new (i. e., just brought) daughter-in-law a wristlet; *lahi s.ko haḥ akata*, they have brought lac-wristlets for sale on the market; *mērhēt s.*, an iron wristlet; *rupa s.*, a silver wristlet; *galma s.*, a wristlet made during an eclipse (it is sufficient that the iron was hammered; believed to give protection against lightning). (Muṇḍari, Ho, *sakom*.)

*sakor*, v. a. Make a gurgling, rattling sound. *Mirgi hōrko s. a.*, people suffering from epilepsy will make a gurgling sound (onomat.; cf. *khōr khōr*; rare).

*sakṛ marte* (-*marte*, -*mēnte*), adv. With a gurgle, rattle (in throat).

*sakṛ sakṛ*, adv., v. a. Gurgling, rattling; to gurgle, rattle. *S.s.et kanae mandate*, he is wheezing because of his cold; *s.s.e sahefeta*, he is breathing making a rattling sound (v. *sokṛ sokṛ* and *sakar sakar*; onomat.; Muṇḍari *sakor sakor*).

*sakrat*, n., v. m. The last day of the month of Pus (middle of January) when the Santals have a festival; to observe this festival. The Santals have their *sakrat* on the day mentioned. Two days beforehand the village council meet and talk over the matter; they decide: *gapa dō hako ar kaṭqombon saṭjoṇa ar meañbon s.oḱa*, to-morrow we shall catch fish and crabs, the day after we shall have the *Sakrat*. They do this: on the *sakrat hiloḱ*, the day of the *Sakrat*, they get up at cock-crow and kill a fowl in each house; thereupon they go and bathe and have full meals, the best they can afford. At sunrise the men start for a hunt in a forest near-by. This hunt is nowadays of very small significance, because there are few animals left. At midday the men come back bringing sal-leaves with them; they bathe before going home. Meanwhile the women have prepared *taben* (q. v.) and cakes. These things the men offer to the ancestors and to *Marañ buru* in their respective houses; they also libate beer to those mentioned. The *taben* and cakes are offered on the leaves brought. The men invoke the ancestors and *Marañ buru*, using the ordinary formula for a *bakhēr*. The flattened rice and cakes offered are eaten by the men officiating. In the afternoon the *Jog mañjhi* calls on the men to come and shoot at a target. He cuts down a plantain tree or a ricinus tree and fixes this in the ground where there is open country outside the end of the village street and fastens a piece of dry cowdung on the "tree." They now commence to shoot at this target, the village priest sending the first arrow. They shoot until someone hits the target, and when this happens the *Jog mañjhi* goes there and cuts the "tree" down with a battle-axe and carries the hitter on his shoulders to the people gathered there, both greeting all the people present. Next the young men dance the sword-dance and are merry. When they have done this, two men carry the felled "tree," like a killed animal is carried, to the headman's house; they take him his share, and he has to treat them all with beer and parched and flattened rice; he addresses the company saying: being so many tenants of mine, you felled the deadly enemy and saved me, otherwise he might have eaten me. From the headman they go to his deputy and to other well-to-do people and are given beer, etc. The day is finished by the young people dancing *lagre* in the village street outside the headman's house. The Santals have only this *Sakrat* just after their *Sohrae*; the Hindus have it, naturally in their own way, each time the sun or planetary bodies pass from one sign into another. (H. *saṅkrānt*, *saṅkrāt*.)

*Sohrae s. paromkate gutiko oqokoka*, when Sohrae and Sakrat are past, the servants leave (their time of service is up); *s. do boqhor din reak porqb kantalea*, the Sakrat is our year's (end) festival.

*sāk rōkoč*, n. A shell used as a conch (v. *sāk* and *rōkoč*; very rare).

*sakra*, adj., v. a. m. Narrow, strait, too narrow; make, be do. *Ale ato reak kulhi do s.gea, onte nte khon sagar napamlenkhan qdi muskila*, our village-street is very narrow, if two carts meet there, it is very difficult; *duarpe s.keta*, you have made the door too narrow; *buru dāhar do s.yena*, the road across the hill is very narrow; *s. gađa paromok do qdi botor, mit dhaoem bindaylenkhan bam beret dareaka*, it is fearful to cross a narrow (and deep) stream, if you once fall, you will not be able to get up again; *dealko s.keta*, they have made the wall too narrow; *khraqi s.yena, lak maranpe*, the threshing-floor has become too small, cut away the grass and enlarge it. (H. *sakrā*.)

*sakra sakri*, adj., v. a. m. Narrow, strait, crowded; to make it narrow or difficult; become narrow, crowded. *S.s. kicridte deghan bañ jutoka*, it is not possible to use a too narrow piece of cloth for a loin-cloth; *noa s.s. thaire babon oraga*, we will not build a house in this confined place; *orakko s.s.keta*, they have made the house too narrow (confined); *onte nte khonko s.s.kidiña*, they have crowded round me from all sides (so that I have no room); *mohajone s.s. akadiña*, the money-lender has made it narrow for me (is pressing me to pay); *nondebo s.s.yena, hanđebo durupa*, we are too crowded here, we shall sit down over there (v. supra and H. *sakri*).

*sak sak*, adv., v. m. Shivering, quivering; to shiver with ague or cold, quake, quiver, tremble. *S.s.in qikqueta, ruq ehopedin kana*, I feel shivering, I am getting an attack of fever; *rabantheye s.s.ok kana*, he is shivering from cold.

*sak sakao*, v. m. To shiver with cold or ague, quake, quiver, tremble. *Botorteye s.s.k kana*, he is trembling from fear; *ruqteye s.s.ena*, he shivered from a commencing attack of fever (from ague). (Mundari *sak sakao*, drop heavily.)

*Sāk Soren*, n. A sub-sept of the Soren sept. As to prohibitions v. a. d. *Sāk Hādaē*.

*sakwa*, n. A horn (wind instrument). Ordinarily made of a buffalo cow's horn and always made in pairs that have the same pitch. When hunting, one blows his horn, another, having its mate, will answer blowing his; in this way they keep themselves apprized of their whereabouts. The *sakwa* has only one hole near the bend of the horn on the inside. A stick is pushed in to ascertain where the horn commences to become compact and the hole drilled with a red-hot iron two fingers' breadth distant from the end of the hollow part. *S.ko orqñeta, sendrako calak kana*, they are blowing the horns, they are going to hunt; *juri s. sađe kana*, the horn-pairs are sounding; *bitkil deren s.*, a horn made of a



buffalo-cow's horn; *səl s.*, a horn made of the horn of a *səl*, q. v.; *nui kaḍa dō maraṇ s. derēn kaḍa kanae, kucit jaegare bae parom dareaka*, this buffalo is a buffalo with enormous horns, he will not be able to pass through a narrow place; *s. goco*, moustache (large, ends turned up). (Munḍari *sakwa*, a big conch trumpet; Ho *sakwa*, a conch; cf. *sāk*.)

*sakwa*, n., v. a. The two ends of a yoke, the part projecting beyond the bullock's neck; to make do. *S. jelen dōhoḍe, adō dāngra ḡhokin buruclena*, make the yoke-end long, then the bullocks will not slip off from under the yoke; *khaḥpe s.keta*, you have made the yoke-end too short (v. supra).

*sakwa sucl cṛṛē*, n. The purple Sun-bird, *Arachnechthra asiatica*. Also called *sucl sakwa*.

*sakgaric*, n. A carter (v. *sagar*).

*sakha*, n. Custom, rule. *Noa atore niagetale s.*, in this village we have this custom; *iṇ unakpe dāḍomkidiṇa, tōḡe niq s.ge calaope jotq ḡor theḥ*, you have fined me so much, then make this the rule with all (fine them accordingly) (cf. H. *sākha*).

*sakha*, v. *bala sakha*. Some people will pronounce it so, but it is not considered correct.

*sakhq*, the same as *sakq*, q. v. Both equally used.

*sal*, n. A year, era. *Baṅgla s.le nitok dō tēṛo sō culisge hoe akana*, according to the Bengali era it is now (1933) thirteen hundred and forty; *bochqor s.iṇ kami akala nui kisṛṛ then*, I have worked the full year with this master; *dara kan s.le baplaḡa*, we shall have a marriage next year; *calaoen s.e ḡocena*, he died last year; *hana s. calaena*, last year is past; *s.s* (or *s.ke s.*), year after year, yearly, annually (C. mentions *s.ba s.* and *s.be s.* having the same meaning; this P. H. *sāl-ba-sāl* is not used by Santals here); *ghuriq s.iṇ emoka, neḡ dō baṇ dareak kana*, I shall pay next year, I am unable to pay this year. (P. H. *sāl*.)

*sal*, n. A shawl. *S. kicriḥ menaklaea, qḍi dam reak*, he has a shawl, very costly. (P. H. *shāl*.)

*sal*, n. A tree, *Shorea robusta*, Gärtn., the Santal name for which is *sarjom*, q. v. Heard in the following expression; *s. bōn khoniṇ modhu bonketa*, from a sal-forest I have made a honey-forest (i. e., I brought the jungle under cultivation, and a word is generally added, you tell me that I don't know anything); v. m. Become solid heart-wood; *noa sarjom dō khub s. akana*, this sal-tree has become solid heart-wood. (H. *sāl*.)

*sal*, n., v. *sagar sal*. (H. *sal*, stake, spike.)

*sal*, n. House, place, hall. *Ak s.*, A sugar-cane press, the place where this is used; *haṇḍi s.*, a beer-shop, the place where beer is sold and drunk; *kamar s.*, a smithy, forge; *kaḥ s.*, a place where timber is collected (for sale; C. translates it "a carpenter's or joiner's workshop;" this is here called *kaḥ karkhana*); *lagrē s.*, the place where they dance *lagrē*; *paḥ s.*, a school-house (in a village, the expenses being borne by

the villagers; a Govnt. school is called *iskul*!; *paurā s.*, a liquor shop (where liquor is drunk); *sunḍi s.*, a place where a Sunḍi sells beer drunk there, a beer-shop; *kuri s.*, a place where girls are assembled; *bitkil s.*, a place where buffalo cows are. (H. *sāl*.)

*sal*, v. a. Open a smithy, work a smithy; open a beer-shop, a sugar-cane press. *Ale māñjhi tolare kamarko s. akafa*, the blacksmiths have a smithy in that part of the village where our headman has his house; *teheñ kamarko s. akafa*, the blacksmiths are working to-day (have started their forge); *sunḍi teheñko s. akafa*, the Sunḍi has his beer-shop open to-day; *qkko s. akafa*, they are working the sugar-cane press (v. supra).

*sala*, v. a. m. To clean out, sort out, separate, remove the outer covering (of Indian corn cobs, etc.). *Jonḍrako s. keta*, they have removed the outer covering of the Indian corn cobs; *kaskomko s. yeta*, they are removing the impurities of the (raw) cotton; *noa arañ dō s. eme, uluiabo*, clean these vegetables (remove all impurities), we shall make curry of it; *hako s. saphakope*, remove all impurities and clean the fish; *se s. kainme*, pick vermin from my head.

*sala*, n. Wife's brother, used as a vile abuse (implying that the speaker has dishonoured the sister of the one addressed; this expression is rare with Santals; *sala* is a very common abuse among Bengalis and Hindi-speaking people; H. *sālā*).

*salae*, num. Seven (only used in children's game) (*ekam, dukam, linik, likir (lakur), ḍeṇḍ, kōṇḍ, salae, sapae*, etc.).

*salae sapae*, adj., v. a. m. Untangled, combed out; to untangle and comb, let hair hang loose (after having washed it). *Up dō s. s. getaea*, her hair is hanging down loosely (about long hair); *ufe s. s. kettaea*, she has combed her hair letting it hang loosely down (to let it dry, before applying oil); *up s. s. yentaea*, her hair has been combed and is hanging straight down.

*salae sapae eñeḍ*, n. A children's game (v. *salae* and *sapae*).

*salag*, v. *salak*.

*salaka*, n. A piece of *doal* (q. v.) cloth given by the bridegroom to one among certain relatives of the bride, who, after having received this, has to give the bridegroom a head of cattle as a return present. *Gōṅgo s.*, a cloth given to the bride's paternal uncle (older than her father; if younger then *kaka s.*); *halom s.* (or *kumā s.*), the cloth given to the bride's paternal aunt (or her husband); *mamo s.*, the cloth given to the bride's mother's brother; *s. ḍaṅgra* (or, more commonly, *s. gūi*), the bullock (or cow) given as a return present to the one who received the *salaka* cloth (this head of cattle will be the property of the bridegroom and his brothers); *kumā s. ko jomketa, miñḍeḍ gaiko emkedeā s.*, the husband of the bride's paternal aunt took the *salaka* cloth, they gave a cow as a return present (cf. H. *salākā*, arrow, rib of umbrella, etc., cf. the pattern of *doal*).

*salak*, postp. Along with, together with, including. *Gidra s. ko calaena*, they went taking their children along with them; *gate s. pata ṇele calaena*,

she went to attend the hook-swinging festival together with her companions; *baklak s. sengerko aguketa*, they brought the rafters with the bark on; *am s. cel hū bako roylaka*, they did not say anything in connexion with you; *am s.iñ jomketa, inq jomge menaṇa*, I had food together with you, that is the food I have had (nothing since) (cf. *sal mesal*; v. *selet*; *salak* is probably best understood as standing for our part.perf. passive of the word *infra*).

*salaḱ*, v. a. m. Include, take along, mix up with or in. *Noa kathare in alom salagiṇa*, don't mix me up into this matter; *am hōko ṇum s.ketmea*, they mentioned you also in connexion with others; *am s. iqteko emadiṇa*, they gave me because you were with me; *lekha s.kedeako*, they included him in their counting; *eskargeae, caole s.kataepe*, he is alone, take his rice together with yours; *caolere dhiri s.ena*, stones have been mixed with the rice.

*salam*, int., v. a. Hail!; to greet. *S., saheb*, hail, Sir; *s.ketae*, he made his bow, greeted; *s.adeae*, he saluted him. (A. H. *salām*; not considered Santali, but heard used by some.)

*sala maedan*, v. a. To scold, take severely to task, strip and beat. *Bam kṃmi kana, ḡpume heḱlenkhane s.m.mea nahaḱ*, you will not work, when your father comes he will scold you severely (beat you on your bare body) (v. *sala*, strip, and *maedan*; the Santals explain it about beating the bared body).

*sala mala*, v. a. Scold, abuse (like a Deko). *S.m.kedeae, dṛketae guti*, he abused the servant vilely, he ran away (v. *sala*; *mala* is a jingle).

*salamī*, n. A present given to a landlord, a superior or a money-lender (on being introduced, to obtain a favour, keep on friendly terms, etc.). *Ṇḡjor s.*, a present given to a zemindar or superior on being permitted to see him; *Dasāe s.*, a present (of a goat, pumpkin, ghee, etc.) demanded by the zemindar at the time of the Durga festival (now getting obsolete); *Kālī s.*, do. at the time of the Kali festival; *sḡdi s.*, a present demanded by the zemindar (one rupee) at the time of a marriage for permission to bring trees for erecting the marriage shed (now obsolete); *mḡjhi gel ṭaka s.ṃe jomketa junireye baṣṣukidiṇ iqte*, the village headman took ten rupees in salami from me, because he settled some rice-land with me; *mohajon s.ṃe kataoketa, tḡḡe gneḱ rine emadiṇa*, the money-lender took a present from me (e. g., a goat), then only he gave me a loan. (P. H. *salāmī*.)

*sala o*, v. m. To fall out, apart, to separate (parts of a solid cart-wheel). *Pḡṭi s.ena, hape taṅgilepe*, the outer part of the wheel has fallen off, wait for us.

*sala s*, adj. The first, new; adv. (with or without *re*). For the first or only time. *S. pṛako heḱ akana, bes lekabo mṛjṭkḡa*, visitors who have never been here before have come, we shall treat them well (with food, etc.); *nḡḱ s.geye ruḡḱ kana*, this is the first time he has fever; *s.reṇ*

*señlena, daḷḷ hō bako emadiña*, I went there for the first time, they did not even give me some water; *s.re noa araḷḷ dōle jometa*, we are having these vegetables to eat for the first time.

*salat*, the same as *selet*, q. v. (rare).

*salat*, v. *galat salat* and *galat solat*.

*sale sal*, adv. Annually, yearly, every year (once, at the proper time).

*S.s.geñ kicrič akadea*, I have given her cloth every year; *s.s. nui boñga bam manao akadea, onn leṛoñpe ruḷḷ kana*, you have not worshipped this bonga yearly, therefore you are having illness; *s.s.e akaleta nahak dō*, there is a bad year every year now (v. *sal*).

*sale sale*, the same as *sale sal*, q. v. *S.s. khajnañ em akata*, I have paid my rent year by year (at the proper time).

*salga*, n. A moderate sized tree, *Boswellia thurifera*, Colebrooke. Used in Santal medicine. The resin is used to make the *banam-bow* give good sound. (H. *sallaki*; Desi *salga, sale, salai*.)

*salgam*, n. A turnip, *Brassica Rapa*, Willd. (P. H. *salgam, shalgham*.) Cultivated by some Santals.

*salgam sulgum*, the same as *sagam sugum*, q. v. (rare).

*salgao*, v. a. m. To kindle, make to blaze, stir up, catch fire, inflame, be at its height. *Señgel s.me, rabañediñ kana*, make the fire blaze up, I am feeling cold; *señgel s.ena, daka condaepe*, the fire is burning well, put the rice (to be boiled) on the fire; *huḍiñ huḍiñ kathako s.keta*, they stirred the very small matter up into something great; *oraḷḷ s.ena, ohoṇpe iṛič darelea*, the house is blazing, you will not be able to quench it; *kaphariqu qḍitelko s.keta*, (or *qḍitel s.ena*), they very much aggravated the quarrel (or, it became a big quarrel). (H. *sulgānā*; Muṇḍari *salgao*.)

*salgat*, the same as *solgat*, q. v.

*salgqm*, the same as *salgam*, q. v.

*salha*, the same as *solha*, q. v. (A. H. *ṣalāḥ*.)

*sal kicrič*, n. A shawl, a large piece of cloth (some 3 m. × 2 m.) used as over-clothing (v. *sal*).

*sal mesal*, adj., v. a. m. Mixed, miscellaneous; to mix, mix up. *Noa atore dō s.m. menakkoa, hoṛ, kamar, kuñkql*, in this village the population is mixed, Santals, Blacksmiths, Potters; *noa hoṛo dōpe s.m.keta, ilq dō bañ ganokā, jom dō ganokā*, you have mixed this paddy (different kinds of) up, it will not do for seed, it is good enough to eat; *peṛa ar ato hoṛko s.m.ena*, the visitors and the village people have been mixed up (e. g., are not sitting separately at a feast); *haṇḍiko s.m.keta, dojawaḷ ar ardawaḷko dul mesalketa*, they have mixed up the beer, they have poured the second brew and the first together (v. *mesal*).

*sal muñgar*, n. A heavy mallet, particularly used for hammering the outside part of a solid wheel (the *paṭi*) well down on the middle part. *S.m.le paṭi kuṣqm baṣisqume*, beat the outside part of the solid wheel down with the mallet (v. *sagar.sal* and *muñgar*).

- sal muṅgar horo*, n. A variety of paddy.
- salon*, n., v. a. A permit to cut and take away trees, showing that the price has been paid; to get a permit. *S.e glalbona, nitoḷ dōbon idia*, he has written us a permit, now we shall take the wood away; *kaṭin s. akafa*, I have acquired a permit to cut some trees; *s. kagoj menakṭiia*, I have a written permit. (Desi *salon*.)
- salpot*, adj. Having fine, downy hair or feather (children, pigeons). *S. up menakṭiaa, hoyo ocoyepe*, the child has (still) downy hair (about the hair that a child has when born), let it be shaved; *nui s. mara gidra, bae thiroḷ kana*, this tiny wretch of a child (who still has the hair it was born with), it will not be quiet; *s. il menakṭetakina nui parwa hopon do, qurikin lekoḷa*, these two young pigeons have only downy feather, they are not as yet fit (to be eaten).
- sal sakam*, adj. Striped. *S.s.gene nui sukri do*, this pig is striped (has dark and light stripes along its back); *s.s.grae, kul kanae, tarup do bañ*, it has stripes, it is a tiger, not a leopard.
- sal sal*, adv. Yearly, year by year (v. *sal*).
- sal sal*, adj., the same as *sal saliq*, q. v. (v. *sel sel*).
- salsāt*, the same as *saltāt*, q. v. (C.)
- sal saliq*, adj. Fat, in fine condition (animals). *Nui daṅgra do khub bhagrye ṇeloḷ kana, s.s. ge*, this bullock looks very good, in prime condition; *aleren merom do s.s.ko benao akana*, our goats have developed well and become fat; *s.s. selu*, a dog in prime condition. Word is not used about sheep, because their condition cannot be seen on acc. of their wool.
- sal sorom*, v. *sil sorom*. (Word doubtful.)
- saltan*, adj., v. a. m. At ease, free from anything disturbing normal conditions, safe, secure; to settle, pacify. *Noa ato do s.gea*, this village is at ease (no trouble of any kind, no quarrels, no illness); *bir do s.gea*, the forest is safe (no dangerous animals); *sahb disomko s.kefa*, the Europeans pacified the country; *alerenko do hul s.kate noa atoreko berelena*, our people settled in this village when the insurrection had passed and the country was secure; *larhqi s.eua*, the fighting has ceased (all are at peace). Note, the stress is on *tan*. (Muṅdari *salsant* and *saltant*; cf. A. H. *ṣalṭḥ*, concord, fitness.)
- saltant*, v. *saltāt*. (C.)
- saltāt*, v. *sallan*.
- sama*, n. A cess levied in kind by Zemindars at the Dasāe festival. (C., word not used here; cf. *dusturi*.)
- sama cakor*, n. A certain bird, the same as *cama cakor*, q. v.
- samacar*, n. Information, news, tidings. *Okale cōe dārket, jāhān s. bañ niṣonok kana*, who knows where he has run away to, no tidings are heard; *ciṭhi kolanne, ape jotoḷonḷ s. baḍae ocoṇne*, send me a letter, let me have news how you all are; *s. bako kolet kana*, they don't send any information (how they fare). (H. *samācār*.)

*samadhan*, v. a. m. To hinder, prevent. *Haŋte calakiñ menet tahkana*, *phalnae hecenteye s.kidiña*, I intended to go to the market, so and so came and hindered me. (Rare; H. *samādhān*.)

*samae*, the same as *sumoe*, q. v.

*samagiri*, n. Materials, all that is necessary (for an offering, a marriage, building a house, etc.). *Bapla reak s. bale jurqu akata*, we have not as yet collected all that is necessary for the marriage; *orak reak s.le jurqu akata*, *qurile qhoba kani*, we have procured all that is needed for building a house, we have not as yet commenced to build; *bohga s.le jarwa akata*, *gapale bohga*, we have collected all that is necessary for the offering (animal to be sacrificed, etc.), we shall have the sacrificing to-morrow. (H. *sāmagrī*.)

*samagri*, v. *samagiri*. (C., not used here.)

*sama ghās*, n. A certain kind of grass, *Panicum colonum*, L. A very good fodder; in times of scarcity the Santals eat the grain. (H. *sāma*.)

*sama iri*, n. A variety of the *iri*, q. v.

*samak*, v. a. m. To cut downwards, chop, cut off. *Jañ samagne*, cut the bones into pieces; *sahan s. kuŋrakakine*, cut the firewood into pieces (short ones); *jañga kaŋuŋe s.ena*, he got one of his toes chopped off; *piñdhe s. acurme*, cut the rice-field ridge down round the field (to remove grass at the bottom of the ridge and make it possible to plough right up to the ridge; with a kodali) (cf. *mak*; Ho *sama*).

*samak*, v. a. impers., v. m. Be carried away, go away (women's language). *Unqikiñ hqhgae kanre hō bac goñeta*, *okate cōñ s.kede*, although I am calling so much out to him, he does not reply, he has been carried away somewhere; *okatem s.lena*, where did you go to; *s. agukedca*, he has returned (from where he went; abuse) (v. supra).

*samak leñdeŋ*, v. a., v. m. d. Steal, appropriate, embezzle. *Noa dō s.l. jel kana*, this is meat that has been appropriated (by the one who was cutting it up); *mañjhi dō cār ana poesae s.l.keta* (or *s.l.lana*), the headman embezzled four annas (took for himself) of the fine paid; *bhage bhage jele s.leñdeja*, he will take for himself the good parts of the meat (steal it) (v. *samak* and *leñdeŋ*).

*Samak Sañ Murmu*, n. A sub-sept of the Murmu sept.

*samal*, v. a. Help through. *Gōgōñe s.kidiña*, *bañkhan qđi muskilrcñ paraokoka*, my uncle helped me through, otherwise I should have fallen into great difficulties. (Desi *samal*; cf. B. *sāmāl*; used by few Santals; the ordinary word for the same being *sambrao*, q. v.)

*saman*, n., v. *sumon*, the common form. (Engl. summons; or A. H. *saman*.)

*saman*, v. *soman*.

*samani*, adj., adv. Much, very much, many; enormously, exceedingly. *S. dakan emadea*, you gave him an enormous quantity of food; *sye dalkedea*, he beat him awfully; *s. hoŋko jarwa akana*, an enormous crowd of people has come together; *s. din qñdeye tahkana*, he stayed there for a very long time (v. *sanguñ*; v. *soman*; cf. *saman*).

*samanq*, adj. Ordinary, trifling. *S. katha kana noa dq*, this is a trifling matter. (B. *sāmānyq*; heard, but considered foreign.)

*samanqm*, n. An old name for gold; (fig.) red cloth; v. a. To gild (ironically, also about beating). *S. sikuqar*, *s. marāpte goḥ giḍi*, *bhāriq giḍikakḥpe*, with golden slings, with golden shoulder-yoke carry it away on your shoulder, carry it away by a carrying-pole (from a *bakhḥḥr*); *hako māyām s.*, a cloth golden coloured like fish-blood (from a marriage song); *s.katmeae*, *onatem laiketa*, did he "gild" you, since you told; *linḡhireye s.kama*, he will "gild" your posterior (beat you so that blood flows) (cf. *sona*; Ho *samom*; Muṇḍari *samrom*).

*samañ*, n., adv., v. a. Front; place in front of, turn towards, turn one's face to. *Orakḥ reak s.tel*, the front of a house (also what is in front of the house); *āc s.re*, in front of himself; *s. seḥ calakme*, go towards the front; *iñ s. khon calakme*, go away from me (my presence); *mōrḥ hoṛ s.rem goḥ akata*, *emoḥ hozokḥtama*, you have promised before the village council, you will have to give it; *s. ḍaṭa coakentaea*, his front teeth have fallen out; *hoṛ s.s.e jometa*, he eats in the presence of people, *etaḥ seḥ s.el kana*, *hoṛ seḥ dq bañ*, he turns his face away, not towards people; *okoḥ kan tahḥkanac*, *teheñ ḥqim thenko s.kedea*, he was hiding, to-day they have produced him before the magistrate; *den kicriḥ s.pe*, *ḥelabon*, please bring the cloth out (show it to us), we want to see it; *dnkale s.adea*, *bae jomlaḥa*, we placed the food before her, she would not eat; *cando rakap seḥ s.me ar rōrme*, turn towards the rising of the sun and speak; *ale thene s.ena*, he showed himself at our place (appeared there); *hane buru s. akana*, *onabo paromlekhan pera oraḥko tioga*, there is a hill over there in front of us, when we pass that, we shall reach our friends; *noa oraḥ duar dq mora mūhḥr seḥ s.ena*, *bañ besa ona dq*, the door of this house is turned to face the region of death (the South), this is not good (*sa + mañ*, cf. *mañ*; Ho *mañre*, *samanañre*; Muṇḍari *samañ*, *sanmañre*; Kurku *samman*).

*samañ*, v. a. m. To offer (an offering). *Sim sukriko s.koa*, they offer (sacrifice) fowls and pigs; *bhedako s.kedea*, they offered a ram; *adwa caole*, *gur ar gotomko samaña*, they offer sun-dried rice, molasses and ghee; *bahare jaherre matkom ar sarjom bahako s.a*, at the Flower festival they offer mahua flowers and sal flowers in the sacred grove; *hoṛo nḡwḡire hoṛo geḥeko s.a*, at the first-fruit offering of paddy they offer paddy-ears; *s.aḥ*, what has been offered (inanim.); *s.oḥak*, an offering (inanim.), that may or will be made; *s.iḥ (-kin, -ko)*, a sacrifice that has been offered; *s.oḥiḥ (-kin, -ko)*, a sacrifice that has not been offered (it should not be necessary to point out the difference, but experience has shown that missionaries may be liable to mix up what has been done with what has still to be done, the latter to be used as a general statement) (v. *supra*; it is the same word, to place in front of).

*samar*, n. Easy circumstances. Word occurs in the reply of the bongas (i. e., of the persons supposed to be possessed) when they are arranging

for a sacred grove. Present-day Santals cannot say what it really means, but as it is a parallel to *suk*, it must mean something of the same (*sukte s.te bolke bhagkean*, with happiness, with easy circumstances I may strengthen, may apportion; only tentatively translated).

*sambak burak*, v. m. Run in all directions, be scattered; adv. Blunderingly here and there. *Taruṣ ṇelleko s.b.ena*, seeing the leopard they ran in all directions; *nū bulkate s.b.ko calaoena*, having become drunk they went blundering along each his own way; *birre hqrle atketa, s.b. qurigele heḥena*, we lost our way in the forest, we came blundering along as best we could.

*sambao*, v. a. m. Fill into, put into, throw into; be gathered in. *Horo s.kakme khaclakre*, put the paddy into the basket; *daka tukure s.kakme, alom lo dohoena*, put the boiled rice into the pot, don't keep it ladled out; *orakre cel laḡilpe s. akana*, for what purpose are you all inside the house; *daka ma ape bare s.joṇpe*, do, fill yourself with food (sulky woman's talk).

*sambar*, n., v. a. m. Provisions for a short journey, anything eatable or drinkable taken along as a present to those to whom one is going; take do. along. *Sendra calak s.*, provisions taken along when going for a hunt; *haṇḍi s.ante bapla orakteye heḥena*, he came to the house where they had a marriage, carrying a present of beer with him; *khajariye s. akana* (or *akawana*), he has taken parched rice with him to have to eat while on the road; *haṇḍiye s.keta*, he took beer along with him as a present (v. *sqtu sambar*).

*sambrao*, v. a. m. To keep together, hold, control, restrain, manage, check, sustain, assist. *Iṇ doṇ calak kana, orak duar s. hatarpe*, I am going, keep the house in order in the meantime; *gaiko do bale s. dapeako kana*, we are not able to keep the cattle together; *kicriḥ bae s.eta, maraṇena*, she is unable to keep her cloth in order, it is too large; *nahel bae s.eta nui gidra*, this child does not manage the plough; *phalna do qinḡi bae s. dapeae kana, bogeteye ekiger kana*, so and so is unable to control his wife, she abuses people a good deal; *edreya s.kellaea*, he restrained his anger; *nui mṇijhi ato bae s. dapeak kana, horko ruak kana, gujuk kanako*, this headman is unable to keep his village in check, people are ill and die (i. e., he is not able to prevent the witches from "eating" people); *gorreya s.kidiṇa*, he assisted me in the difficulty (helped me through, kept me from going under); *mohajon noa reṅgeḥereya s.ketkoa*, the money-lender helped them through this scarcity; *s. sunnu kicriḥ-kiriṇaeme*, buy her a cloth that she will be able to manage (not too big); *s. sunnu juni menak-talea*, we have just as much rice-land as we can manage. (H. *sambharna*; Muṇḍari *sambrae*; Ho *sambaran*.)

*sambhaora*, v. *sambhaura*. (C.)

*sambhe*, n., v. a. d. The iron ring on the end of a piece of wood, the ferrule on the piston of the rice-pounding machine or pestle; to fix do. *Dhinki s. heḥena, bodolabo*, the ferrule of the *dhinki* (q. v.) has been worn, we shall exchange it; *tok s.*, the ferrule of a pestle; *tok s.wakme*,



fix a ferrule to the pestle; *alo herok̄i ləḡit̄ t̄həŋgako s. akawafa*, they have fixed an iron ring to the (lower end of the) stick, to prevent it from being worn. Word is nearly exclusively used about the *q̄hiŋki* and *tok*; an iron ring fixed at the upper end of a handle (not the end used for pounding or digging) is called *mundəm*; *khontare s. lagaonk̄me*, *alo paragok̄i ləḡit̄*, fix an iron ring to the lower end of the wooden bar to prevent it from splitting. (Desi *samba*; H. *sām*; Mundari *sāmbā*.)

*sambke ɖaɖa*, n. The wisdom-teeth (v. supra).

*sambhrao*, v. *sambrao*. (C.)

*same game*, adj., adv. Quiet, at peace, friendly; quietly, in a friendly way.

*Noko bocha ɖoko s.g.gea*, these brothers are friendly (no quarrel between them); *s.g., cele h̄o bako q̄ikq̄uk̄ kana*, it is absolutely quiet, no one is felt (to be awake); *holage s.g.liŋ galmaraokefa, teheŋ khangeye goɖena*, yesterday we had a friendly talk together, to-day he is dead; *s.g.te galmaraoepe*, speak to him quietly (in a friendly way); *s.g.te tahenpe, alope kaphariquka*, live quietly, don't quarrel; *s.g.te kathale cabakefa, bale maraŋ ocoala*, we finished (settled) the matter quietly, we did not let it develop into a big case. (H. *samay*, same.)

*samek*, n., adv. A vision; really, personally. *Mit̄t̄ɖ s.iŋ n̄elkefa kumiute*, I had a vision dreaming; *s.iŋ n̄elkedeɖa, uni kangeae*, I saw him personally, it is he; *s. uni tuluc̄iŋ galmaraokefa*, I talked with him face to face; *s.iŋ n̄epelcna en̄gaŋ apuŋ tuluc̄ kukm̄ute*, I met my parents and saw them like living in a dream (cf. *sanina samni*; cf. H. *samaksh* and *sammukh*).

*samek leka*, adv. Like real, like living. *S.I. kukm̄ute tarupe lagan̄ kana, ok̄o Deko c̄oɖe hijuka nahak̄*, in a dream a leopard was chasing me like real, some Deko will come here presently; *s.liŋ n̄elleɖeɖa iŋ samaŋre teŋgo akan*, I saw him like real standing before me (dreaming).

*samet*, the same as *samit*, q. v.

*samige*, v. a. m. Reconcile, make peace between, be acquainted with; adj.

On friendly terms with. *H̄oɖ tuluc̄ s.ge tahen ɖo bogege*, it is good to be on friendly terms with people; *b̄ahu j̄aw̄aele s.katkina*, we reconciled husband and wife; *boehako s.yena n̄tar, j̄ah̄an̄ j̄hogra baŋ aŋjomok̄ kanta-koa*, the brothers are at peace with one another at present, no quarrels are heard between them; *juri kadakin s.yena*, the yoke-buffaloes have been reconciled to each other. (H. *sam*.)

*samjhao*, v. a., v. a. d. Understand, warn, admonish, order, enjoin, instruct, impress on, explain, arrange, pay off, make peace between. *Ona katha ɖo bale s. dayeala*, we were unable to understand that matter (could not find out what it really was); *pe pon h̄oɖ calak̄pe, s. barawakope, jem̄on aloko j̄hograk̄*, go three to four men among you, explain the matter to them, to prevent them from quarrelling; *mohajon s.aepe, jem̄on aloe l̄alis*, explain it to the money-lender that he may not bring a lawsuit; *kathae s.kela*, he understood the matter (obeyed); *rinc s.kela*, he arranged his debt (i. e., paid all); *op̄ak̄reye s.alkon j̄ivi r̄ar̄ɖ, gidraɖ goɖente*, he explained

it to them in the house and comforted them in connexion with the death of the child. (H. *samjhānā*.)

*samjha samjhi*, v. a., v. a. d., the same as *samjhao*, q. v. *Bahu jāwdele s.s.atkina*, we explained it to the husband and wife and warned them; *s.s.katkinale*, we made peace between them.

*samka safi*, adv., v. a. m. Face to face; bring face to face, confront. *S.s.kin ropor namlen ened buj do namoka*, only when they meet and speak face to face will it be possible to come to an understanding; *hakim samahrebo s.s.kina*, we shall confront them in the presence of the magistrate (cf. *samna samni*, *sanne*).

*samkhol*, n. A kind of large wading bird. (C., not known here.)

*samna*, the same as *samañ*, q. v. *In s.reye dalkedea*, he beat him before me. (H. *sāmnā*; rare.)

*samnao*, the same as *samna*, q. v. (very rare).

*samnao*, v. a. To give blessing, power. (Word uncertain or obsolete.)

*samna samni*, adv., v. a. m. Face to face, confronting one another; to confront, meet face to face. *S.s. tgruf tulucih napamlena*, I met the leopard face to face; *s.s.kin roporena*, they quarrelled confronting one another; *mūrē hor samahreko s.s.ketkina*, they confronted them before the village council; *pera saṅgeko s.s.yena*, they met face to face (near together) with the friends. (H. *sāmnā* and *sānni*.)

*samne*, adv. Facing, face to face; postp. Before, in the presence. *S. phahna tuluc teheih napamlena*, ar *amem meneta*, *banugican*, I met to-day face to face with so and so, and you say, he is dead; *in s.onka do alom rora*, don't speak in such a way before me; *s.reñ nelledena*, *uni kangene*, I saw him face to face, it is he; *s.re rop do bagege*, *oko damah rop do okta paraoka*, it is good to speak confronting (the one you are talking of), to speak secretly will cause calumny. (H. *sāmnē*.)

*samne samne*, adv. Face to face, in the presence of each other. *S.s. duruf napunkatebon gulmaraoa*, we shall talk (over the matter) sitting near facing each other (v. supra).

*samsta*, adv., adj. All, nothing left. *S. qgu cabaeme*, *alom bagia*, bring it all, don't leave anything; *s. horo goḍentalea nes*, this year all our paddy died; *bhoj daka s. horko jomkela*, *banukhoa baki*, all the people partook of the feast, there is no one left; *s. khajna baki menaka*, all the rent is unpaid. (H. *samasta*, v. *sompsto*.)

*sampak*, v. *sompak*.

*sampao*, the same as *sompao*, q. v.

*sampurun*, adj., adv. Replete, complete, who has everything; the whole, perfectly (cf. Mundari *samporon*, ready). *S. hor kanac*, *gidrako*, *mihū meromko*, *dhenko taha pocsate s.ge menaca* (or *menaktaea*), he is a man who has everything, he is full up with children, cattle, wealth and money; *nes do s. horoc arjao akata*, this year he has had a full crop of paddy; *engat apat ar bochako s. menakka*, *inif hor hū bako goḍ akana*, his parents

- and brothers are all of them living, not one of them has died; *s. bale cas dareala neſ*, we were unable to cultivate all this year. (H. *sampūran*.)
- samphao*, the same as *sompao*, q. v.
- samphola*, adv. All, the whole (about crops or anything cultivated). *Horō s. beleyena*, all the paddy ripened; *s.te beleyena*, it all ripened. (Desi *samphola*; cf. supra; cf. H. *sam* and *phal*.)
- samraſ*, n. Empire, sovereign lord. (H. *samrāṭ*.)
- samrao*, v. *sambrāo*.
- samsao*, v. a. m. To dare, to venture. (C., not here.)
- sam sum*, v. a. m. To finish, make an end of. *Betakrem hečena, enahre joſo dakale s.s.kela*, you have come at a wrong time, we have a while ago finished all the food; *kamile s.s.kela*, we have finished the work; *horō rohqe s.s.ena*, the planting of the rice is finished.
- samta*, postp. Rather than. (C., here this form is not considered proper; v. *sante*.)
- samtao*, v. a. m. Bring together, collect, assemble, gather, fold up, close, garner. *Casle s.kela*, we have garnered the crops; *paſiq s.kakme*, roll up the mat; *kicrič rohorena, s.kakme*, the clothes are dry, collect them; *puhiye s.kela*, he closed the book (or, collected his books, packed them up); *sioſ jokheč kicrič s.tam*, fold up your clothes when you are ploughing; *s.te duruppe*, sit close together (so that there are no unoccupied spots); *nindayena, horko s.ena*, it has become night, people have come home (from anywhere outside); *hirič paſiraliſko do s.ena*, what was spilt and spread has been collected. (Desi *samuſ*; H. *simatnā*; Muṇḍari *samtao*.)
- samta samti*, the same as *samta sumti*, q. v.
- samta sumti*, adv., v. a. m. Taking all along, bag and baggage, the whole family; collect, gather, assemble. *S.s.ko calaoena*, they went taking all their children with them (or, in case of emigrating, all their goods); *miſ theč s.s.kakpe*, collect everything in one place; *s.s.ye idikellaea*, he took all his goods away with him; *horko s.s.yena*, all people have come in (v. *samtao*).
- samthao*, v. m. Become warm, get strength. *Jorok s.enaē*, he warmed himself at the fire; *jom s.enaē*, he has eaten himself strong; *reṅgečgeye takēkana, nilok dqe s.ena*, he was poor, now he has got some strength (is well-to-do).
- san*, n. The fourth Hindu month, middle of July to middle of August. *S. cando (s. boṅga) horole rohrea*, in the month of San we plant the rice. (H. *śrāvaṇ*, *sāvan*, when the sun enters Cancer.)
- san*, n., v. a. m. A whetstone, grindstone (revolving); to sharpen, grind, whet (on do.). *S.re laser ocoeme*, let it be sharpened on a grindstone; *kapi s. ocoeme*, let the battle-axe be ground; *sikildarko s.a*, the Sikildars (q. v.) grind (on a revolving grindstone); *churi s.ena, khiub lasergea*, the knife has been whetted, it is very sharp; *sasanko bako heč akana, baſkhan holatle s. ocokoa*, no grinders have come, else we should make them whet

our razors. (H. *sān*; Santals have no such implement; there is a low caste of Hindus who occasionally come and do this work.)

*san*, v. *sqn*. (H. *san*; the B. form *sqn* is used here.)

*sana*, n., v. a. impers. Wish, desire; to desire, wish, feel. *Jel jom reak s. menaktaca*, he has a desire to get meat to eat; *gitid reak s.e qikquel kana*, he feels a wish to lie down (go to sleep); *amak s. leka alom calaka*, don't go following your own wish; *acak s. lekakedae bahu*, he treated his wife as he himself lusted; *jojom bañ s.yedin kana*, I have no desire for eating; *edre s.kidiña*, I felt angry; *lañdile s.yedin kana*, I feel the need of going out (to stool). (Muñdari, Ho *sanañ*.)

*sanañ*, v. m. Suddenly fall; v. a. To fell. *Calak tuluce leñjetena, s.enae*, as he was walking along he slipped and suddenly fell down; *bhañdanre gqiko s.kedea*, they felled a cow at the last funeral ceremonies; *tapam jokheñre phalnae s.kedea*, when they were having a fight he threw so and so suddenly down; *sendrare iqrup aema hoñe s.ketkoa*, during the hunt a leopard threw many people over.

*sanañ mante* (-*marte*, -*mente*), adv. Instantly, suddenly (about falling). *S.m.ye gurena*, he fell down suddenly; *s.m. sukriye bindaqkedea*, he felled the pig instantly (v. supra).

*sanam*, adj. All, the whole. *S. hor hijukpe*, come all of you; *s. lekako heñ akana*, nearly all have come; *kombro s.ko idi cabaketa*, the thieves carried everything away; *s. lañdi*, everywhere; *s. hoñe goçena*, all the paddy has died; *s.akikole jurquketa*, we have procured all things (e. g., needed for the marriage); *s.ko mit lekako ñelok kana*, they all look alike. (Ho *saben*.)

*Sanamre*, adv. In all. *S. are bocha menaklea*, we are in all nine brothers and sisters.

*Sanam señ*, adv. In all directions. *S.s. pera menakkotalea*, we have relatives everywhere.

*Sanam theñ*, adv. Everywhere. *S.the dakketa*, it rained everywhere.

*sanao*, v. a. Knead, mix. *Holon ar gur s.pe, piñqaiabo*, mix flour and molasses well, we shall bake cakes; *hasa ar gurid s.pe, kharqi jerer lagit*, mix earth and cow-dung well, to plaster the threshing-floor. (H. *sānnā*.)

*sanaphana*, n. Implements, tools, materials, instruments of any kind, furniture, equipment, arms. *Tenok s. menakgetaca*, he has the implements (or materials) for weaving; *kañ qami reak s.*, the tools used for carpentry (all needed); *nui raj dq lqhqi s. menaktaca*, this zemindar has arms; *orak s.le jurquketa*, we have collected the materials for building a house; *orak reak s.*, the furniture of a house; *parkom reak s.ñ tearketa*, I have prepared all for making a bedstead. (Muñdari *sanaphana*.)

*sana sqni*, v. m. Be equal. *Bana hoñkin s.s.yena, qkpe hñ bakin dayelena*, they were both equal, none of them gained on the other (about quarrel). (Very rare.)

*sanc*, v. *sāc*. (C.)

*sancheɸ*, adj. Abridged, concisely, shortly, with brevity. (C., not used by Santals here; H. *sanksheɸ*.)

*sandes*, n., v. a. d., v. m. A present, gift (to be given to people visited); furnish with, get do. (to take along). *Jāhāe thenem n̄totalenkhan s. ik̄di jarura*, *begor s.te lajaoge qikquka*, if you are invited to somebody it is necessary to take along some present (atables or drink, e. g., beer), without having a present one feels ashamed; *s.adeaṅ, adeɸ calaoena*, I furnished him with a present, thereupon he went; *s.enae p̄ra hoɾoḱ calaḱ laḡil*, he got some present to take along going on a visit. (H. *sandes*.)

*sandgar*, v. *sandgar*.

*sandoraṅ*, adj. Uncovered, open. *S.e git̄id akana*, he is lying uncovered (the whole body, and particularly the hind-quarters); *daka s.e baḡi oḡoala*, she left the boiled rice uncovered (after having ladled it out); *s.e d̄ārā barac kana*, he is walking about half-naked.

*sandra sondre*, adv., v. a. Searching, putting one's hand in, everywhere; to search (as mentioned). *S.s. datrome ṅam barayel kana*, she is searching everywhere for the sickle; *s.s. arda haṅḡiye ṅam barayela*, he is searching everywhere for fresh beer; *poṣae s.s.yel kana*, he is searching everywhere for some money; *meɾom buluṅe s.s.yel kana*, the goat is nosing here and there to find some salt (v. *sondra sundri*).

*sandhaore*, adj., v. a. m. Found (something left by others); to leave (anywhere); to force oneself in; acquire (what belongs to others). *S. kana noa kh̄aql̄aḱ d̄o, iṅaḱ d̄o baṅ kana*, this basket is one left by somebody, it is not mine; *baṅiye s. akata bahrere, bako q̄kira*, he has left the brass-cup outside, will not someone take it; *hoɾren heɾele s. akadea, aḱren d̄o baṅ kana*, she has acquired somebody else's husband (seduced him to live with her), he is not her own (husband); *iṅaḱ haḡaḱe s. akata*, she has found and appropriated my winnowing-fan; *phalna oṛaḱreye s. akana*, she has run into so and so's house (to stay as a wife).

*sandhare*, the same as *sandhaore*, q. v.

*sane gum̄n*, v. a. m. To think, ponder, consider; to be concerned, troubled. *S.g.te boh̄q̄ke l̄oḡyentiṅa*, by constant pondering my head has become hot; *okaḡaḱ c̄e s.g.el kana, thir akanae*, who knows what he is thinking of, he is silent; *q̄sulok̄ reaṅe s.g.el kana*, he is pondering how he shall support himself; *bhabnate jivi s.g.ok̄ kant̄nea*, he is troubled in his mind with anxiety (v. *gum̄n*; cf. *seṅ dever*).

*sane gum̄ne*, adv., v. a. m. Quietly, passively, painfully; to ponder, consider; to be troubled. *S.g.ye duruḡ akana, c̄el c̄e bhabnaḱ kan*, he is sitting there quietly thinking, who knows what he is anxious about; *s.g.ye ṅeleṅ kana*, he is looking stealthily at me (does not say anything); *q̄di lekaṅ s.g.keṅa, khange jivi l̄oyentiṅa*, I pondered over the matter in many ways, then I became agonised in my soul; *s.g. baṅ baḡaea, c̄el leka kan coṅ*, I am absolutely ignorant of how this matter may be;

*s.g.k kanah, okaren tahena*, I am painfully considering where I shall stay (how I shall get my support) (v. supra).

*sānk*, v. *sāk*. (C.)

*san karla*, n. A certain wild plant, Hiptage madablota, Gärtn. (v. *san* and *karla*).

*sankha*, v. *sākhha*. (C.)

*san muk*, v. *sqn muk*. (C.)

*san san*, adv., v. m. Rustling, roaring; to rustle. *Garurko uḍquk kana*, s.s. *añjomoḥ kana*, the Adjutant birds are flying past, a rustling sound is heard; *gaḍa s.s. qtuḥ kana*, the river flows, roaringly (full); *hqe dak hijuk kana s.s.*, a storm is coming making a heavy sound; *hqe dak s.s.oḥ kana*, the storm is making a roaring sound (coming); *daka dak s.s.oḥ kana*, *caole khadlepe*, the water (for boiling the rice) is singing, throw the rice in; *rimil s.s. saḍek kana, arel nūroḥa*, there is a tingling sound in the clouds, there will be hail (onomat., H. *san san*).

*san san*, adv., v. m. Luxuriantly; grow do. *Joṇḍra s.s. harak kana, dak akawatte*, the Indian corn is growing luxuriantly, because it has got rain; *gachi s.s.oḥ kana*, the seedlings are growing splendidly.

*san san*, adv., v. m. n. Furiously, excitedly; to be excited, frenzied. *S.s.e raṅgao akana*, he is furiously angry; *s.s. barae kanae dale lqit*, he is acting excitedly (running about) to (get an opportunity of) beating him; *edreleye s.s.oḥ kana*, he is frenzied with anger (v. supra).

*san sanao*, v. a. m. To rustle, to be excited, frenzied, beside oneself, to grow quickly. *Garurko s.s.el kana*, the Adjutant birds are making a rustling sound, flying; *edreleye s.s.ena*, he is frenzied with anger; *gachi s.s. rakapena*, the paddy-seedling grew up rapidly; *ul s.s. dareyena*, the mango tree has grown up rapidly (v. *san san*; H. *sansanānd*).

*sansar*, v. *sqhsar*. (H. *sansār*; not used by eastern Santals.)

*san sun*, adj., adv. Silent, hushed, no sound heard. *S.s.ge qikquk kana, jaegayenako*, it is felt quiet, they have gone to bed; *onko oraḥ seḥin senlena*, *s.s.ge tahḥkana*, I went to their house, there was absolutely no sound heard; *s.s.ko durup thir akana*, they are sitting quietly and silent. (H. *sun sūn*; Muṇḍari *san sun*.)

*sansuniq*, v. *sunsuniq*. (C.)

*Santal*, n., adj. A Santal. The word is used by foreigners about the Santals and may be used by Santals to foreigners who are thought not to know better. The word is explained by the Santals themselves as meaning "one who belongs to *Sant* or *Sāot*, or *Sāt*, a country in the Midnapur district (the present Silda pargana). The name may also be connected with Santbhum (also Samantabhum) in the Bankura district, the Santals simply saying that it is on the other side of Sikhar. *Sāt* is probably an abbreviation of Skr. *samanta*, boundary; the meaning might thus be "a borderman." Some have thought it should be derived from *samantawala*. In English, the word is written also Santhal and

Sonthal; the district where more Santals live than in any other, is the Santal Parganas (also written in several ways Sonthal or Sonthal Parganas or Pergunnahs, etc.). If the Santal explanation is correct, -al is the H. suffix *āl*.

*Santalni*, n. A Santal woman. (H., not used by Santals.)

*santao*, v. a. m. To plague, harass, torment, afflict, cause pain, distress, to persecute. *Hantartete s.ede kana*, her mother-in-law is plaguing her; *daṅgra alom s.kina*, don't torment the two bullocks; *nui gidra dō qāḍiye s.ediṅ kana*, this child is harassing me much (preventing my working); *nui qimqi dō qāḍiye s.ediṅ kana, dingeye dāra*, this woman is giving me a good deal of distress, she runs away every day; *mohajone s.ellea*, the money-lender is harassing us.

*santap*, n., v. a. Affliction, distress; to cause do. (H. *santāp*; not used in these parts.)

*Santar*, the same as *Santal*, q. v. (v. *Sotar*).

*Santarni*, the same as *Santalni*, q. v.

*sante*, adv. post. Rather than. *Ona s. iṅ baṛeṅ goḍlenkhan*, rather than that, I might have died. *Ona s. iṅem kollinkhan iṅ heḍ goḥkoka*, if instead of doing that you had sent me, I should have come quickly.

*saṅcao*, v. a. m. To store up, heap up, amass, save, lay past. *Aḍ moṭo dō khube s. akata*, he has amassed a good deal for himself; *gidra lōḡiḥ miḥ bakhra dakaṅ s.eta*, I am laying aside one portion of food for the child (who will ask for it some time); *bochor jom dō s. akata*, he has saved what is needed for food for one year; *ṭaka poesa qhere s. akata*, he has amassed much money (v. *socao* and *sōc*; H. *saṅcā*).

*sāṅj*, n. A meal. *Neṭar dō dinre miḥ s.le joma*, at present we have one meal daily; *niṅ caolete dō bar s. hocoklabona*, this rice will be sufficient for two meals for us; *miḥ s.regeye daka cabaketa bar bela reak*, she finished the rice sufficient for twice (morning and evening) in one meal. (Mundari *saṅj*, half-a-day; cf. H. *saṅj*, measuring.)

*saṅjao*, the same as *sāṅjao*, q. v.

*saṅjok*, n. Opportunity, proper time, timely. (C., not used here; H. *sanjog*.)

*saṅjok*, v. solo *saṅjok*.

*saṅjot*, n., v. a. m. Certain ceremonies performed on the first day of certain festivals (shaving, washing clothes, etc.); to perform do. *Deko tehenko s.eta*, the Dekos are to-day performing the ceremonies of purification. (Mundari *sanjot*, *sanjat*; the word is very rare, and Eastern Santals do not observe these rites; but they see them with Hindus.)

*saṅjhali*, n. Late afternoon, evening; persistent rain commencing in the evening; adj. Lasting long. *S.re perako heḍallea*, visitors came to us in the late afternoon; *setaḥ daḥ setaḥ pera, bako tahena, s. daḥ s. perako tahē aṅgaḥa*, morning rain, morning visitors do not stay, late afternoon rain, late afternoon visitors, stay until dawn; *niḥ dō s.ye lagaoketa, goṭa hinda*

*bae asora*, now evening rain has set in, it will not cease raining the whole night (cf. H. *sāj̣h*; v. *sāj̣hali*).

*sañjhe mañjhe*, the same as *sañjhe na mañjhe*, q. v.

*sañjhe na mañjhe*, adv. Between meals. *S.na m.m hecen, mañjan hōle jom tebakketa, ar kedok hō quria*, you have come between the meals, we have finished eating the midday meal and the evening meal will come later (lit. neither evening nor midday; H. *sāj̣h*; v. *mañjhe*).

*sañjhali*, the same as *sañjhali*, q. v.

*sāñ*, n. Plants and bushes with edible tubers. The Santals distinguish:

*Bir s.*, a wild species (? *Dioscorea crispata*, Roxb.).

*Dare s.*, a shrubby species, cultivated.

*Dura s.*, *Dioscorea pentaphylla*, Willd.

*Jo s.*, a climbing species, *Dioscorea anguina*, Roxb. Cultivated; fruit and tubers eaten.

*Nārī s.*, a climbing species, the male *jo sañ*.

The Santals are very fond of the tubers, that are boiled in oil and eaten as curry. (Muṇḍari, Ho *saṅga*.)

*sañ*, the same as *sāñ*, q. v. *S. s̄arurem iakić roćodola*, you will strike against and hurt yourself on the *sañ* and *s̄aru* (qq. v.) branches (in your door; from a Sohrae song when young men stand outside the headman's house and want to get beer; they put the branches in the doorway); *s. gađa, aser gađa*, a *sañ* ditch, an *aser* ditch (also from a Sohrae song, when the young men on the last day of the Sohrae push and pull the posts (to which the bullocks and buffaloes were tied) to get them out.

*sañ bhqi*, n. A companion (only men), (fig.) a stick. *S.bh. kanakin, bakin chapadaoka*, they are intimate friends, they will not be separated; *noa theṅga d̄o s.bh. kantiña, alope ada*, this stick is my faithful companion, don't let it be lost. (H. *saṅg*; v. *bhqi*.)

*saṅga*, n., v. a. m. A beam, placed horizontally from wall to wall (to support roof, generally called *koale*, or to carry a flat roof); to make to serve as do. *Koṭha oraṅre are se gel miṭ se gel pe s.ko lagaoa*, in houses with a loft they place nine or eleven or thirteen beams (to support the roof or floor of the upper storey; note, always an odd number); *dolanre mēṅhēl s.ko lagao akala*, in the flat-roofed brick house they have put iron beams; *noa kaṭ d̄ole s.ea*, we shall make a beam of this piece of wood. (Muṇḍari *sangat*.)

*saṅga* (-ñ, -m, -l̄et), n. (My, etc.) companion, friend, comrade. *S.ñ kanae*, he is my comrade; *s.l̄et kanae, etak̄ h̄or d̄oe bañ kana*, he is his comrade, he is not a stranger (particularly used about *teña era*, i. e., a man and his wife's younger brother, or a man and his sister's husband's brother) (cf. H. *saṅgā*).

*saṅgaea*, n. Two (or more) who are *saṅga*, q. v. (*saṅga* + *ea*).

*sañ gaṇḍke*, n. The large tuber of *sañ*, q. v.



- saṅgar*, v. a. m. To walk about, travel; take along, search for. *Okakotem s.keta*, where did you go; *okpeye s.mea*, who will take you along; *goṭa birin s.keta*, I walked all over the forest; *okakotem s.ok kana*, where are you off to; *goṭan s.kedea*, *ban namledea*, I searched for her everywhere, I did not find her. (Munḍari, Ho *saṅgar*, to hunt; cf. *soṅge*.)
- saṅgarhe*, v. a. Support, aid (a sick person), assist by taking hold of. *Bae beret dayeak kana*, *s.kateko jom ocoyede kana*, he is unable to get up, they make him eat by supporting him; *nū bul akanae*, *orakleko s. agukedea*, he is drunk, they brought him home supporting him.
- saṅgat*, n. Brother-in-law, used in addressing each other. *Dela lo s.*, come along, my brother-in-law (v. *saṅga*).
- saṅge*, adj. Many, numerous; v. a. m. To make, become do. *S. gidra menakkotaea*, he has many children; *qdi s. bariqiko hec akana*, very many have come in the bridegroom's party; *qdi s. dare menaka noa birre*, there are very many trees in this forest; *orake s.keta*, he has built numerous houses for himself; *guiko s.yentaea*, his cattle have multiplied (cf. H. *saṅg*; Ho *sangi*).
- saṅge*, used as second part of a compound verb, together with, along with others, be a party to, attend. *Anjom s.abon*, *celko galmarao kan*, we shall hear (listen) together with the others, what they are talking about; *nel s.koabon*, *perako hec akana*, we shall see them together with others, visitors have come; *jotpkotele jom s.keta*, we had our food all of us together (v. supra; cf. H. *sangi*).
- saṅgra*, n., v. a. A (three-cornered) crate carried with slings fastened to a pole; to carry slung on a pole; v. m. To have a triple marriage. *S.te dhiriko saṅ idiyeta*, they are carrying stones away with a three-cornered crate slung on a pole; *ruq horko s. idiyede kanu macire durup-kate*, they are carrying the sick man man along, sitting on a stool slung to a pole (carried by two men); *phalna doe s. baplak kana teleh*, *pea bahui aguyelkoa*, so and so has a triple marriage to-day, he is bringing three brides (i. e., three sons married at the same time). The common *saṅgra* used by Santals consists of three pieces of wood tied together to form a triangle; at each corner a cord is fastened, the upper ends being slung round the carrying-pole (cf. *saṅ*; local low-caste Hindu workers are heard to use the word).
- saṅgha*, v. a. m. To marry a second time (the woman being a widow or divorced person). *Pahil erae gocentaele nuiye s. akadea*, he has taken this one as his second wife, because his first wife has died; *nui chaqui do phalmareye s.yena*, this divorced girl has been married to so and so; *s.wanae*, he has taken a second wife (note, v. a. is about the man (so also v. m. d.), v. m. is used about the woman); *s. bapla kantaea*, it is his (or, rarely, her) second marriage. The *saṅgha bapla* is only for this world, therefore it is also called *cary*. When the man performs the binding part of the marriage, he smears some sindur on a flower

and with his left hand puts the flower in the hair of the woman. There is no feasting; the man may treat a few people to beer. The bride-price is only half of what is paid for a spinster; no cloth is given to any female relative of the bride; the headman gets nothing, the *Jog manjhi* gets eight annas. If a widower marries a spinster, all is done as at an ordinary marriage. The underlying idea is that a widow or divorced woman is simply hired for the present life; in the next world, those who have been married here in a regular manner will belong to one another. It is significant that a woman who has had a child without having gone through the regular marriage is, in such case, married like a spinster. (Desi *saṅgha*.)

*saṅgha loṭom*, adj., v. a. m. Children of a former husband, taken into the house of a woman's next husband; to take into one's house. It cannot be called adoption, as this would include giving the children equal rights of inheritance with the man's own children. To effect this a certain ceremony has to be gone through (v. *boṅga tala*). *Saṅgha eraren, metakme, pṛhil herelren gidṛai qgu daralekokhan onko gidṛa dṛ s.l. gidṛale metakoa*, if a remarried woman brings children, i. e., by her previous husband, with her, we call these *saṅgha loṭom*; *barea gidṛai s.l.ketkina*, he has taken into his house two children of his present wife's former husband (v. *supra* and *loṭom*).

*saṅkka*, adj. m. Having a white ring round, or spot on, the neck (buffaloes, male dogs). *Nui s. kaḍa dṛ okarem kiriṅkeden*, where did you buy this buffalo with the white spot on its throat; *s. seta*, a dog with a white ring round the neck. Also pronounced *saṅkka*.

*saṅkka*, n. A wristlet or bracelet made of shell (worn by women). *Gaṅga goṅgha reaḱ s.ko benaoa*, they make shell-wristlets of the Ganges conch-shell; *s. sakṛm dṛ jaṅ reaḱ ar hṛti soṇḍa reaḱ hṛko benaoa, kathae*, people say, they make shell wristlets also of bone or elephant tusks; *s.e. hṛrakena*, she has put on a shell wristlet (cf. H. *saṅkhi*).

*saṅkka duṛ*, n. The part in front of the bracelet (v. *supra* and *duṛ*).

*saṅ lae khel*, n. A game or dance together with others (not alone). *Aṅ lae kam s.l.khel*, work applying one's mind, play together with partners (a Desi saying adopted by Santals). (H. *saṅg* v. *khel*.)

*saṅ marmar*, intj. heard used by children when playing the *jhikṛ* game.

*Saṅ Murmu*, n. A sub-sept of the Murmu sept. Said to be so called, because their ancestors at the great hunt cut meat up on a *saṅ* (q. v.) tuber.

*saṅsar*, v. *soṅsar*.

*Saṅ Soren*, n. A sub-sept of the Soren sept.

*saṅ sṛ*, n. A pestle (used in a conundrum to children). *S.s. biṅ miṭ bhugṛḱrekin bolṛka*, two rustling snakes enter one hole (i. e., two pestles are now in the mortar; cf. *sṛ sṛ*).

*saṅwar*, n. Companion. *Aḱ eskargear, s. bunṛḱkotaea*, he is himself alone, he has no companions (cf. H. *saṅg* and *saṅvālā*).

*sāṇḍ*, n. A bull; a rake; v. m. Become a rake, satyr. *Nui s. ḍaṅgra dō qḍi āle hukayeta*, this bull is snorting fiercely; *s. lehae nīr barae kana*, he runs about like an uncastrated bull (women's abuse); *phalna ḥopon kora dōe s. sṭena, nīr barae kanae*, so and so's son has become a perfect rake; he runs about (after women). (H. *sāḍ*.)

*saṇḍaṇ*, v. m. To lie down, sleep and snore (women's abuse). *Setaḥ dhqbichō s.kōka aleren herel dō*, our men will lie and snore until morning; *gitiḥ s.enae*, he has laid himself down (not caring to work); *gur s.enae*, he fell down on his back; *bul s.enae*, he fell down drunk (somewhere). (Munḍari *sandaṇ*, to lie on the side.)

*saṇḍap*, v. a. m. To open and shut the jaws, be jammed. *Eken moca s.lekhan daka dō hoeoka*, will food be ready only by opening and shutting the mouth; *pharakre dō qḍi saṇḍaboḥ kantaea*, when away from here his (mouth) opens and shuts a good deal (he talks much); *paraḥ theḡgate ti s.entina*, my hand was jammed in the cleft stick.

*saṇḍap saṇḍap*, adv., v. m. Making clapping sounds; to make sounds; be jammed. *Pqṭi ḍhil akanie s.s. saḍeḥ kana*, it is making a clapping sound because the outside part of the solid wheel has become loose; *taren dō s.s. riḍelentina*, my shoulder was again and again pinched (the carrying-pole having got a split) (v. supra).

*saṇḍasi*, n. A blacksmith's pair of tongs, pincers. *S.te loḷo mēḥṭṭko saba kamar*, the blacksmiths take hold of hot iron with their tongs. (H. *saṇḍasi*.)

*saṇḍasi*, n. Rack-pins. When a roof is built and the cross-laths are to be bent and tied well together, they take a double cord round the laths, tied into a loop at both ends, and, placing a stick at each loop, they pull and push, so as to bring the laths close together. *S.te reṭa urijpe*, press (the cross-laths) firmly together with the rack-pins; *s. tolpe, kaḍabo kofejea*, tie the tongs, we shall emasculate the buffalo (two pieces of wood, one rather heavy, are tied together at one end; the animal is made to lie on its back, and this "pair of tongs" is made to hold the scrotum, two men keeping a firm hold of the free ends, while a third man crushes the seminal ducts with a *gurgu*, q. v. (v. supra).

*saṇḍasir*, n., the same as *saṇḍasi*, q. v. (heard, but not considered correct).

*sāṇḍ-aḡlā*, n. A bull who keeps other bulls away (v. *sāṇḍ* and *aḡlāha*).

*saṇḍe*, n. Sunday. (Engl.; here mostly *sonḍe*; only known to and used by very few).

*saṇḍgar*, adj. m. Abominable, wretched, shameless, lustful (women's abuse of men, dogs); v. m. Become do., fat and lustful. *Nui s.iḥ, iṇ phedteye calaḥ kana, tqikidiṇae*, this abominable fellow, he walks near to me, he came in contact with me; *jom s.enae nḡtar*, he has eaten himself fat and is full of lust now (v. *sandgar*; v. *chandgar*).

*saṇḍgarig*, the same as *saṇḍgar*, q. v.

*saṇḍgur*, adj. m., the same as *saṇḍgar*, q. v., applied to women (also *saṇḍgur*).

*saṇḍkaṇḍ*, v. a. m., the same as *saṇḍaṇḍ*, q. v.

*saṇḍkaṇḍ saṇḍkaṇḍ*, the same as *saṇḍaṇḍ saṇḍaṇḍ*, q. v.

*saṇḍkəkək*, v. a. To make a splashing sound (fish in water).

*saṇḍkəkək mante* (-*marte*, -*mente*), adv., the same as *saṇḍkəkək saṇḍkəkək*, q. v. (once only).

*saṇḍkəkək saṇḍkəkək*, adv., v. a. m. Moving the mouth convulsively; to open and shut the mouth (also convulsively). *Sukri baḍhiq then alope soroka*, s.s.*etae*, *gegerae*, don't go near to the castrated pig, it is opening and shutting its mouth, it will bite; *mirgi akanae*, s. *saṇḍkəkək kanae*, he has an attack of epilepsy, he is moving his jaws convulsively (v. *saṇḍaṇḍ saṇḍaṇḍ*, *sṇḍkəkək sṇḍkəkək*).

*saṇḍ maṇḍ*, the same as *saṇḍ maṇḍ*, q. v.

*saṇḍəkək*, v. a. To grunt angrily (pigs, bears). *Noteḍo alope calaka*, *sukriye s.eta kana*, don't go in this direction, the hog is grunting angrily (cf. *saṇḍaṇḍ*; cf. *saṇḍkəkək saṇḍkəkək*).

*saṇḍəkək bata*, n. Laths tied on roof-rafters to keep them firmly together. The rafters meet on top of the ridge-pole; the *saṇḍəkək bata* are tied above and on both sides of where the rafters meet, horizontally, with cords that are also taken round the ridge-pole. Nowadays nails may be used instead. *S.b.te seṇer urijpe*, fix the rafters firmly with ridge-laths.

*saṇḍha*, adj. Tall, high, strong (paddy seedlings). *Noa khētre s. gachibo rḡheea*, *kaṭiḍ gachiḍo unumoka*, in this rice-field we shall plant high paddy-seedlings, short seedlings will be submerged.

*saṇḍharo*, n. A buffalo heifer (up till she has her first calf). *Nui s. neṣḍoḍe busqoka*, this female buffalo will calve this year; *s.ṣeye sioḷ kana*, he is ploughing, using a buffalo heifer; *biḷkilḍo s.e busqḷkedeaa*, the buffalo cow gave birth to a female calf.

*saṇḍharu*, v. *saṇḍharo*. (C.)

*saṇḥhao*, v. m. To get strong, recover strength. *Hoṛo s.ena neḷar*, the paddy has become strong now (shows itself well after planting (v. *saṇḥhao*).

*sāo*, n., adj., adv., v. a. m. Equality, company; equal, even, companion; with, together with, in company with; take along with; become of one's party. *Nuiḍo in s.ren hoṛ kanae*, this one is a person together with me (a companion of mine); *in s.re*, with me; *s. hoṛ*, a companion, one who is with one; *s.gele calaoena*, we went together; *s. rḡḷeko baṛuḍaṇoka*, *s. hoṛgeko oṇḍgaka*, companion frogs become bull-frogs, companion men become child-sacrificers (Santal saying meaning that people who are together boast or become deadly enemies) *aḍ s.kelkoae*, he took them along with him (or, made them take his part); *uni s.enako*, they became his companions (of his party, lit. and fig.).

*Sāore*, adv. Together with; *s.ren*, adj. Who is with, companion.

*Sāote*, adv. Together with; with; v. a. m. Send, go with. *In s.yu heḍena*, he came together with me; *phalna s.kedeako*, they sent him together with so and so; *ale s.yenae*, he came with us. *S.n*, adj. Who

comes with, companion. *In s.ko doko lahayena*, my followers have gone in advance.

*Mit são*, adj., v. a. m., v. sub *mit* (cf. *sum* and *sama*; v. *sõnge*).

*saoa*, v. *sawa*.

*sãoan*, adj. Companion, who is together with. *Sid kantiãac*, he is my companion (on the occasion); *hor s.leye calaena*, he went, taking people along with him (*são* + *an*).

*sãoãr*, v. *sãwãr*.

*são-baãdãeak*, n. Conscience. A word coined to render the Christian term (v. *baãae*).

*saoda*, n., v. a. Goods, merchandise, wares; to trade, buy. *Dokanre aema leka s.menaãa*, in the shop there are many kinds of goods (for sale); *celem s.ãgukellalea*, what goods have you bought and brought; *khajãriã s.akata*, I have bought some parched rice (P. H. *sauda*.)

*sãohã*, v. a. m. To cover with a cloth, put one's cloth in order; arrange, order. *Gidra s.kacme*, cover the child with a cloth; *kicriã s.etam*, put your clothes in order (arrange properly); *horõ piãdã khoc s.kakme*, turn the paddy away from the rice-field ridge (said about paddy that is lying over the ridge and is turned back towards the field); *horõ s.yena*, the paddy has been put aside (stored); *kicriã s.yena*, she arranged her clothes (properly).

*Sãohã* is commonly used as second part of a compound verb denoting that the result of the first word (that governs the suffixes) is befitting, proper, good, effective, in order.

*Baha sãohã*, v. a. m., v. *baha sãohã*.

*Bae sãohã*, v. a. m. Put properly in its place, aside. *Datrom b.s.kakpe, alope dõhõ gidia*, put the sickle in its proper place, don't let it be thrown anywhere.

*Dhõ sãohã*, v. a. m. Keep in order, in its proper place. *Nui tuar gidra d.s.akadea*, he has been taking care of this orphan child (having taken it in); *hilitile d.s.kedea*, he took his elder brother's (widowed) wife to himself (kept her as his wife without the necessity of going through a marriage, as she belongs to the family).

*Durup sãohã*, v. m. To find a place to sit. *Etak seã thãi bac namlette eãdegeye d.s.yena*, as he did not find a place elsewhere he sat down there properly with others.

*Gitiã sãohã*, v. m. Lie down on the place. *Eãdeye g.s.yena*, he lay down there on the spot.

*Goras sãohã*, v. a. To appease and take care of. *Bãhui usãllena, g.s.kedae*, his wife was sulky, he appeased her and took care of her.

*Goc sãohã*, v. m. To die there and then. *Bulkutrye gitiãena, eãdegeye g.s.yena*, he lay down drunk, there on the spot he died (about the same as *goc dapor*).

*Hər sãohã*, v. a. m. To take up and take care of. *Turqı gidrı h.s.ketkon*, he took in and cared for the orphan children.

*Nel sãohã*, v. a. To look after. *Bokı hopıne n.s.yetkoa*, he is looking after his younger brother's children (who live elsewhere but near); *case n.s.yetlakoa*, he is looking after their agriculture.

*Oyo sãohã*, v. a. To cover up properly. *Gidrı o.s.kedea*, she covered the child properly up.

*Or sãohã*, v. a. m. To bring in and keep. *Kuriye o.s.akaden*, he has taken the woman into his house and is keeping her (generally about two people who have been living together, the man takes her in, without going through any ceremony).

*Rok sãohã*, v. a. m. To repair. *Kicri r.s.kakme, bakkhan marak idika predet*, repair the cloth, else the rent will become still worse.

*sãojao*, the same as *sãonjao*, q. v.

*sãonjao*, v. a. To divide, distribute, apportion fairly. *Unak her reah do qhoh s.dapelea*, I shall certainly not be able to distribute (it out) fairly to so many people.

*sãonjao*, the same as *samjhao*, q. v.

*sãoraj*, n. A certain bush, *Serratula anthelmintica*, Roxb. The seeds are used in Santal medicine. (B. *sgmrāj*.)

*sãorão*, v. a. m. To appease, bring round, make to understand, comfort. *Bongn s.kotape, qanko bari akalkoa*, appease your bongas, witches have made them bad; *do amge s.aguyem*, do, you appease her and bring her; *bairiye s.kedea*, he appeased the enemy (brought him round to sense).

*sãore*, v. sub *são*.

*sãorã*, adj. m. Grey, dark grey (bullocks, hares, horses and other animals).

*S. qangra do okarem namkedea*, where did you get the grey bullock; *lqtu kulqi doko s.gea*, the large hares are grey in colour; *s.sadon*, a grey horse. (H. *sãwlã*.)

*são sã*, adv. Together, with. *Delabon, burute s.s.bon calaka*, come along, let us go together to the hill; *s.s.teko hekena*, they came together (v. *são*).

*Sãotal*, v. Santal.

*Sãotar*, v. Santal.

*Sãotar*, v. Santal. This is the form used by Bengalis.

*sãote*, v. sub *são*.

*sap*, v. a. To clear (jungle). *Hapramko noa disomko s.keta*, our ancestors cleared this country (of jungle). (A. P. H. *şaf*; v. *sapha*; rare.)

*sap*, v. a. d. To curse. *Sadeas*, he cursed him. (H. *şap*; very rare; v. *sarap*.)

*sapae*, num. Eight. Only in children's game; of the counting *ekam, dukam* (v. ad *salae*).

*sapakhariq*, n. A snake-charmer, one who keeps snakes; v. m. Be do.

*S. biiko asulkoa*, the snake-charmers keep snakes; *alom s.ka, bakkhan biingeko jon goinea*, don't become a snake-charmer, or the snakes will

"eat" and kill you. Very few Santals act as snake-charmers. (Desi *sapaharia*; H. *sāp*, snake.)

*sapāonja*, v. a. m. To reconcile, make peace between; to be united, agree. *Adi bairikin tahākana*, *nilok mōrē hoṛko s.kalkina*, they were very inimical towards each other, now the village-council have made peace between them; *s.yenakin*, *bakin jhograḥa*, they have been reconciled, they don't quarrel; *s.te takenpe*, live in peace.

*sapañjao*, the same as *sapāonja*, q. v.

*sapaṣ*, v. recipr. of *sap*, q. v. To hold one another, accuse one another.

*S.katekin calaoena*, they went holding each other by the hand; *jan thenko calaoena*, *ḍan sapaṣ laḡil*, they went to the witch-finder to catch each other in connexion with witchcraft (to find out who among them had a witch in their family); *ḍan reaḥko s. kana*, they are accusing each other of witchcraft; *s. tipioḥkin calaoena*, they went off so near as to be able to reach each other; *s. tipioḥkin tahākana*, *enre hō bae or ruḡledea*, they were so near as to be able to take hold of each other, still he did not pull her (his runaway wife) back; *kombroko s. kana*, they accuse (inform against) each other of being thieves.

*sapaṣ*, n. Tools, instruments, implements (pl.). *Sendra s. idi toraeme*, take the hunt-implements with you; *kami s. aḡuitam*, bring the implements for your work; *oraḥ s. buru khonle aḡu akala*, we have brought from the hill the necessary materials for building the house (*oraḥ s.*, is also used about the ordinary implements, tools, etc., found in a Santal's house); *oloḥ s.*, what is necessary for writing (pen, pencil, ink, paper); *eneḥ s.*, the instruments needed for dancing (drums, cymbals, etc.); *aḡroṣ roroḥ s.*, what is used for sewing a jacket (thread and needle, thimble); *teleḥ s.*, weaving implements; *larḡai s.*, arms (bow and arrows, spear, sword, gun) (cf. *sanaphana*; from *sap* with infixed *p* to show collective).

*sapaṣ tipioḥ*, v. sub *sapaṣ*; adv., v. m. Near together; to be so near as to be able to reach.

*saparatiḥ*, n. A common plant, *Globba orixensis*, Roxb. (C., not known here.)

*saparatiḥ*, adv., v. n. The whole day, incessantly; to be working do.

*In ḍo baḥ duruṣ barae kana*, *s. miḥ kamige menaḥa*, I do not sit down, I am constantly at work; *in ḍon s. bayae kana*, *en hō kamige bape nutumaḥ kantiḥa*, I am working all the day, still you will not call what I do, work (cf. *sara*).

*sa parom*, v. a. m. To pass by. *Hoṛre theḡgae s.p.kela*, he passed by the stick lying on the road (did not pick it up); *in ḡelṡe s.p.ena*, seeing me, he passed by (did not stop or notice) (v. *sa* and *parom*).

*saparom*, n. A large shrub or small tree, *Nyctanthes Arbor-tristis*, L. Very common; used for fences and *chafār*, q. v. Used in Santal medicine.

Note, pronounced with stress on the second *a*. (Muṇḍari *saparom*.)

*sāp dhəri*, n. A wooden pin or peg, inserted near the end of a piece of wood to prevent this from getting out (used in connexion with *isi* and *kərlə*, qq. v.); v. a. d. Fix do. *S.dh. lagaome, isi jəmon alo todoŋ*, fix a wooden pin to prevent the plough-beam from getting out (the plough-beam is so made that a couple of inches stand out on the rear-side of the plough; through this part a hole is cut, and a wooden pin, the *s.dh.*, is inserted, the ends standing out so as to prevent the beam from slipping away from the plough); *kərlə s.dh.akme*, insert a pin in the cross-piece of the cart (the cart-shafts meet in front and a large wooden peg is run through these two, through holes cut for the purpose; one end of this peg (the *kərlə*) is cut so as to have a head, so that it cannot slip on that side; at the other end protruding a couple of inches, a hole is made and a small pin is inserted to prevent it from slipping). Also used on the *ərgom*, the clod-crusher.

*sapo*, n., adj. Peace, harmony, quietness; quiet, peaceful, peaceable, calm. *S.le taheŋme, qkəe tuluc hō alom jhograŋka*, live in peace, don't quarrel with anybody; *s. dəheŋtam moca*, keep your mouth quiet; *am dɔ s.ge taheŋme, alom ruheŋ ruqrea*, you stay calm; don't answer scolding him back.

*sapor*, v. m. To hunt in couples. (Word doubtful; cf. *saprao*.)

*sapotiə*, adj., the same as *sapol*, q. v.

*sapol*, adj. Quiet, gentle, peaceable. *Ađi s. buđhi kanae, joŋə hɔr tuluc bogegəye taheŋa*, she is a very gentle old woman, she is friendly towards all; *s. ɖəŋgra*, a quiet bullock (v. *sapo*; cf. *səbud*).

*sapon*, n., v. a. Dream, vision; to dream. *S.teŋ hāmledea maraŋiɖ dadaŋ*, I saw my (dead) eldest brother in a dream; *s.tege phalna theɖ pəra hɔrəŋiŋ sənena*, in my dream I went on a visit to so and so; *teheŋ ađi botoriŋ s.leŋa*, I had a very frightening dream last night. (H. *sapan*; v. *kukmū*, the common word.)

*sapon kuləi*, n. A coney, *Hyrax syriacus*.

*saporaē*, adv. With legs spread out, not properly covered, straddlingly. *S.ye durup akana*, he is sitting straddlingly (tired); *s.ye gitiɖ akana*, she is lying asleep not properly covered.

*saproŋ*, the same as *soproŋ*, q. v.

*saprao*, v. a. m. To prepare, get ready. *Nəiharte calak lagite s. akatkoa*, he has made them ready to go to his father-in-law's house; *sagare s.keta səuri əgwi lagit*, he got the cart ready to bring thatching-grass; *horo roŋhəkeko s.ena*, they got themselves ready to go and plant paddy; *sendrako s.ə kana*, they are making themselves ready for the hunt; *gujukə s. akana*, he is ready to die (i. e., he will not recover) (cf. H. *sapranā*, finish, exhaust; Munđari *saprao*).

*sapra sapri*, v. a. m., the same as *saprao*, q. v. *Era hɔpone s.s.ketkoa pəraŋ calak lagit*, he got wife and children ready to go on a visit; *hako sapko s.s.yena*, they got themselves ready to go and catch fish (taking all needed implements along).



*sapra supra*, the same as *sapra sapri*, q. v.

*sapfa*, v. m. To stick together; adj. (postp.) All together, the whole. *Gāo s.tegele jom akadea sukri*, we, the whole village, have eaten the pig (all having agreed); *ato horko mit s.yena*, the village people have combined (v. *sāt* and *samtao*; cf. *Muṇḍari saptao*, seize with both hands).

*sap*, v. a. m. To seize, catch, take hold of, take notice of; to fruit. *Ti sabeme*, take hold of his hand; *titeye s.kedea*, he took hold of him with his hand; *kombroko s.kedea*, they caught the thief; *s.kateko tqlkedea*, they caught and bound him; *mohajone s. akadiña*, the money-lender has seized me (to make me pay); *rajren gomstae s.kedea baki khajna nutumle*, the landlord's agent has seized him on acc. of the unpaid rent; *s. durup-kedeako tehen bicare lagit*, they (the village-council) have caught him and made him sit there to judge him; *manda s. akadiña*, I have got a cold; *bphok haso s. akadiña*, I have got a headache; *inall tire sabokme*, take hold of my hand; *kombroe s.ena*, the thief has been caught; *nes noa ul dq khub s. akana*, this year this mango tree has got many fruits; *maikom dq khub nurena*, *kuiydi sabok cqn bah cqn*, a large amount of mahua flowers fell, but there is no certainty whether there will be any mahua fruit; *dqn kathako s.keta*, *pukrqu hocoktapea*, they have seized on the accusation for witchcraft, you will have to prove what you have said. (Muṇḍari, Ho *sab'*; Kurku *saa*.)

*sap daf*, adj. Who serves at table, at a feast, attendant, waiter; v. a. d. To wait on, minister to; v. m. Be engaged in. *Nasheran s.d.ič*, the priest's attendant; *dihriren s.d.ko kanako*, they are the attendants of the hunt-priest (assist in carrying, etc.); *nukin haram buđhi dghin esharena*, *s.d.ko bqmukholakina*, this old pair are alone, they have no one to help them; *kamiraye s.d.adea*, he assisted him in his work; *bhqj daka emalloho s.d.ena*, they engaged themselves in serving out the food of the feast (v. *supra*).

*sap iric*, v. a. m. Take hold (about many), engage in. *Aema horketo s.i.keta*, *mit ghqriteko kami cabaketa*, a large number of men took hold of the work, they finished in a moment; *jel gegetreko s.i.ena*, many men took hold of the cutting up of the meat (v. *sap*).

*sap juktan*, v. a. m. Acquire (property), become well-to-do. *Nahall dqe s.j.keta*, *bhagegeye asulok kana*, nowadays he has acquired some property, he is supporting himself well; *s.j.enas nahall dq*, he has become well-to-do nowadays; *bhage s.j.kateye pashaoketa*, from having been well-to-do he has come down in the world (v. *sap* and *juktan*).

*sap pak*, v. a. To wrap together, tie up. *Kicrice s.p.keta*, he wrapped the cloth firmly up; *tiye s.p.kettika*, he seized my arms and twisted them (v. *sap* and *pak*).

*sap sor*, v. a. m. Bring near to, provide, assist. *Amge dahastaboume*, *senamle s.yama*, you cook the food for us, we shall bring everything needed to you; *s.s.le bam joma*, *ehen durupkate dq bah hocokle*, only when (food).

is brought to you, you can eat, only by sitting there, it will not come to anything (you can only eat when food is brought); *s.sosorko kanako noko dɔ*, these are the assistants; *jɔm s. sosorko*, they who serve out food; *sanam s.s.ena, ma nitok dɔ ɛhɔbpe*, everything has now been provided, now commence (v. *sap* and *sor*).

*sapha*, adj., adv., v. a. m. Clean, clear, pure; clearly, distinctly; to clean, clear, cleanse. *S. kicriɔ horogme*, put on clean clothes; *noa caole dɔ s.ge ɛnelok kana*, this rice looks pure and clean; *s.ge ɛnelok kana, rimil banuka*, it looks clear, there are no clouds; *s.geye beɛgeteta*, he sees clearly (e. g., having formerly had some eye-disease); *orakko s.keta*, they have cleaned the house; *s. katha rɔrme*, speak what is the truth (don't mix anything in); *nui kupi reak kethako s.keta*, they cleaned the matter of this girl (i. e., removed all hindrances to her being married); *sukri laɔko s.keta*, they cleaned the entrails of the pig; *mocako s.keta, daka ɔgupe*, they have cleaned their mouth, bring the food; *jomakko s.keta*, they have cleaned out all food (nothing is left in the house); *jhogra s.yena*, the quarrel has been settled; *raca s.yena*, the courtyard has been cleaned. *Sapha* is frequently used as the second part of a compound verb, the first word showing how the cleaning is done.

*Arup sapha*, v. a. m. To wash clean.

*Dabɔ sapha*, v. a. m., the same as *um sapha*, q. v.

*Irci sapha*, v. a. m. To clean by throwing white earth on (the rafters and thatch inside a house).

*Jok sapha*, v. a. m. To clean by sweeping.

*Manjao sapha*, v. a. m. To clean by scouring (brass utensils, etc.).

*Sɔbot sapha*, v. a. m. To clean (cloth) by dumping (during the washing process).

*Teke sapha*, v. a. m. To clean by boiling.

*Um sapha*, v. a. m. To clean by bathing.

(A. P. H. *šaf*.)

*sapha hor*, v. *saphai hor* (the common name for this "sect").

*saphar*, v. *saphor*.

*sapha saphi*, adj., adv., v. a. m., the same as *sapha*, q. v. *Orak dɔ ɔɔi s.s.getakoa*, their house is very clean; *ɔɔi s.s.ko joma*, they have clean and good food; *s.s. phanka phayar rɔr goɔkam, okɔe celko metama*, speak clearly, truthfully and openly at once, who will say anything to you; *kethako s.s.keta*, they settled the matter (cleared all impediments away).

*saphor*, n., v. m. Journeying, travelling, a tour; to journey, to tour (so far distant as to have to spend the night away from home), to camp. *Hakim s. noudeye heɔlena*, the magistrate came here camping; *rabaɔ dinreko s.oɔa*, during the cold season they are out camping; *Asamte s.e calao akana*, he has gone to Assam, a tour; *pe pon maha s.rebon tahena*, we shall remain camping for three or four days. (A. H. *safar*; B. *saphor*.)

*saphor*, the same as *saphor*, q. v.

*sar*, n. The "sar" grass, *Saccharum Sara*, Roxb. Arrow shafts are made from the culms. This tall and strong grass is also used for *chaṭār* (q. v.) and also as an under-layer for the upper floor of a *koṭha*, *orak* (q. v.). Also called *sari sar*, true, genuine "sar," to distinguish it from *jhaṅkare* or *karsape sar*. (H. *sar* and *sara*.)

*sar*, n., v. a. m. An arrow; to shoot with an arrow. *Apari s.*, an arrow with an iron head; *gorla s.*, an arrow made of *raher* (q. v.) (to start with, they wind the bark of the *raher* round the whole length of the arrow, thereupon the arrow is kept in the smoke of a good fire near the flame; when the bark is removed, the whole arrow becomes variegated black and white (this where the bark was), hence the name *gorla*. Made for children); *thola s.*, an arrow without any head (the root of the grass doing service for a head); *tuṭi s.*, an arrow with a wooden head (not *apari*; used for shooting birds and small animals); *laṅṭa s.*, an arrow without feathers at the end; *il s.*, an arrow with feathers (the feathers used are especially those of vultures and peacocks, also of other birds, even fowls; the feathers are split into two before being tied on); *aḷ s. anteko heḍena dorbar*, they came to attend the council with bows and arrows; *s. lekalaṅ sojhemēa*, I shall make you straight like an arrow (a threat, when trying to make a person leave off certain bad behaviour; to which the person may answer *aḷ lekaṅ liveḷoka*, I shall become bent like a bow); *miṭ s. regcye bindar goṭkedeā*, he felled it (the animal) with one arrow; *miṭ ghaṇṭeye calaoena laṅṭa s. leka*, he went off in a moment like a featherless arrow (that is supposed to go quicker than a feathered arrow); *sukriye s. kedeā* (also *s. adeā*), he hit the pig with the arrow; *jele s. ena*, the deer has been hit by an arrow (v. supra).

*sar*, v. m. To become tall and without pods (Indian corn). *Jonḍra dṇ ibilente s. ena*, because it was too densely planted the Indian corn grew up like arrows, forming no pods (v. *sar*).

*sar*, v. *sar saḡun*.

*sara*, n., v. a. A funeral pyre, pile; to build do. *S. reko lade* (or *rakap*) *kedra*, they laid him on the funeral pyre; *s. ge lṇ cabayena, hortel dṇ ḍar pate luyena*, the pyre was all burnt, the body was burnt, only the arms and legs (lit. branches and leaves); *s. ketale, niloḷ rakabepe*, we have built the pyre, now place him (the body) on it. (H. *sārā*.)

*sara*, adj. The whole, all (day, night). *S. dimiṅ qaṃilekhan pon anaē emāṇa*, if I work the whole day, he will pay me four annas; *s. hiṇḍa* (or *s. rāṭe dakkela*, it rained the whole night; *s. saṭup dakaē khoj kana gidra*, the child is asking for food all the day. (H. *sārā*.)

*sara*, v. m. To roll over and over, to tumble about, to exercise the body for play. *Kuṭqi nṇḍeko s. lena*, the hares have been rolling themselves here; *tarupe s. k kana*, the leopard is rolling himself (on his back rubbing himself); *pak donko ar pahakwankoko s. ka hṇmo thik tahantako laḡil*,

those who dance the sword dance, and the athletes exercise themselves to keep their body strong (cf. H. *sārā*, practice).

*sarač soruč*, v. *sarač suruč*. (C.)

*sarač suruč*, adv., v. a. m. Snuffling, snivelling; to sniff, snivel, snuffle, whimper, to suffer from slight diarrhoea (infants). *Bāku s.s.e rakēla*, *idi oʻokaepe*, our daughter-in-law is crying whimperingly, take her (to her father's house) and leave her there; *mandate s.s.in qikweta*, I am feeling snivelling because of my cold; *mandateye s.s.et kana*, he is snivelling on acc. of a cold; *bale gidraṣi s.surujoḥ kana*, the babe is suffering from some slight diarrhoea (has constant evacuations); *suluč s.surujoḥ kantaea*, his nose is running (v. *siruč soruč*, *suruč suruč*).

*sara dāhri*, n. A piece of cloth (turban-cloth) given by the bridegroom to his bride's younger (not necessarily youngest) brother (just before the *sindrādan*, q. v.). This younger brother is made to ride on somebody's shoulder (like the bridegroom); then he gets it from the hand of the bridegroom (v. *dāhri*; v. *sala*; Muṇdari *sara*, wife's younger brother).

*sarag*, n. Heaven, the sky. *Nit nonḍeye tahḡkana*, *oka s.ṭeye rakapēna*, he was here just now, what heaven has he gone up to (women's abuse). (H. *sarag*.)

*sarag baṭi*, n. A rocket. *S.b. jereṭakkhan coṭte rakapa*, *ar dāru quri lo cabak dḡbič rakaboḥṭege tahēna*, when fire is set to a rocket, it goes up, and it continues going up until the powder is burnt (v. *supra* and *baṭi*). Rockets are sometimes used at marriages by Santals, and at other times by the Dekos.

*sarage patale*, adv., v. m. Grieving, troubling; to grieve, be sorrowful unto death (women). *Hḡpontete ḡcōente s.p.ṭe bhabnak kana*, she is filled with grief because her son has died; *s.p.ḡ kanae*, she is in hopeless trouble (no help possible). (H. *sarg-patāṭi*.)

*sarag patal*, the same as *sarage patale*, q. v. Also as an adv. about birds flying very high up. *Aḡi coṭteko calak kana*, *s.p.ko uḡḡak kana arṭa ḡom*, they are passing along very high up, the grey-geese are flying along in the sky.

*sarajan*, the same as *soromjan*, q. v. (Muṇdari *sarajam*.)

*sarak mante* (-*marte*, -*mente*), adv. With a rustling sound. *S.m. kaḡa sale squriye orketa*, the buffalo pulled the thatching-grass of the eaves out with a rustling sound; *ḡai s.m. hoḡoe racakḡketa*, the cow pulled the paddy off with a rustling sound (v. *infra*).

*sarak sarak*, adv., v. m. Rustling, rasping, crunching (sound); to sound rustling, etc. *S.s. backume uḡoḥ kana*, he is twisting Sabai grass into a cord, making a rustling sound; *kaḡa s.s.ko ḡiṇ kana*, the buffaloes are grazing making a rasping sound; *kaḡko ḡeṭel kana s.s.*, they are sawing wood making a rasping sound; *s.s. ḡke ḡometa*, he is crunching sugar-cane; *est cḡḡ kuḡḡm seč s. saragoḥ kam*, *baḡḡo kaḡako orṭe sale*, there is some rustling heard at the rear of the house, it is perhaps the buffaloes pulling at the eaves (onomat.).

*saram*, n. The Sambar stag, *Rusa aristotelis*. *Gutruf s.*, a young sambar that has not as yet got horns; *pađu s.*, a sambar stag with the horns fallen off; *gadle s.*, the sambar (v. *gadle*, fleecy). Now very rare, possibly extinct in the Santal Parganas. (Muṇḍari, Ho *saram*; cf. H. *sābar*.)

*saram babea*, n. A large kind of mongoose, *Herpestes moticulus*.

*saram lutur*, n. A shrub, *Clerodendron serratum*, Spreng. Used in Santal medicine. Name due to the shape and position of the leaves reminiscent to Santals of the ears (*lutur*) of the sambar.

*sarañjan*, the same as *spramjan*, q. v.

*saraṅga*, n. A kind of fiddle. (C.; v. *sarngi*; Muṇḍari *saranga*.)

*saraṅga*, v. *sarnga*.

*saraṅga hōn*, v. *sarnga hōn*.

*sarao*, v. a. m. To overcome, get over, recover, drive away, throw off (sickness, effects of beer, etc.), effect, make ready. *Ruq qhōpledea, nilok dōc s.keta*, he had some fever, now he has got over it; *bōsontq qhōp-ketkoa gai, nilok dōko s.keta*, the cattle were attacked by rinderpest, now they have got over the epidemic; *bullenae, s.ketae*, he got drunk, he is over the effects now; *kamiye s.keta*, he finished the work (got it ready); *dake s.keta, teheñ dō bañ heḥlena*, the rain did not come to anything, there came no rain to-day; *uui dō ḥaṇḍom enkateye s.a, bae emoka*, this man will in this way get away from paying the fine (e. g., by constantly postponing); *bul s.entaea*, his state of being drunk has been got over. (H. *sarnā*.)

*sarap*, n., v. a. (d.), v. m. A curse, malediction, execration, ban, anathema; to curse, damn, execrate. *Muci s.te ḥaṅgra dōc gujuka*, will a bullock die from the curse of a leather-worker; *s. lagaoadea*, a curse has fallen on him; *hōr alom s.akoa, am hōm gujuka*, don't curse people, you will also die; *noa ato dō s.ena*, this village is under a curse; *s.anae aḥge*, he called a curse down on himself. (H. *sarāp*.)

*Sae sarap*, v. a. d. To curse and damn (women). *Aḍi lekae s.s.adea phalna qimqi dō*, so and so woman damned and cursed him in innumerable ways (v. *sae*).

*sarapiq*, adj. One given to cursing. *S. hōr kanae, edrelenkhan qkaltēye sakrapa*, he is a person given to cursing, when he gets angry he at once starts cursing (v. *supra*).

*sara purq*, adv. Unreservedly, everything good and bad. *S.p. lqitam, hōr alom lajaoakoa*, tell everything you have to say, don't be ashamed before people (v. *sara*, all, and *purq*).

*sarasar*, the same as *ora sora*, q. v. (C.)

*sara sṭiñ*, the same as *sara sṭiñ*, q. v.

*sara sorq*, the same as *sorq sorq*, q. v.

*sar bajao*, v. a. To hit with an arrow; (fig.) to hear a report. *Onkoge jelko s.b. akaden, abo dō babo tuñen*, they have hit the deer with an arrow, we shall not shoot it; *katha s.b. atkoteko heḥena, ale dō bale lqiatkoa*,

a report reached them, therefore they came, we did not inform them (v. *sar* and *bajao*).

*sarbat*, v. *sprbat*.

*sar batar*, adj., v. m. Who does not discriminate, will mix and eat with all; to become do. *Noko s.b.ko reak' dō alope jomtakoa*, don't take any food with these people who mix with all; *s.b.enako, Deho tulucko mesalena*, they have become people with no discrimination, they have mixed (inter-married) with Dekos (v. *sar batur*, the more commonly used form).

*sarbhār*, v. a. To make provision, provide, expend. *Gidrā lagile s. olokata*, he made provision for the children before he left (died); *jumi jnegae s.atkoa*, he provided them with agricultural land. (Word rare.)

*sarbharao*, v. a. m. To move (to speak, etc.), to have presence of mind, to come to or over a person, to occur to, feel an impulse to; v. a. impers. To feel an impulse, be moved to (speak). *Roror s.kedea*, he was suddenly moved to speak; *uni hotele rororko s. ocoyena*, they were moved to speak by him; *jāhānak' roror s.le eneē rora jan dō*, only when moved to say something, the witch-finder will speak; *tarup' tuhūe napam-enkhan cel hō bah s.ledea* (or *-e s.lena*), when he met the leopard, he did not think of anything to do (lost his presence of mind); *ror lagile s.ena, khube roroketa*, he was suddenly moved to speak, he spoke a good deal.

*Sar Caṇḍi*, n. The name of one of the family gods (*orak' boṅga*) of the Soren sept.

*sardar*, v. *sordar* (the form used in the East).

*sareṛ*, v. a. m. To fill (to overflowing); to overflow, be in abundance or profusion, be full. *S. khaciqāke dipil akata*, she is carrying on her head a basket filled to overflowing; *kharaq' s. biṇḍako rakap' akata*, they have brought up (paddy) sheaves, so that the threshing-floor is overflowing (more than there is really room for); *gorako s.keta gai*, the cattle have more than filled the cattle-shed (no room for any more); *ḍaharko s.keta*, (people) have filled the road; *gaḍa s.ena*, the river is overflowing; *moca s.e jometa, kāmī dō bahatae*, he eats filling his mouth (abundantly), but there is no work in him (women's abuse); *orak' s. hor'ko bolq akana*, people have gone in and filled the house; *noa gaḍiq dō pē pē pereḥ s.ena*, the pool has become exceedingly full to overflowing (cf. *Munḍari sarirotan*; cf. *sara*).

*sareḥ*, n., adj., v. a. m. Remainder, balance, remnant; left; to leave; to remain, be over, in excess. *S.tgt dope okaketa*, what have you done with what was left; *s. daka jom gothakpe*, eat up at once the remaining food; *s. hor' dō besge menaklea*, we that are left (not dead) are well; *kathale s.keta, bale cabaluṅa*, we left some matter (undecided, or not treated), we did not finish it; *er s.akle jometa, rin dō qurile aguia*, we are eating what is left after sowing, we have not as yet borrowed anything; *neṣ dō barea bāndi s.ena*, this year two bundles of paddy have been

left (remained untouched); *gidraqi s. akana* 'ixil'ed *mocare sengelae lagil*; one child (son) has been left (all others died) to set fire to his mouth (i. e., to the mouth of the father when dead, the duty of the male heir); *lo s. lo* *ṭaka gonohle joma*, we shall demand nine rupees as bride-price from a widower (one left after his wife has been cremated, when he wants to marry a spinster). (Mupdari, Ho sare.)

*sargē barē*, n., adj., v. a. m., the same as *sargē*, q. v. *S.b. samtao jarwaepe*, collect what is left (the remainders); *s.b. ṭaka menakkhan emahme*, give me the remaining money if there is any; *dakako s.b.ṭeta bariqtiko*, the bridegroom's followers have left (not eaten all) some food (v. supra; *barē* is a jingle).

*sārgao*, v. *sarngao*.

*sargat*, adj., v. m. Rich, as soil, fertile, well manured. (C.; not used here by Santals, but by local low-caste people.)

*sarge*, adv. Upwards (only in songs). *S. jo bhala māṇḍarai*, they are flying round high up (from a *karam* song, about *hās hāsīl*, q. v.) (v. *sarag*).

*sarghāriq*, adj. Expert, clever, handy, adroit. (C.; not here.)

*sarghāri*, adj., adv. Always present; handy; always, continually, generally. *Nui dō s.ren hōr kanae*, this one is an always present man (he is always to be found); *s. nōṇḍeye hijukā*, he continually comes here; *s. mēl phēḍregeye qcur barāea*, he is generally to be seen about here. (Also *sara ghāri*; v. *sara* and *ghāri*.)

*sarghāriq*, the same as *sarghāri*, q. v. (C.)

*sarhad*, n. Boundary, limit. (A. P. H. *sarḥad*; very rare.)

*sarhani*, adv., v. a. To be praised; to boast, praise one's own, to praise.

*S.ye kāmī kana*, he works to be praised; *adaḥ kāmīye s.yela*, *etaḥko reaḥ dōe neṅghaoela*, he praises his own work, that of others he disparages; *s. bodolko ruḥṭkedeā*, instead of praising they scolded him (v. *sarhao*).

*sarhao*, n., v. a. m. Praise; to praise, thank, laud, extol. *Kāmī hūtumte s.e ṇamkela*, he got praise for his work; *joto hōr nuiko s.ede kana*, all the people are praising this one; *goro hūtumteye s.kedeā*, he thanked him for his help; *s.ḥ lagil noa dōe benao akata*, he has made this to be praised; *hōr then s. ocolḥ lagile saj akana*, she has decked herself out to be praised by people. (H. *sarāhnā*.)

*sarhar*, adj., v. a. Long and straight, without knots or branches; straight-forward; to become do. *Sener lagil s. dare magpe*, *koṇḍeaḥ dō alo*, for rafters, cut long and straight trees, not crooked ones; *noa maḥ dō s.gea*, this bamboo is straight; *noa bir dō s.gea*, this forest has long and straight trees; *noa katha dō s.gea*, *bah bajhara*, this matter is straight-forward, it is not involved; *dare s.ena*, the tree has grown into a straight one.

*sarhar sarhar*, adj., the same as *sarhar*, q. v. *S.s.ake magpe*, *lōkre dhōḥṭreaḥ dō alo*, cut straight (trees), not bent and crooked ones.

*sarhe*, v. m. To sprout, bud (leaves); to increase, prosper, flourish; become well-to-do, healthy (physically sound). *Mit hīndole ghās s.yena*,

the grass sprouted in one night; *uŋtar dɔ sakam s.ʔ kana*, at present the leaves are budding; *holako jomkela hoɔo, teheŋ s.yena*, they grazed the paddy yesterday, to-day it has begun to grow again; *mihũ meromko s.yentaea*, his cattle have increased; *reŋgeɗ hoɔe lahəkana, nitok dɔe s.ʔ kana*, he was a poor man, now he is prospering; *ruɔ moɔollen lahəkanae, nitok dɔ hoɔmo s.yentaea*, he was ill and emaciated, now his body has become healthy (vigorous) (v. *sahre*).

*sar jamin*, the same as *sorjumin*, q. v.

*sarjom*, n. The Sal tree, *Shorea robusta*, Gärtn. The *sarjom* is the most common tree of the forests where Santals live. It is very strong and used for many purposes, especially as rafters for their houses; the sacred grove must have a number of sal trees (v. *jaher*), at the foot of which stones are placed to "represent" certain bongas. The fruit is eaten. Parts used in Santal medicine. *S. bahayena, nitok doɔbon bahaka*, the Sal trees are in blossom, now we shall have the Flower-festival; *s. sakam keɗeɗena, baplabon sora*, the Sal leaves have become strong, we shall soon arrange the marriage (strong leaves are needed for making cups and plates).

*Boŋga sarjom*, v. *boŋga s.* (*Ventilago calyculata*, Tulasne.)

*Sɔri sarjom*, n. A tree so called (also called *sare s.*).

*Tope sarjom*, n. A tree so called.

*Ule sarjom*, n. A tree so called (leaves said to be like mango leaves). The Santals of these parts know the names of the *sɔri*, *tope* and *ule sarjom*, but they are not otherwise known to them. The traditions tell that the ancestors sat at the foot of *tope sarjom* (or as others say *sɔri sarjom*) to deliberate (v. ad *Baha Bandela*) (cf. H. *śāl*; Skr. *sarjam*; Muṇḍari, Ho *sarjom*).

*sarkao*, v. a. m. To move, remove; get out of the way. *Bandibon s. rakaba*, we shall move the paddy-bundle up (on to the scaffolding); *hoɔr khonbon s. ŋōgoka*, we shall move a little out of the way. (H. *sarkānā*; word rare.)

*sarkar*, v. *sorkar*.

*sarkari*, v. *sorkari*.

*sarlaha*, adj. Easily cracked, liable to crack (wood). *Nda kaɗ dɔ s.gea, baŋ laɕ cikāpoka*, this wood is liable to crack, it cannot be pared smooth (cf. infra; Muṇḍari *sarlaha*, rotten, the meaning given by C.).

*sarlaɕ*, n., v. m. A splinter of wood; to get a splinter in, be pierced, to force oneself in (among). *Jaŋgare s. bəɔɔadiina*, I got a splinter in my foot; *maɗ bata huksit jokheɗre kaɗupreŋ s. akana*, I got a splinter in my finger (and it is still there) when I was paring the bamboo laths; *noa bəɕlə dɔ bhitrite sarlagok kana*, this adze goes into the wood (will not plane properly); *hoɔrko talareye sarlagok kana*, he is forcing himself in among the people.



*sar mǎyām*, n., v. a. Blood drawn by an arrow; to draw blood by an arrow, to wound (hunting). *S.m.ko pañja idikela*, they tracked the blood drawn by an arrow; *jāhāye s.m.lekhan unirengeye hoeoka*, when one has drawn blood by an arrow, the animal will belong to him; *quriko s.m.ko dhābič dihri oraḥ hōr dō bae joma*, the hunt-priest's wife will not take any food until (the hunters) have drawn blood (she is supposed to know this by seeing water in a cup at her side turning red). It is a law of the hunt that anyone who first wounds an animal is to have it, whoever else may kill it (v. *sar* and *mǎyām*).

*sar nākič*, n., the same as *kākri*, q. v.

*sarnga hōn*, n. A kind of rat, *Mus rufescens*.

*sarngao*, v. a. m. To make angry, excited; to get wild, angry, hot, eager, to fly into a passion, jump up, blaze up. *Ruhel s.kedee*, he scolded him, so that he became wild; *landa katha bae sahaon*, s. *godoḥae*, he will not stand a joke, he at once becomes angry; *seṅgel s.ena*, *ohp īrīlēna*, the fire has blazed up, it cannot be extinguished; *hāṇḍi nūteye s. akana*, he has become wild by drinking beer; *qāṅgrae s.ḥ kana*, *algateye etoka*, the bullock is jumping up (stands on its hind legs, and does not lie down), it will be easily broken-in.

*sarnga sarngi*, adv., v. m. Excitedly, angrily; to become excited with anger, angry. *S.s.kin kaphāriquena*, they quarrelled excitedly; *s.s.ko calaoena*, *daka hō bako jomlaka*, they went away angrily, they did not even take any food; *bare itaḥ bako khusilenteke s.s.yena*, they became excited with anger, because they were not satisfied with the bullock given to the bride's brothers (v. *supra*).

*saron*, v. *sara*. (C., unknown here.)

*sarota*, n. A kind of scissors to cut the betel nut. (H. *sarotā*; here generally called *guḥ kaktropak*.)

*saro*, v. *suga sarō* (a bird).

*saro*, n. The cypress. (A. H. *saro* or *sarv*; only in books.)

*sarqe radqe*, adv. Irregularly, slovenly, odds and ends. *S.r. sahaniṇ agu akala*, I have brought odds and ends for firewood (nothing proper to be found); *s.r.ye goco akana*, he has got a slovenly beard (not properly trimmed); *s.r.ye joḥ akala*, she has swept (the floor) slovenly.

*sarqin*, v. *caropin*.

*sarpap atin*, v. m. To run about at night; adv. Constantly, continually. *S.q.oh kanae goḥa ninda*, she is running about the whole night (also about being kept at work, busy); *s.q.e kami kana*, she is always busy working.

*sarpaḥ*, the same as *sorpoḥ*, q. v. (v. *sorpoḥ mante*, *sorpoḥ sorpoḥ*).

*sarpaḥ*, v. a. To finish. *Gaike jom s. keta noa hōro*, the cattle have eaten all this paddy; *eskarle liṇḍiye nū s. cabaketa*, he himself alone finished all the beer.

*sarpaḥ mante* (-*marte*, -*mēnte*), adv. With a knocking, loud sound (beat).

*sarpat sarpat*, adv. With knocking, loud sounds (as of a galloping horse).

*sarphar*, n. A kind of noise-making instrument. It consists of several pieces of wood fixed cross-wise to a central stick. Some strings are run through the cross-pieces, and on these strings small bits of wood are arranged just below the cross-pieces. When the strings are pulled up, the noise is made by the bits striking against what is above.

*sarphar*, v. a. m. To act restlessly, toss about. *Bejäeyem s. barae kana, mit ghari hū thir bam taken kana*, you are awfully restless, you are not quiet one single moment (cf. *chap pat*).

*sarpharao*, v. a. m. To be restless, be impatient. *Calak lagite s. barae kana*, he is restless to get away; *kami lagite s. kana*, he is impatient to get to work.

*sarphar mante* (-*marte*, -*mente*), adv. With a bang. *Okoe ban orak dope jhiket, s.m. silpin sade gotena*, who of you has opened the house (the door), the door made a sudden bang.

*sarsa*, v. *sarsao*. (C., not here; *Sarsa* is a not uncommon village name.)

*sar saddle*, v. a. m. To spread, divulge, reveal, make known, public, expose; adv. In disorder, out of place, exposed. *Gofa niq dhara dharige kathae s.s. qurkela*, he made the matter known round about in the whole of this neighbourhood; *oko kathae s.s. kela*, he revealed the secret matter; *dakae s.s. ofokata*, she left the boiled rice exposed (not properly covered up); *horoe odok s.s. kela, sinko jomkela*, she brought the paddy out and let it be there exposed, the fowls ate it; *poesa s.s. ye bagi ofoata*, he left the money exposed; *hafi s.s. lahzyena, okoe coko idiket*, the brass-cup remained exposed, somebody carried it away; *s.s. ye giti akana*, she is lying (her clothes) in disorder.

*sarsao*, v. m. To ooze out, exude, flow. *Kūire dak s.ena rimil qikante*, water oozed out in the well because of the clouds; *gai reak toa dq bah s. kana*, the cow's milk is not flowing; *uli dak anjellentaeta, nitok dq s.entaeta*, his saliva had dried up, now it has become flowing again.

*sar sar*, v. *sarsa*. (C., not here.)

*sar sar*, adv. Making a bubbling, lapping, splashing sound. *S.s. lukqi nuñu kana*, he is smoking the hookah, making a bubbling sound; *handi s.s. e nūyela*, he is drinking beer bubblingly; *s.s. e paerak kana*, he is swimming making a splashing sound (onomat.; H. *sarsar*, rustling; v. *sqr sqr*).

*sar sarao*, v. a. m. To make a rustling sound; to rustle, shiver. *Sukriko or s.s. idikeden, bako gokleden*, they pulled the pig along making a rustling sound, they did not carry it; *dak s.s. hijuk kana*, rain is coming rustlingly; *ruq ghopedin kana, s.s. edin kana*, I am in for an attack of fever, I am shivering (v. supra; H. *sarsarānā*).

*sar sagun*, n., v. a. m. An omen, a good omen; to seek good omens; to get do. *Harte hūko khuisiyena, s.s. hūko namkela*, they were pleased with

the person (the girl to become their daughter-in-law), they also had good omens; *ato ciqirele s.s.a*, when we search for a place to found a village, we seek for good omens; *ape hutumle nōkē aena ot aena birlē s.et s.et*, *niqge apege udakalepe*, in your (the bongas') name we are, as you see, here, seeking for good omens in the primeval soil, the primeval forest, you show this to us (from the *bakhēr* when searching for a village site); *s.s.enale*, we got good omens; *lahateko s.s.akadea nui kupi, etak sēt dō qhōle emlena*, they have before this sought good omens for this girl (i. e., made the first arrangements for a marriage), we shall certainly not give her elsewhere. (H. *sār*; v. *sogun*.)

*sar sor*, v. a. m. To make ready, prepare, make the necessary preparations. *Buru khon lodamtele ārgo akafa, s.s.ketale*, we have brought it down from the hill to the base (i. e., we have taken the cooking-pots down from the fire-place), we have made everything ready (for the food to be served); *dañgrako laga s.s.ketkoa, delabon joraokoa*, they have brought the bullocks here ready for use, come let us yoke them; *horo rōkhōeko s.s. akafa*, they have got everything ready for planting the paddy; *jomañ s.s.cna, emakope*, the food is ready prepared, serve it out to them (v. *sor*).  
*sar sor*, adv., v. m. Rushingly, rapidly; to rush along. *Hako s.s.ko rakap kana*, the fish are rushing up (the river, seen); *kađa s.s.ko calak kana, qliñ bi akanako*, the buffaloes are moving rapidly along, they have grazed and are satisfied; *hōr hōrteko s.s.oñ kana*, they are rushing along the road (as rapidly as they can) (cf. *sar sar*, *sor sor*).

*sartal*, n. A small leaf-plate (made of four leaves); v. a. m. To make do., be spread out. *Kōra kōpon s.re bako emakoa daka, bañkhan.kuri gidrako janamōka*, they don't give boys (unmarried young men) rice on small leaf-plates, or (only) girls would be born (to them when married); *kqñć kqñć dakako emallea, minit s. leka*, they gave us very small portions of rice, like (what might find a place on) one small leaf-plate to each of us; *sure hqññ lağıtko s.eta*, they are making small leaf-plates to serve out the hash; *apan qpin s.jōñpe*, make each of you your own small leaf-plate; *kantha arak s. akana, sil aguabonpe*, the *kantha arak* (q. v.) leaves are spread out (on the ground, growing), pluck and bring us some (cf. *Munđari sartāl*, open out an umbrella).

*sartalañ*, v. m., v. *sartal* (C.).

*sartalañ*, n. A plant, the same as *kađa beñjak*, q. v. (so called because it spreads on the ground).

*sar thoŋga*, n., the same as *bade thoŋga*, q. v.

*sar thoŋga*, n. The arrow tube of a cross-bow. (C.) Not to be confused with *thoŋga sar*, q. v.

*sār*, n., the same as *sāy*, q. v.; fig. a kettle-drum. *Lagrē salre mitted s. bac lahēukhan, bañ sobhaku*, if there is not a kettle-drum at the *lagre* dancing-place, there is no festivity.

*sar*, v. a. m. To open, unfold, expand. *Catqm s.lam*, open out your umbrella; *eger s.kedee*, she abused her so that she ran away; *koroko teke s.a khajari alae lagil*, they boil the paddy so that it expands, preparatory to parching the rice (the paddy is boiled, then dried, husked and ultimately parched); *jhiŋga baha s.ena*, *ayupena*, the *jhiŋga* (q. v.) flowers have opened, it is evening; *mīt s.entaea seta hopon*, the eyes of the puppy have opened; *ayan biŋko s.oŋa*, a cobra's hood expands; *jom s.enae*, he has eaten so that his stomach is (visibly) full; *mohajon mikhū merqmko idiketkotala hō bako s.lena*, even by taking our cattle away, the money-lenders were not satisfied (they wanted more); *dal s.kedenko*, they beat him so that he was lying there done for; *Musla dō s.getakoa*, the Mohammedan men are circumcised; *of s.ena*, the mushroom-rooms have expanded.

*sarae*, n. A weaver's sticks, fixed in the ground, on which he sets his warp (preparatory to arranging it in the loom). *Sutqm or jokheč bareakate s.ko bič idikaka*, when they are to run up the warp they fix the sticks, two together in the ground. (Local Mohammedans *spr*.)

*sarae*, the same as *salae*, q. v. (Children's counting.)

*sāraŋgom*, the same as *sārgom*, q. v.

*saraŋ soron*, the same as *soron soron*, q. v.

*saraṣ niane* (-*marie*, -*mente*), adv. With a clapping sound. *Joto hōr mīt dhaote s.m.ko tayoketa*, all the people at the same time clapped their hands (once) together (onomat.).

*saraṣ saraṣ*, adv., v. a. Making clapping sounds; to clap the hands, make flapping sounds. *Kulhi kulhiteko tayo idiyeta s.s.*, they are making clapping sounds with their hands passing along the village street (dancing during the Sohrae); *dolan chatre s.s.ko daleta*, they are making clapping sounds on the roof of the flat-roofed brick-house beating (down the plaster); *naihar khone heč ruqrena, ti tayokate s.s.*, he came back from his father-in-law's house, clapping his hands together (i. e., absolutely empty-handed); *gidra dō siŋ araḥ joko s. saraḥ*, the children make a flapping sound pulling the *siŋ araḥ* (q. v.) fruit (onomat.).

*sara sabad*, the same as *sae sabad*, q. v.

*sara sātīn*, n., adv., v. m. The time when people have gone to bed; all asleep and quiet; to go to sleep. *S.s. jokhečle seterena*, we arrived at the time when all had gone to bed; *tala hindu dō joto hōrko gitič s.s.oŋa*, at midnight all people are in bed and sound asleep; *s.s.enako*, they are all asleep (and quiet); *s.s.ko japič akata*, they are asleep and quiet.

*sarasī*, n., the same as *saṇḍasi*, q. v. (v. *sarsi*).

*sārgom*, v. a. m. To trample under foot, knock over, overthrow, prostrate; to suppress, disregard, hide. *Alope calaka onte, kadako s.kepeu*, don't go in that direction, the buffaloes might trample you under foot; *akōn ŋellemkhan ŋūtreŋ s.kema*, if I had not seen you, I might have knocked you over in the dark; *nui dō kathac s.eta*, this man is suppressing the

matter; *horo dō dakleye s.kela*, the rain beat the paddy down (made it lie flat down); *hoete dare s.ena*, the tree was prostrated by the storm; *bana qdi hore s.kelkoa*, the bear knocked many people over.

*sarhe*, adj. One half more. (C., H. *sārhe* or *sāre*; may be used by Santals in connexion with the B. or H. numerals; *sare pāc*, five and a half.)

*sar laṭid*, adj., v. m. Open and spread out; to burst open (sores, fruits). *S.l. ghao kantaea*, it is an open and spreading sore he has; *kāṭhar dare s.l.ena*, the Jack fruit burst open while on the tree; *ghao s.l.ena*, the sore has burst open and has spread (v. *sar* and *laṭid*).

*sarpa*, n. Castanets, two pieces of wood struck together to beat time. (Used by Bhūyas; cf. *sarap*.)

*sarpa*, n., v. a. A heavy piece of flat wood used to beat the floor down, a kind of maul; to beat down (level) with do. *S.le qtko dal paṭaoa*, they are beating the floor down with the maul (to consolidate the ground; used when preparing the floor of a new house or the floor of a cow-shed; it is a piece of heavy wood about 50 cm. long and some 30 cm. broad, flat on one side and furnished with a handle; handled by one man); *gorae s.yel kana* (or *s. paṭaoel kana*), he is consolidating the floor of the cow-shed with a maul (v. *infra*).

*sarpa*, v. a. m. Beat together, clap; (v. m.) crush one's finger or hand; be closed together. *Cet lekam tayoyeta, ti bam s.ea*, how are you clapping, will you not clap your hands together; *qhinkireye s.yena*, she got her hand crushed in the husking-machine; *karta lufi s. mīlentaea, ror barickelae, ikahaepe, adō bat rora*, his lips have closed together, he made a slip of the tongue, let it pass, he will speak again; *ekger jokheḍ moca lufi s. midollaea*, when she is scolding, her lips are bitten together (v. *sarap sarap*; ? onomat.).

*sarṇoyak*, adv. Straddlingly, exposed, indecently. *S. e duruḥ akana*, she is sitting straddlingly (and not properly covered) (v. *sar*).

*sarphariq*, adj. Clever, quick-witted, handy, adroit (applied to young persons). (C.; not here; cf. *khar khariq*.)

*sar sor*, adv., v. a. m. With a rustling sound; to rustle, make a rustling sound. *Cele bih cōh s.s.e parṇmena*, some snake or other passed, making a rustling sound; *merom jondrae s.s.ela*, a goat is making a rustling sound in the Indian corn plants; *nawa kicriḍ s.s.ok kana*, the new cloth is making a rustling sound (onomat.; cf. *khar khor*).

*sasaṇ*, n. The Turmeric plant, *Curcuma longa*, L., turmeric. Commonly cultivated, also by Santals. Very commonly used in preparing curry of meat, fishes, and split-peas (not of vegetables, i. e., made of leaves); v. a. m. To apply turmeric (to food and, as a yellow colour, to cloth). *S.le rohae akala*, we have planted turmeric; *daka uture riṭkate s. graḷkhaḍ araḷge ṇeloka*, if turmeric is ground and strewn on curry and rice it will look red (yellow); *utuko s.ata*, they have put in turmeric; *bahu kicriḍko s. akawala*, they have made the cloth for the bride yellow (taken along

by the bridegroom's party); *nawa kəŋdi aŋcarre s.aŋpe*, apply turmeric (yellow colour) to the ends of the new women's cloth (to do so is customary with locally manufactured pieces of cloth); *utu s.ena, araŋge ŋŋloŋ kana*, the curry has been given turmeric, it looks reddish; *bhərti hoŋmo maejuu cando gahna jokheč sasaŋe la seye riflekhan gidra dɔ kəŋpɔ caŋgraktaea*, if a pregnant woman during an eclipse digs or grinds turmeric, the child will get six fingers or toes. (Mundari; Ho *sasaŋ*, v. *bir sasaŋ*.)

*sasaŋ araŋ*, adj. Reddish, yellow (v. *araŋ*, *sasaŋ daŋ*).

*sasaŋ baha*, n. The turmeric flower. Used in Santal medicine.

*Sasaŋ Beɖa*, n. lit. Turmeric plain near a river. A place mentioned in the Traditions as the place where the ancestors were divided into races. *Harata khon S.B. ko metak maraŋ okɔč ɬəŋditeko calaena*, from Harata they went to a very extensive plain called S. B.; *S.B. rebon jatena ho*, in S. B. we became races (from an old song) (v. *beɖa*).

*sasaŋ bohokŋ*, n. The bulb of the Turmeric that is planted. This is, as a rule, only exceptionally used for anything else than planting; the tubers (*sasaŋ da*) are used as mentioned previously. *S.b. alope laen, itə tahɛ oconka*, don't dig out the Turmeric bulbs, let them remain as seed (for propagation) (v. *bohokŋ*).

*sasan cəŋɛ*, n. The Grey-headed Fly-catcher, *Cryptolopha cinereocapilla*. So called on acc. of their colour.

*sasaŋ da*, n. The tubers shooting out from the Turmeric bulb (v. *da*).

*sasaŋ daka*, n. Boiled rice to which turmeric has been added when on the boil. Considered a kind of tonic.

*sasaŋ daŋ*, n. Turmeric water; adj. Yellow, the orange yellow colour of Turmeric. The tubers are ground mixed in water that thereupon takes on a yellow colour and is used for colouring clothes; v. m. To turn yellow. *S.d.re kicrič caɖoepe*, put in cloth in Turmeric water; *s.d. roŋ*, the colour of Turmeric water, i. e., yellow; *lač s.d.entaea, haŋdiq rogteye gočena*, (the cow's) stomach has turned yellow, it has died from jaundice; *rimil dɔ s.d.ena, dhiŋumae*, the clouds have become orange yellow, it will be clear weather (v. *daŋ*).

*sasaŋ ɖora*, n. A loin-string coloured yellow with Turmeric, tied round the loins of a child on the day of the *janam chaŋqar* or *narta* (tqq. v.); a very thin loin-string (used in a depreciatory sense to grown-up people). *Cet lekanakem ɖora akana, s.d.te bale gidra leka*, what kind of a loin-string have you got on, a turmeric loin-string (very thin) like that of an infant (v. *ɖora*).

*sasaŋ gəloč*, n. A small bird so called (name not used before women).

*sasaŋ pio*, n. The Golden Oriole, the same as *pio*, q. v.

*sasaŋ rič dhiri*, n. A flat stone on which Turmeric (and other spices) are ground. Found in every Santal household. *S.r.dh.re ran ridme*, grind the medicine on the stone for grinding turmeric.

*sasañ ril gurgu*, n. A turmeric grinding stone; v. *gurgu*. The ordinary *gurgu* is often so called to distinguish it from *kaḍa koṭeḍ gurgu*, a large cylindrical stone, that is used only for emasculating buffaloes (v. *ril*).  
*sasañ suṛe*, n. A hash (rice boiled together with meat, etc.) to which turmeric has been added (v. *suṛe*).

*sasarlak masarlak*, adv. Continually, voluntarily. *Iñ dṛ s.m.ñ hami kana*, *ape dṛpe durupkoḷa*, I am continually occupied with some work, you are sitting there; *s.m. iñteḅ ḡgujoṇa*, I am of my own accord bringing (e. g., water, firewood). Women's language.

*saset*, n., v. a. m. Affliction, distress, pain, suffering, trouble; to cause, be in pain, etc., be afflicted. *Ḃḍi s.reñ paṛao akana*, I have fallen into great distress; *s.ṭeye ḡḡḡḡḡ*, he died suffering much; *nui biñḡi hopon hṛ bṇuḷkoṭaca*, *ḡḍi s.re menaca*, this old woman has no children either, she is in great distress; *harkhet s.*, distress and affliction, trouble and suffering (a very common combination); *sukri ḡḡḡ ḡḡḡḡḡ*, *alom s.ea*, kill the pig quickly, don't make it suffer; *hanhartṭṭ dṛ ḡḡḡḡ s.eḡḡ kana himintṭṭ*, the mother-in-law is giving her daughter-in-law much suffering; *ḡḡḡḡ s.oḷ kana*, *ḡḡḡ hṛ baḡ ḡuḡḡ kana*, he is suffering very much, he does not die either; *ruḡṭeye s.oḷ kana*, he is in much pain from his illness (cf. Ho *satin*).

*sasla*, v. perform. of *sala*, q. v. *Joṇḡraho s. kana*, they are removing the outer covering leaves of the Indian corn cobs.

*sasna*, v. perform. of *sana*, q. v. *Jel ḡṃ s. kana*, *simbon ḡḡḡḡ*, (I) have a craving for eating flesh, we shall kill a fowl; *ḡitiḡ s. kana*, I have a desire to lie down (go to bed); *hami s. kana*, he wants to get some work; *ḡḡḡḡ ḡḡ s.wa*, one has a desire to drink beer.

*sasnawaḷ*, adj. Desirable. *Noa ul dṛ s. kana*, this mango is desirable (one wants to eat it) (v. *supra*).

*sasot*, adj. Entire absence of any disturbing or disquieting elements. (C.; not here; cf. B. *śāsvot*; H. *śāśvat*, eternal, perpetual.)

*sason*, v. a. m. To subdue, control; n. Authority, control. *Apat reaḡ s.re menaca*, he is under the control of his father; *baḡ s.leḡḡa ḡiḡṛ ḡḡḡḡḡ*, he did not discipline him when he was a child; *mañḡi era dṛ atoe s. akata*, the headman's wife has brought the village under her will; *ruḡe s. akata ḡṭa disom*, the "king" has subdued the whole land. (B. *śāson*.)

*sasta*, adj., v. a. m. Cheap, plentiful; to make, become cheap or plentiful. *Haṭre s. ḡamoli kana*, it is to be had plentifully on the market; *caoleko s.ḡeta*, they have made the rice plentiful (consequently cheap); *ṛḡḡ d. buḷḡḡ s.yena*, this year the salt has become cheap (v. *sahṡa*; H. *sastā*).

*sastṛ*, v. *sṛstṛ* (the more common pronunciation).

*sa su* (also *sā sū*), adv., v. a. Breathing, panting; to pant, breathe heavily. *S.s.ḡo saḡetṭ kana*, *ḡṭḡḡ ḡṭṭṭ akata*, they are breathing heavily, they are all asleep; *noṭṭ ayaḡ biñ menaca sa suṭṭ kanaḡ*, there is a cobra somewhere here, it is hissing (note, in this meaning *sa su*, not nasalized);

*kaḍako s.s.yefa, jom hi akanako*, the buffaloes are panting, they have eaten and are satisfied (onomat.; v. *sāe sūi*).

*sasur*, v. *sasur* (in songs). Father-in-law.

*sat*, num. Seven. (H. *sāt*; now often used instead of *eae*). *S. sokha then ḍanle sap agu akadea*, we have found her out to be a witch at seven witchfinders.

*sat*, n., adj. Truth, evidence; claim; true, faithful. *S. bale nellekhan bale emoka*, if we don't see the truth of it, we will not give (pay anything); *boṅga buruko reak s. ḍo bānuḷa, bako ahjoma*, there is no reliability of the spirits, they do not listen (do what you want); *s. baṛe tope uric bāṇḍi kakṛa menamkhan, alo baṛe katha juṭṭa maṭhakṭiṇ ma*, if you are true, you *uric* bird with a short tail, you tail-less lizard (supposed to be the names of bongas) then let not this matter of mine come to nothing (the invocation of a witch to her bongas); *s. jugre ḍo sanamāḱ sari sariḡe taḥḱkana*, in the age (era) of truth everything was true (the golden age of Hindu mythology); *noa jumī reak s. bānuḱtama*, you have no claim to this rice-land. (H. *sat, satya*; v. *sot*.)

*Sāt*, n. A country mentioned in the traditions. *S. disomre ḡher dinle taḥḱkanteḱo Sāotar akatlea*, they have made us (called us) Santals, because we lived for a long time in the Sāt country (v. *Santal*).

*sāt*, postp., the same as *sāole*, q. v. *Ape s.ḡye ḡupia*, he will act as cattle-herd together with you; *sāṅḡe s.e calaoena peṛa hoṛok*, he went along with others to visit friends (cf. H. *sant, sante*; B. *sāt*).

*Sātre*, adv. Together with. *Bocha s. taḡemne, eskar ḍo alo*, stay with your brothers, not alone; *inḡ s.ḡe ḡeḱena*, he came just then.

*Sātte*, adv. Along with. *Onko s.ḡe calaoena*, he went along with them.

*sata*, v. *satare* and *satate*.

*satabdi*, n. The year. (Desi *saptābaddi*; only in school-books.)

*sataḡet*, n. Breath, breathing. *Mit s.teye roṛ puraketa*, he finished what he had to say in one breath; *mit s.te ṇṇ ḡotkakme*, drink it without drawing breath; *mit s.te coṭ khon phet ḡḡabiḱ ran oḡok ḡotaeme*, smear medicine on him from his head to his feet without drawing breath; *mit s.te nim banda satereko reḡeḱa, aḍo piṭṭa ḡaḡḡadokṭakoa*, they put a parasite growing on a nim tree without drawing breath into the eaves, then their cakes will become bitter. The breath must be held to avoid the medicine, etc., being affected by the operator (v. *sahet* with infixed *t*).

*satala*, postp., the same as *satalak*, q. v. *li s.te klinbem joma*, being together with me you will get food.

*satalak*, n., postp. Something added, together with; accompaniment; along with, together with. *Iṇakre uniak s. menaka, onate hamal qikauk kana*, something belonging to him (his portion) is together with mine, therefore it feels heavy; *phalna s.iṇ ḡenlente khub jeliṇ jom ṇamketa*, because I went along with him I got a good deal of meat to eat; *edre s.e dalkedeā*, he beat him while angry (under the influence of anger) (v. *salaḱ* with infixed *t*; v. *setelet*).



*satao*, the same as *santao*, q. v. (rare; Muṇḍari *satao*).

*satap*, n., v. a. m. Suffering, distress; to pain, worry. *S.re menaea*, he is in distress; *s.kedeako, oka seč hū suk bānuktaea*, they have worried him, he has no ease in any way. (Word very rare and generally unknown; cf. H. *santāp*.)

*satare*, adv. Under, in the care of. *Ona jinis dō am s.ge tahzyena*, that thing remains in your care; *mamotteko s. nui tuar gidra menaea*, this orphan child is in the care of its maternal uncle.

*satareč*, n. That which is left, remainder, rest, residue, excess. *Jom s. daka kana*, it is food remaining uneaten; *goč s. dō bogege menaklea*, we who are left alive (after others have died) are well; *s. tēf emānpe*, give me what is left; *soh s. hōro*, paddy in excess of what was measured out (to the creditor); *s.ak okarepe dōhoketa*, where have you put the rest (v. *sareč* with infixed *t*).

*satar gatar*, n. Relatives, family. *Akoge s.g. pera kanako, etakko doko bañ kana*, they are true relatives, they are not strangers (v. *sotar gotor*).

*satar palar*, the same as *satra patra*, q. v.

*satasoh*, v. *solasoh* (the more common form).

*satale*, postp. In lieu of, on account of, under, in the care of. *Am s.ge nonle bagiač kana*, we are leaving this in your care; *uni s. khubko jomketa*, on account of him (because they were together with him) they got plenty of food (v. *satare*).

*satahi*, n. Seven days rain, continuous heavy rain. (C., not here.)

*satbhab*, v. *sotbhab*.

*sate*, n., v. a. The eaves of a house with sloping roof; to make do. *S. dak dō alope kopet baraea, reṅgotko jojoma*, don't keep water running down from the eaves in your mouth, you will get toothache; *s. squire seṅgel bako jola*, they don't make up a fire with thatching-grass from the eaves (it would indicate death, because when a dead body is taken away to be burnt they pull out some of this and take it along and place it at the bottom of the pyre for kindling); *mutul s.*, the eaves of the two ends of a house (of a *catom orač*, not of a *baṅgla orač*, qq. v.); *duar* (or *samañ*) *s.*, the eaves of the front of a house; *kudam s.*, the eaves of the back of the house; *gora s.*, the eaves of the cow-shed; *s. bala*, the cross-laths of the rafters at the eaves; *s. par*, a beam on the top of the posts of the walls of a *khuyti orač*, q. v.; *s. karhari*, n., v. a. The pressing together of the cross-laths of the rafters at the eaves with cord and two sticks; to do this; *s.k.kate tolpe*, press the laths together and tie them; *khačoko s. akata*, they have made the eaves too short.

*sate*, adj. Outstanding. *S. liṇdhi* (or *deke*), outstanding hindquarters (abuse, about women).

*sate*, v. a. Shade the eyes, hold the hand over the eyes. *S.kateye nelen kana*, he is looking at me holding his hand over his eyes; *setoh tate s.kateye beṅgefela*, because of the strong light of the sun he looks shading his eyes (v. *supra*).

*sate*, v. *soba sate*.

*sate sole*, adv. Together. *Delan̄, s.s.lan̄ calaka*, come along, let us go together. (Desi *soṭe soṭe*, v. *sāt*; cf. H. *sāṭh*, companion.)

*sate sole*, adj. Dependent on rainfall (rice-land). *S.s.jumi kantalea*, this rice-land of ours is dependent on the rain-fall (there is no irrigation) (v. *soṭ*).

*sat gērē*, adj. Knotty, full of knots (wood); obstinate, who cannot or will not understand. *S.g. kaṭ kana, hañ paragoka*, it is knotty wood, it cannot be cleft; *s.g. hoṛ kanae, roṛge bac manaoa*, he is an obstinate (perverse) man, he will not heed what is said (v. *sat*, seven; v. *gērē*).

*satmul*, n. A certain plant, used in Santal medicine (v. *sat* and H. *mūl*).

*satoliq*, adj. Who has only seven front-teeth (animals). *S. kaḍa dō buko bhagea, seton̄ bako sahaoa*, buffaloes with seven front-teeth are not good, they cannot stand the heat of the sun; *s. gōi*, a cow with only seven teeth. (Desi *satoliq*.)

*satom*, n., adv. The year after next coming; two years hence; v. a. To fix at two years hence. *Nui kaḍa s. dliqbiḍe bahaolentiikkhan̄ qdii rḡskakoka*, if this buffalo would keep alive and well until the year after next, I should be very glad; *s.e heḍ ruqroka*, he will return two years hence; *nes, kalom, s., pher s.*, this year, next year, the year two years hence, the year after that; *kalom s.kote dōe juṇnoka*, she will become full-grown by next year or the year after; *uniak̄ bapla doko s.keta*, they have fixed his (her) marriage at two years hence. (Muṇḍari *sutom*, three years hence.)

*satral*, n., v. m. A swimmer; to swim. *Khub s. kanae*, he is an excellent swimmer; *gaḍa aṛeren hoṛ dō khubko s.oka*, people who live near rivers become good swimmers (cf. B. *sātār*, swimming).

*satraliq*, adj. Who can swim. *S. kanae, pereḍ gaḍa dake paromoka*, he is a good swimmer, he will cross a river full of water (v. *supra*).

*satram*, intj. to people who sneeze. May you prosper! (Desi *satram*, not much used by Santals, who say *budha* or *budhiq* to children when they sneeze.)

*satra patra*, adv., v. a. In a way, anyhow, unsatisfactorily, sparsely, thinly, half-way; to do, work do. *S.p. racae joḥketa*, she swept the courtyard slovenly (leaving rubbish here and there); *s.p. jo akana*, it has set forth here and there (sparsely); *s.p. bhoj dakako cmatkoa*, they gave them the festival food unsatisfactorily (some got nothing); *horo rokhocle s.p.keta nes dō*, we did the paddy-planting only partly this year (had to leave some fields); *sioḥko s.p.keta*, they did the ploughing only somehow (not quite as it should be done) (v. *satar patar*; cf. *adha padha*).

*satraliq*, v. *satraliq*.

*satraṅgi*, n. A variegated piece of cloth (carpet, rug, also a cover). *S. aṭekate onare perā aṇupkom*, spread out the variegated rug and let the visitors sit on it. (H. *sātraṅgi*, i. e., seven-coloured.)

- satraŋgi*, n. A certain plant with different coloured flowers, also called *pacraŋgi*, q. v. (v. *supra*).
- sat riŋha*, adj. Filthy, dirty. *Nui s.r. dɔ daŋ cele bae ŋel akafa*, this dirty wretch has likely never seen water (v. *sat* and *riŋha*).
- sat sayar*, n. The Blackwood tree, *Dalbergia latifolia*, Roxb. Wood excellent for furniture. (Desi *sat sal*.)
- sat siŋl*, n. Seven jackals, cheat, trickster. *S.s. reaŋ bud menaŋtaen*, he has the wit of seven jackals; *maran s.s. kanae*, he is a great trickster (v. *sat*; H. *siyal*).
- sat sokha*, n. Seven witchfinders (v. *sokha*; C., a true prophet).
- sāf*, v. a. m. To agree upon, be of one mind or accord, concoct, league together, conspire. *Gohae s. akalkoa*, he has made the witnesses agree to say the same; *s.kateko calaomena*, they went having agreed to say the same; *ato hɔrko miŋ s.ena maŋjhi uparte*, the village people have leagued together against the headman; *s.enteko dɔrkela ato khon*, they ran away from the village having conspired together. Word is generally used about what is not right. (H. *sāf*.)
- sāfa*, n., adj. Union; united, of one mind; v. a. m., the same as *sāf*, q. v. *S. taheŋpe* (also *miŋ s.* and *miŋ s.te*), remain united; *miŋ s.ko takɛkana*, *bako laŋlaŋa*, they were of one mind (made up), they did not tell; *haŋdiko nū ɔcoketkotoke s.ketkoa*, they made them agree (to say something) having given them beer to drink; *bɔdhiq jom kombroye laŋitko syena*, they leagued together to steal and eat the castrated pig.
- saŋak suŋuk*, adv., v. a. With a dripping sound; to drip (rain). *S.s.e daŋkela*, *miŋ bare tipakela*, there is a sound of dripping rain, a few drops are falling; *s.s.etae*, *ɔraktebon boloka*, it is dripping (rain), let us go in; *dare khon s.s. daŋ nūroŋ kana*, a few drops are falling down from the tree (after the rain has passed) (v. *saŋak suŋuk*; v. *suŋuk suŋuk*).
- saŋak mante* (-*marte*, -*mente*), adv. Pinchingly, with a pinching pain. *S.m.ye iŋikidiŋa*, he pinched me so that it was felt; *biŋ s.m.ye sogalkidiŋa*, the snake bit me causing a pinching pain (v. *infra*).
- saŋak saŋak*, adv., v. a. Quickly, briskly, rattlingly; to do quickly (husking). *Noa qhinkire miŋ gharile s.s. lahudoka*, in this qhinki (the grain) is husked briskly in a short time; *s.s.e ekger kana*, she rattles out her abuse; *jondrako s.s.et kana*, they are husking the Indian corn briskly (? onomat.).
- saŋak suŋuk*, the same as *saŋak suŋuk*, q. v.
- saŋao*, adv., v. a. m. Close together, adhering; to put close together, make adhere, stick together. *Khub s. duruppe*, *bakkhan qhobo sahoplena*, sit close together, or there will not be enough room for us; *kagɔj lafa s.me*, glue the papers together; *isi kutam s.me*, hammer the plough-beam firmly in (so that it will stick there!); *ɔafa s.entaea*, *bae cahaŋ dareak kana*, his teeth are bitten together (in convulsions), he is unable to open his mouth; *harla s.entaea jahre*, his skin sticks to his bones (he

is only skin and bone); *kapaŋe jəŋəi s.kela*, he nailed the leaf of the folding door firmly together. (H. *saŋəndā*.)

*saŋa paŋa*, adv. Making a slight scraping, lapping sound (rats, ducks). *S.p. hən jəndrako jəmela*, the rats are making a scraping sound eating the Indian corn; *geŋe s.p.ko qtiñ kana*, the ducks are eating making a lapping sound (onomat.).

*saŋa paŋa*, n. A bond, a written agreement; v. a. m. To give do. *Deŋ kagoj*, s.p. *qlainme*, bring a paper and write me a bond; *jumiye s.p.wadiña*, *riniñ khalaskadea*, he gave me his rice-land by a written bond, I released him from his debt. (H. *saŋə*; v. *paŋa*.)

*saŋaŋ saŋaŋ*, adv., v. a. Making clapping sounds; to clap, rattle. *S.s.e rər ruŋra*, he will reply rattlingly (disagreeing); *s.s.e egeret kana*, she is rattling off her abuse (onomat.; cf. *saŋdaŋ saŋdaŋ*).

*saŋar saŋar*, adv. With crunching or nibbling sounds (eating, especially rats). *S.s. jəndra atae jojəm kana*, he is crunching parched Indian corn; *huti kaŋko jəmela s.s.*, the larvae are eating the wood making crunching sounds; *hən mił hiŋda jəndrako jəmela s.s.*, the rats have been crunching Indian corn the whole night (onomat., v. infra).

*saŋar suŋur*, adv., the same as *saŋar saŋar*, q. v. *Niŋge dakam jəmkeŋa*, *arhiŋ celko cəŋ s.s.e jəm barayela*, now you had your food, and again he is crunching something; *hən jəndra s.s.ko jəmela*, rats are crunching the Indian corn.

*saŋa sət*, adv. Close together, crammed, stuffed. *S.s.ko duŋuŋ akana*, they are sitting close together; *s.s. hoŋoko roŋkekeŋa*, they have planted the paddy (too) close together; *s.s. byndiko doph akata*, they have put the paddy-bundles very close together; *s.s. hieriŋko teŋ akata*, they have woven the cloth very compact. (H. *saŋə-saŋə*.)

*saŋa saŋi*, the same as *saŋa sət*, q. v. (H. *saŋə* and *saŋi*.)

*saŋa suŋu*, adv. Making a noise, moving. *S.s. bako qikquk kana*, they are not felt moving (said by people who are on a visit and cannot hear the people of the house making any move to prepare food (cf. *saŋak suŋuk*).

*saŋa suŋu*, v. a. To squeak (as a musk rat). (C., not here.)

*saŋkao*, v. m. Dry up, congeal, become firm, stiff, solidify. *Māyām s.ena*, *noa də boŋga sɔboŋ kana*, the blood has coagulated, this is (due to the animal being) stabbed by a bonga (when an animal dies and, on cutting the body up, the blood is found to be coagulated, they believe that death is due to the spirits having "stabbed"); *daka s.ena, ma jəmpe*, the (Indian corn) porridge has become stiff (no longer liquid), please eat; *hasa də leher khən s.ena*, the earth has become stiff, being no longer semi-liquid; *paŋrare jəndra daka lo s.kape*, ladle the Indian corn porridge out on the leaf-plates to let it become dry (cf. H. *saŋaknā*, to disappear).

*saŋka suŋku*, adv., v. a. Moving; to move, be doing. *Iiññ calnoenkhan s.s.ko ebheŋ goŋena*, when I went there, they awakened and became moving; *kape hatarokpe, nūkōle s.s.yel kana*, wait just a while, as you

see, we are busy (preparing the food); *cele coñ nondeye s.s.yeta*, someone or other is moving here (v. *saťa sũtu*).

*sať mante* (-*marte*, -*mente*), adv. Suddenly, quickly, immediately, forthwith, easily. *S.m. aguime, alom biloma*, bring it immediately, don't delay; *s.m. calao godokme*, go immediately; *s.m. jomme*, eat quickly; *s.m. nonđenak hõro ir cabaepe*, reap quickly all the paddy that is here. (cf. H. *sať-a-sať*, quickly.)

*saťna*, n., v. a. m. A wooden mallet for hammering floors, etc., firm; to hammer firm with do.; be jammed. *S.te gora s.epe*, hammer the floor of the cattle-shed firm with a wooden mallet; *s.s.te dal baigume*, beat it down and firm by hammering with the mallet. About the same as *sarpa*, q. v., but not quite so large; *kať husiarte tulpe, bankhan tipe ten s.koku*, lift the log carefully, or you might get your hands jammed down (cf. H. *saťnā*, to stick, cohere).

*saťok*, v. a. m. To bite, snap, gnash the teeth, bite the tongue, lips. *Setac s.kidiña*, the dog snapped me (bit a little, once); *lufin s.ena*, I bit my lips; *taruť aema hõpe s.ketkoa*, the leopard bit a number of people; *sukri enga sim hopone s. cabaketkoa*, the sow (with young) bit and ate all the chickens; *men bahun s.kelea*, have a care, bride, you might bite us (said to the bride, when they are giving the bridal pair molasses in their mouth) (v. *biñduť saťok*; ? onomat.).

*saťok saťok*, adv., v. a., the same as *sañdať sañdať*, q. v. *Mocae s.s.el kana*, he is making clapping sounds with his mouth (as in epilepsy); *sagar paťi s.s. saťe kana*, the outer part of the solid wheel is making clapping sounds (being loose) (v. supra).

*saťoť*, v. m., the same as *sāť*, q. v. (C., not here.)

*sať pať*, adv., v. a. Quickly, expeditiously; to work, perform do. *Nui hõro dõ s.p.e kani kana, miť ghari hũ bae thiroka*, this man is working expeditiously, he does not stop a single moment; *hõro rghoeko s.p.eta*, they are doing the paddy-planting quickly (cf. *chať pať*; v. *sať paťao*; Mundari *sať pať*).

*sať pať*, adv., v. a. Moving making a slight noise; to make a slight noise, be noisy. *Hõn s.p.ko nĩr barae kana*, the rats are running about making a slight noise; *nui gidra dõ s.p.el kana, bae thirok kana*, this child is making a noise, he will not be quiet (when searching for something) (cf. supra; onomat.).

*sať paťao*, v. a. To make a noise. *Gajayre cele coe s.p.eta*, some animal or other is making a noise in the thicket (v. supra; cf. H. *saťpaťānā*, be restless).

*sať sať*, adv. Quickly, forthwith. *S.s. aguime*, bring it quickly; *s.s.e kania*, he works quickly; *s.s.e rureta*, he speaks quickly; *s.s. olme*, write quickly (v. *sať mante*).

*sať suf*, adj., v. a. Restless, naughty, noisy; to be do. *Nui s.s. gidra miť nĩr baraegeye taheñ kana*, this restless child is continually running

about; *celko cqm s.s.el kan, durup' thirok bah sanayetmea*, what are you so restless about, don't you care to sit down (cf. supra).

*sať suť*, v. a. To complete, finish, do quickly. *Hęęenale, jähānak bape sat ukatkehan s.s. hęępe*, we (the bridegroom's party) have arrived, if there is anything you have not got ready, do so quickly; *kamiko s.s.kefa*, they finished the work quickly.

*saťha*, v. *aťa saťa* (the common pronunciation).

*saťha*, n., adj., v. a. m., the same as *sāta*, q. v. *S. bānułtakoa* (or *s. bānułkoa*) *noa atoren hęę dę*, there is no unity (they are not united) among the people of this village; *miť s.yenako*, they have leagued together.

*saťhao*, v. a. m. Make to suffice; to have or get enough, draw near to each other. *Inęte s.kom*, make this enough for them (make it suffice); *ma s. hęęokępe*, please draw a little more near to each other (cf. H. *sāthnā*, join, combine).

*sawa*, adj. With a quarter added, increased by one fourth; v. a. To add, take one fourth more (in fine). *S. řakako řanęęmekedeā*, they fined him one and a quarter rupee; *s. kęs hęęokę*, it will be one and a quarter *kęs* (i. e., two and a half miles) distant; *s. moka*, one and a quarter cubit; *s.kedeale*, we fined him one and a quarter rupee. (H. *sawā*.)

*sāwāę*, n., adj. A season of full harvest; to be a prosperous season, good year or harvest, a year with a full amount of rain. *Sedae leka s. nāhāk dę bānułka*, nowadays there is no good year (with a full amount of rain) like formerly; *neř dęę s. akata*, this year we have had a full amount of rain with good crops; *matkome s. akawatbona*, we have got a good harvest of mahua. (Word has special reference to the rains, so much depending on the rains not ceasing too early; cf. H. *samař*.)

*sāwāę*, n. Times. *Sedae s. hęę dę qđi dareko taliękana*, in former times the Santals were very strong; *nāhāk s. dęko lebreęęgeā*, nowadays they are soft (cf. supra).

*sawal*, v. *soal* (the common form). (A. H. *sawāl* and *sual*.)

*sawaliq*, v. *soaliq*.

*sawañ pođa*, v. *soaň pođa*.

*sāwār*, adj. Straight, straight and uniform, straight forward, straight-grained, easily cleft. *Nui kupařk up dę s.gełaea*, this girl's hair is straight (not curled) and long; *s. kať*, straight and easily cleft wood; *noako dare dę s.ge hara akana*, these trees have grown to be tall and straight; *s. hęę kanae, phepra dę bānułtaea*, he is a straight-forward man, there is no duplicity in him.

*sawari*, n. A palanquin. *S.te bāhuko aęukedeā*, they brought the bride in a palanquin. (P. H. *sawāř*.)

*sawasın*, n. Elder sister. (C., not used by Santals here; H. *savāsin*, a young woman, living in her father's house.)

*saya*, n. A petticoat (not used by Santals, except by women who are ayas with Europeans). (P. H. *sāya*.)

*sayañ mante* (-*marte*, -*mente*), adv. With a rush. *S.m. hqe bqlq golena*, the wind came in with a rush (through an opening) (v. *infra*, rare).

*sayañ sayañ*, adv. Rushingly, blowing cold; adj. Tall, lanky. *S.s.e hqeyel kana rearge*, there is a fairly stiff breeze, cold; *s.s.ko 'hara akantaea uniren gidra*, his children have grown tall and slim (onomat.; cf. *siqñ siqñ*; cf. *sayar sayar*).

*sayañ soyañ*, adv., the same as *sayar sayar*, q. v. (blowing).

*sāyar*, n. A kind of alligator, *Gavialis gangeticus*.

*sāyar*, v. m. To lie down (stretched out), fig. to die. *Jqm bikateye s. akana*, he is lying there stretched out having had his fill; *bulleye s.ena*, he fell down sprawling being drunk; *teheñ phalna dqe s.ena*, to-day so and so dropped off.

*sayar*, the same as *sāyar*, q. v. (C., not here.)

*sayar*, adj. Tasteless, insipid, thin; v. a. m. Make, become do. *Ca dq s.gea, bañ adaleña cini*, the tea is insipid, it has not been sweetened with sugar; *noa haqñi dqko s.kela, bqtiko dañ akawata*, they have made this beer tasteless, they have added too much water; *dañ mañdi s.ena, buluh lagoakpe*, the gruel is insipid, add some salt.

*sayar mante* (-*marte*, -*mente*), adv. With a sudden rush. *Duqr khqn hqe s.m. bqlq golena*, there came a sudden rush of cold wind in from the door (v. *infra*).

*sayar sayar*, adv., v. a. Rushingly, hard (wind); to blow hard and cold. *Mil ninda s.s.e hqe akala, bogete rabañ kana*, it has been blowing hard the whole night, it is very cold; *purua khqne s.s.el kana*, there is a hard cold wind from the East (onomat.).

*sayar suyu*, adv., v. a. Whistlingly; to whistle (shrilly, no tune). *Kaqa gupi kora s.s.e goleta*, the buffalo-herding boy is whistling shrilly (no tune); *qrisgeye s.s.el kana*, he is whistling shrilly, annoying us (onomat.; cf. *payar puyur*).

*səbik*, n., adj. Original time; original. *S. ren hqr kanako noko dq*, these are people who have been here from the first (since the village was founded); *noa s. reañ khel kana*, this is an old rice-field (from the first time); *phalna dq s. ato kantiña*, such and such is my original village (where I had my old home). (A. H. *səbiq*.)

*səbit*, n., adj., v. a. m. Right, justice; perfect, excellent, proper, complete, good, honest; to make, become, be do. *Aqi s. hqr kanae*, he is a very honest man; *s. reañ bicqr dq bañ kana noa dq*, this is not a just judgment; *uniak kami dq s.getaea*, his work (what he does) is excellent; *hečkale uni dqe s.kela bicqr*, when he came he caused the case to be properly judged; *khelko s.kela*, they have made the rice-field perfect; *khel s.ena*, the rice-field has been properly prepared. *Səbit* is frequently the second word of a compound verb indicating that what the first word denotes has been completely, perfectly done, finished.

*Bele s.*, v. m. To become fully ripe. *Kan̄thar b.s.ena*, the Jack-fruit is fully ripe; *quriye cel s.a*, he has not as yet learnt it completely; *hara s.ena*, *ma etoyem*, the bullock is full-grown, break it in to work; *bañ bi s. akana*, I am not quite satisfied as yet; *bir bañ țan̄đi s. akana*, the jungle has not been completely cleared; *quriye phariq s.o.ka*, he has not as yet completely recovered (from the illness); *bae goč s. akana*, he is not quite dead as yet. (A. H. *șabit*.)

*sabr̄q*, adj. Tasteless, insipid (v. *sabr̄qha*, the common form).

*sabr̄qha*, adj., v. a. m. Tasteless, insipid; to make, become do. *Noa utu d̄o s.gea*, *dač dherena*, this curry is tasteless, it has got too much water; *noa s. koh̄nda d̄o quri belekregeko gol̄keta*, they plucked this tasteless pumpkin off before it was ripe; *hañđiko s.keta*, they have made the beer tasteless (too much water); *ca s.yena*, the tea has become insipid (v. *sabur sabur*).

*sabri*, n. A variety of plantain. (C.)

*sabri*, the same as *sirpa*, q. v. (as used by some Santals).

*sabri*, n. A pole on which anything is slung and carried on the shoulders of two or more men. (C., this is here called *sah̄*, q. v.)

*sabud*, n., v. a. m. Proof, evidence; to prove, establish, substantiate. *S. menak̄tama noa katha reač*, have you any proof of this matter; *s.ketale*, *phal̄nae idi akata*, we proved, that so and so has taken it; *noa katha s.añme*, *bañkhan pholañ aračlema*, prove to me what you have said, or I shall certainly not let you go unpunished; *pho s.lena*, it will certainly not be proved (v. *sae sabud*; A. H. *șabul*).

*sabun*, n., v. a. m. Soap; to apply soap to. *S. saphaketae kicrič*, she washed the cloth clean with soap; *s.ena*, *niłok̄ d̄o saphae ñeloč kana*, he used soap on himself, now he looks clean. (A. H. *sābun*.)

*sabur*, v. a. m. To have patience, wait, endure. *S.ketae*, *bae łislak̄a*, he did not bring a lawsuit (against the other part); *s. hatarpe*, *alope rora*, have patience so long, don't say anything; *s.hatarok̄pe*, *alope dalea*, wait a while, don't beat him; *mit ghari s.lentabonpe*, *iñ mit kathai rorlege*, wait one moment, let me first say one word. (A. H. *șabur*, v. *subur*, *sobori*.)

*saburi*, v. *sobori* (the common form).

*sabur sabur*, adj. Watery, liquid, too much liquid. *Noa dač mañđi d̄o s.s.gea*, this gruel is watery; *s.s.ko dač mañđi akallalea*, they have prepared our gruel very watery. Especially prepared during the hot season, partly to save food, partly because this gruel prevents thirst (v. *subur subur*).

*sac̄qi*, n. Truthfulness, faithfulness. (H. *saccāi*; not considered Santali by most Santals who use *sq̄ria*.)

*sāci m̄aric*, n. A kind of pepper (v. *sāci m̄aric*).

*sāci son*, n. A variety of the *son*, q. v. (v. *sāci son*).

*sāci sunum*, n., the same as *ut̄iñ sunum*, q. v.



*sād*, n., v. a. m. Authority, power; to break in, train, subjugate. *Nui dō rōr reak s. bānuktaea*, he has no authority to speak; *gaile s.kedea*, we have trained the cow (to let itself be milked without kicking); *sioḷḷ laḡit daṅgrakin s. akana*, the two bullocks have been broken-in to plough (cf. H. *sādh*; cf. H. *sadhāna*, to train).

*sād*, n. Evidence, proof; v. a. m. To prove to be. *Tōle laḡit s. bānuka*, there is no evidence to justify binding him; *kombroko s.kedea*, they proved him to be the thief; *ḡane s.ena*, she was proved to be a witch (by walking about at night) (v. supra; cf. *sābud*).

*sādai*, adv. Always, continually, daily. *S.geko jhograk kana*, they are continually (daily) quarrelling; *s.ge ale thene hijukā*, he comes to us daily. (H. *sadāt*.)

*sādḍi*, n. Power, strength, ability. *S. bānuktaea, hapeye phariqlenge*, he has no strength, wait, until he gets well again; *manwa reak s. dō bānuka*, men have no power (to do certain things); *rōrōr s. menaktaea*, he has the right to speak (v. *sādhi*; Desi *saddi*).

*sādgum*, adj. Hairy, shaggy, bristly, parts sticking out, full of grass; v. m. Become do. *Cedaḷḷ goco bam hoyoyela, s.em dohq akal dō*, why don't you shave your beard, you let it be bristly; *goḡa dō ḡhāste s.ena*, the high-lying field has become overgrown with grass (v. *hādgum*).

*sādgum bādgum*, adj., v. m., the same as *sādgum*, q. v. *S.b.e upana*, he has bristly hair; *bana dō goḡa hōrino s.b.gelakoa*, the bears have bristly hair all over their body; *s.b.ko si akala*, they have ploughed and let the grass be standing (could not get it ploughed down); *noa bōr dō s.b. ṇeloḷḷ kana*, this straw-rope looks rough (not smooth, ends of straw sticking out); *khēt dō ḡhāste s.b.ena*, the rice-field has got grass standing up all over (v. *ḡadrum sādrum*).

*sādhai*, v. *sādai*. *Tinḡḷ s.gem emaea*, how much shall you give him every day.

*sādhi*, the same as *sādḍi*, q. v.

*sādhin*, adj., v. a. m. Free, independent; to make, become do. *Iṇ dōi s.gea, ḡkḡe jaṅga latarre hō bānugiṇa*, I am independent, I am under no one's feet; *s.teye ḡami kana*, he is working independently (does not take any pay); *ḡami khōnko s.kedea*, they released him from the work; *mohajōn khōne s. akana*, he has become free from the money-lenders. (H. *svādhin*.)

*sādhu*, n., v. m. A kind of Hindu mendicant, a monk; to become do. *S. dō jelge bako joma*, the monks do not eat flesh; *hōr talare hō mīl bar ḡoko s. akana*, also among the Santals a few have become ascetics. The word is also used about *sāphai hōr*, q. v. (H. *sādhu*.)

*sādgur bādgur*, n., adj., v. a. m. Slops, thin soup; watery, too liquid; to make, become do. *Netar s.b.ko daḷḷ māḡḡiyettalea*, at present they are preparing thin gruel for us; *daka s.b.ena, ḡḡiḡḡe daḷḷ akawata*, the rice has become thin and watery, you have added vėry much water;

- s.b. pond hasa leohakate bliitko potaoa*, they whitewash the walls, having mixed the white earth with water (v. *saḍar suḍur*; *saḍur baḍur*).
- saḍgur baḍgur*, adv. With a stirring noise. *S.b. ghorko uruleta*, they are churning, making a stirring sound (onomat., v. *haḍgur baḍgur*).
- saḍui gaḍui*, v. *gaḍui saḍui*.
- saḍui gaḍui*, adj. Mixed, medley. *Caole thoragete munga arak songeko sure dakakettalea, s.g.le jomketa*, as there was little rice they added leaves of the Horse-radish and cooked them with the rice, we ate this medley (v. *gaḍui saḍui*).
- saḍur baḍur*, the same as *saḍgur baḍgur*, q. v.
- saḍur saḍur*, the same as *saḍgur baḍgur*, q. v. (v. *saḍar suḍur*). *Noa khēt dō dak pho anjet hollena, enkalege s.s. sipe*, the water in this rice-field will not quickly be dried up, plough it watery as it is.
- saḍhu*, n., the same as *sadge*, q. v. *S. bhqi kantiṇae*, he is my brother-in-law (husband of my wife's sister). (H. *sārhū*; not regularly used by Santals; Munḍari *saḍhu*.)
- saḡai*, n., v. m. d. Relationship, kinship; to have, be in do. *Jāhāe hōr tulud begor s.te hōhōjōn dō bañ thika*, it is not proper to call out to anybody (address each other) without using a term of kinship; *s. namkate hōhōjōn dō qdi bogea*, it is very good to call on one another (using the term of relationship) after having established such; *pera dōle bañ kana, ato s. boeha kanale*, we are not actually related, we are brothers in accordance with the artificial relationship established between us villagers; *balaea s. menaktakina*, they are related as parents of children that have married; *ḡhauḡia s.*, the same as *landa s.*, q. v. (relatives that can laugh and jest together); *cel lekaben s. akawana*, in what kind of relationship do you two stand to each other; *gōngoea s.*, the relationship of a man and his younger brother's children. (H. *sagāi*.)
- saḡaria*, v. *sagria*.
- saḡau mante* (-*marte*, -*mente*), adv. Blazing up. *S.m. seḡel jolena*, the fire started and blazed up (v. *sau mante*, the more common expression).
- saḡria*, n., adj. A carter, a cart driver; a cart-(bullock). *Okaren s. cōñ nonḡeko ḡera akana*, some carters from somewhere have camped here; *khub s. hōr kanae*, he is a very much occupied cart-driver; *s. ḡaḡgra saḡar khubko ora*, cart-bullocks pull the cart well (v. *saḡar*).
- saḡu*, n. Sago. (H., Malay *sāgū*; not known to Santals until quite recently, and generally only given in hospitals.)
- saḡuḡ bōḡuḡ*, adj., adv., v. a. m. Tangled, disordered, in confusion; to make, become do., to confuse, disorder. *Noa khēt reaḡ hōro dō s.b. bindaḡ akana*, the paddy of this field has fallen down disorderly (in all directions); *s.b.ko gitid akana*, they are lying in disorder (some heading this way, others that way); *s.b.e rōreḡa*, he is speaking confusedly; *ḡkḡe cōñ bindaḡko s.b.kela*, somebody has disordered the (paddy) sheaves; *noa katha dō s.b.ena*, this matter has been confused (v. *saḡui bōḡui*).

*sagu dana*, n., the same as *sagu*, q. v. (H. *sāgu-dānā*.)

*sagui bagui*, n. What is scraped together, mixed, not good (food). *S.b.le jomela netar*, we are at present eating what we may scrape together (v. *saguc' baguc'*; *Mundari sagui bagui*).

*sagun*, n., v. a. An omen, good or bad, especially good; to take, get an omen. *S.le namketa*, we got a good omen; *s. bah hoelena*, the omen was not good; *ato ciqirele saguna*, we take omens when we search for a place to found a new village; *orak dindale s.a, kharsi jaegale s.a, bahu jawde ngpelkorle s.a*, we take omens in connexion with finding a good place for building a house, for having a threshing-floor, when we go to let prospective brides and bridegrooms see each other; *peret kanda dakle daramketa, khub bhageko s.allea, bhagegeko jom ocobona pera*, we met an earthenware pot full of water, they gave us an excellent omen, our friends will give us plenty of food. Good omens are: to meet someone with a full pot or basket, a woman returning with clothes that she has washed, to hear the *pio* (Golden Oriole) sing, to see cattle feeding near road where they go; as bad omens are counted: to meet empty pots or baskets, to see someone cutting wood, or carrying an axe, or a jackal crossing the road in front from the left side of those going. In connexion with finding a place for founding a village a large number of omens is taken, some ludicrous, others the result of sensible observation. (H. *sagun*.)

*Sagun kanda*, n. An earthenware pot full of water used for taking an omen. At the *baha*, Flower-festival, a young bachelor carries this from the sacred grove, together with the *naeke*, the village priest, to his house. At the *jom sim* (q. v.) an unmarried girl carries a full pot in; this is kept untouched until the next morning; if it is then seen to be full of water, it is a good omen.

*Sagun thili*, n. A *thili* (earthenware pot with a narrow neck) sent with the bride when she leaves for her new home. In this pot some paddy ears (or only paddy) are sent; the paddy is kept until the time for sowing, when it is sown with other paddy.

*sagun*, n. A present given to one's pleader. *Bar faka s. emokme, arem jilulenkhan moye faka emok hocoklama*, give me two rupees in advance (as a good omen), and if you gain your case you will have to pay five rupees (v. *supra*).

*sagun*, n., the same as *sagwan*, q. v. (C.; not used here; H. *sāgun*.)

*saguna*, n., v. *sagwan*. (C.)

*sah*, v. a. m. To reconcile, be reconciled. (Word getting obsolete.)

*sə hə hə həh*, intj. Well, that is all. When a spirit (who has possessed a man) finishes off what he (or she) is saying, this expression is used. *S.h.h.h., dek tobe in do Jaher era*, that is well and all, so look out, I am the Lady of the Sacred Grove (v. *səhəh*).

*səhqi*, n., v. a. d. Help, assistance, co-operation, alliance, blessing, favour; to help, aid, favour. *Cando s.te dhon dherentiha*, by the grace of Chando my property has been enlarged; *amali s.te jomin namketa*, I got food by your help (because I was with you); *kora reali s.te nui bahu katha bac bataoeta*, because the young man (the husband) backs her up, our daughter-in-law does not obey; *mokordomareho s.adiha*, they aided me in my court-case; *bongako s.adihte koro khub jantiha*, my paddy has got much grain by the bongas favouring me. (H. *sahai*.)

*səhqi*, n., v. a. d., the same as *səhqi*, q. v. (C., not used here; H. *sahyata*.)

*səhqi*, v. *səhqi*. (C., probably a misprint.)

*səhqi*, the same as *səhqi*. q. v. (*səhqi* is in these parts the more common form). *Rum hor mocate bongako səhqi*, the bongas say it is right (agree), speaking through the mouth of the person possessed; *celpe meneta, bape s.et do*, what do you think, you are not saying anything to show that you agree (v. *sə hē hē hē*; cf. *hē, hē*).

*səhqi*, v. *sahar*. (C.)

*səhqi*, v. a. d. To help out of. *Phalae s.adele baplae paromketa*, he got through the marriage (expenses) by so and so helping him out (cf. *səhqi*; rare).

*səhqi*, the same as *sahasiq*, q. v.

*səhbi*, v. *sabit*. *Suk s.tele hēna*, we came at our ease; *suk s.te jomme*, take your food at your ease (don't hurry); *bhage s.tele galmaraketa*, we talked at our ease.

*səhi*, n. Signature; v. a. m. To sign, agree, pledge. *Noa do inali s. do bah kana*, this is not my signature; *ruside s. ala*, he signed the receipt; *raebarile s.adea, niq hilonge pera agukom*, we agreed to the marriage-broker's proposal, viz., bring the friends on this particular day; *noa cithi do bah s. akana*, this letter has not been signed. (A. H. *sahih*; v. *suki*.)

*səhi girq*, n. A string with knots, each knot representing one day, to show how many days are left before a marriage takes place, sent by the bride's parents to the bridegroom (not to others, as distinguished from *girq* or *pera girq*). *S.g.ko kolatbona, noa dinre calaktege hoeoktabona*, they have sent us the knotted string (showing the day fixed for the marriage), on this day we shall have to go (v. *supra* and *girq*).

*səhi juhi*, n., v. a. m. Agreement, settlement (in connexion with marriage); to settle (all preliminaries to a marriage). *S.j. hocyrna, nesgele bapla*, all has been settled, we shall have the marriage this year; *bapla reali s.j.keta*, they settled everything in connexion with a marriage (everything that was needed for a marriage to take place); *phalna kuri korakin baplaq lqit sanam katha s.j. thik akana, baplaqge baki do menaka*, everything has been settled in connexion with so and so girl's and young man's coming marriage, only the performance of the marriage is left (v. *səhi*).

*səhit*, postp. Including, together with. *Calak hocoktama am s.*, you will have to go along (with us); *pargana s.te galmaraoketa*, we talked over the matter together with the parganait; *sud s.in emkallaea*, I paid him all his dues, the interest included. (H. *sahit*.)

*səhit* (or *səhit*), n. Manner, way. Generally preceded by *bhage* (also *boge* or *bes*) with the postp. *te*, as an adv., in the meaning of thoroughly, minutely. *Bhage s.te bale galmaraoketa*, we did not have a thorough talk; *boge s.te nelepe*, look well at him (or her; observing all characteristics); *bes s.te ban badaea*, I have no thorough knowledge of the matter; *bhage s. kamile ban hocoka*, only when you work diligently will it come to anything.

*səhəqs*, n., v. a. Pleasure, hubbub, noise, joy, rejoicing; to applaud, make a joyful noise. *Khub s.ate bəhuko əgukedea*, they brought his bride with great rejoicing (drums, bombs, shouting, etc.); *s. anjomok kana, janicho bapla kana*, a hubbub is heard, likely they are having a marriage; *bəlu kupiko s.adea*, they made a joyful noise greeting the bride; *s.ət kanako, sendrako calak kana*, they are making a joyful hubbub, they are off to hunt; *laʃ sahebko s. darumkedea*, they met the Governor with applause.

*səhni*, n. A seller of tobacco (pedlar). (Desi *sahni*.)

*səhul*, n. A plumb-line; v. a. To measure with do. *Raj-inistri s.te dealko sojhea*, the masons make the walls vertical, using a plumb-line; *noa də bako s. akata*, they have not made this using the plumb-line. (H. *sāhul*.)

*səhus*, the same as *səhs*, q. v. *Thorə s.aeme*, encourage him a little; *mi də s. bənuktəa*, this one has no courage.

*səi*, v. a., v. m. d. To search for, look for. (C., not here.)

*səibut*, v. a. m. To prepare, make ready, put in order. *Kətko s.keta*, they have prepared the rice-field (put in order, filled it properly up); *orək s.ena, nitok doko boloka*, the house is ready (in all respects), now they may enter (to live there); *sərkko s.keta*, they have put the road in order (either a new road or repaired an old one) (cf. *səbit*).

*səika*, n. A form of marriage using oil instead of sindur (practised during the Santal insurrection, 1855). A rumour was spread that unmarried girls would be taken away; so they married as many as possible, and having no sindur they used oil instead, to smear on the woman's forehead. *S. bapla kantakina*, their marriage is a marriage with oil and not with sindur.

*səika*, n. A swearing of eternal friendship. Two women, the mothers of an equal number of children, exchange presents, and the occasion is marked by a feast given by each woman at her own house. (C., not known here.)

*səika*, n. A round large basket, a storehouse (always preceded by *dili*). (Now apparently obsolete.)

*səintəu*, the same as *səitəu*, q. v.

*səitqu*, v. a. m. To finish, be ready with, store away. *Hoŋo rohqe qurile s.a.*, we have not as yet finished the planting of paddy; *kedokbo jom barakela, baŋi thariko bae s.kakpe*, we have had our evening meal, store away the brass-cups and plates; *jom s.enale*, we have finished eating; *gitič s.enako*, they are all asleep; *calaŋ loŋitko s.ena*, they have made themselves ready to go. (H. *salimā*.)

*səjqi*, n., v. a. m. Punishment, chastisement, penalty; to punish, chastise. *Mūrē ŋaka s.ko aŋukedeā*, they made him pay five rupees as a punishment; *s.ŋe ŋamkela*, he received punishment; *gidra bako s.ede kanteye bōdmasoŋ kana*, the child is becoming ill-mannered, because they do not chastise it; *kombro ŋutumteko s.kedeā*, they punished him for the theft; *paurqi cualette həkime s.kedeā*, the magistrate punished him (fined or jailed) because he had distilled liquor illicitly; *s.enako*, they were punished. (P. H. *sana*; Muṇdari *sajai*.)

*səji ɬalwaŋ*, n. A kind of basket with a handle. *S.ɬ.re baha dphokate paṇḍako aŋena*, the Pandas (Mahadeo's priests) carry flowers put in a basket with handle round (it is used for this purpose) (v. infra and *ɬalwaŋ*).

*səji hasa*, n. A kind of fuller's earth, a kind of mineral alkali. *S.h.te kicričko tekelekhan qdi saphaŋa*, if they boil clothes with fuller's earth they become very clean. (H. *sajj*; v. *hasa*.)

*səjhiq*, the same as *sajha*, q. v. *S.teko kumi kana*, they work in company.

*saki*, v. *sakhi*.

*sakiq*, the same as *sakrai*, q. v.

*sakiqt*, v. *sakhiqt*.

*sakildar*, v. *sikhidar*. (C.)

*sakim*, n. Place of residence. *Nuiak s. dō ɬanukitaca*, this man has no fixed abode; *noa katha reaŋ s. ɬanuka, oka ŋheč cən or phēč*, there is nothing certain in this matter, who can tell what the origin of it is. (B. *sākin*; word is particularly used to non-Santals, about the address, e. g., *s. Raŋga*, village Ranga.)

*sakim*, v. a. To finish, complete, make an end of, manage. *Noa kathako s.kela*, they finished this matter (settled it). (Word now very rare.)

*saki samna*, the same as *sakhi samna*, q. v.

*sakil*, v. m. To dry up, solidify, congeal, coagulate, clot. *Mū māyām s.ena*, the nose-bleeding has dried up; *toa s.ena*, the milk has coagulated (become thick); *daŋ mṇḍi s.ena*, the gruel has clotted; *raca qdi loŋoŋ taŋē-kana, s.ena*, the courtyard was very muddy, it has dried; *rabaŋ diŋre goŋom sunum dō sakidoka*, in the cold season clarified butter congeals; *ojo bele s.ena*, the pus of the boil has clotted. (Muṇdari *sakid*; cf. H. *sukhnā*, to dry up.)

*sakrai*, adj., v. a. m. Disgusting, tiresome; to make disgusted; to feel disgust for, be tired of. *Onko ŋhijorre dge s.gea*, in their view he is disgusting; *s.ko ŋele kana*, they feel disgusted with him; *inŋen s. akatkoa, onate in tuluc bako rṇra*, I have disgusted them, therefore they will not

talk to me; *inno s. ahawadiha*, they are feeling disgusted with me; *nui dq abo iqleye s.oli hana*, this man feels annoyed because of us (being here.)

*sakri*, n., v. a. m. Remainder, crumbs, bits of food, etc., that fall down during a meal; a used plate; to let fall down (when eating), to be soiled by food. *S. lebēd dq bañ boga*, s. dq *napas hq sōhakate gidikam*, it is not nice to trample on bits of food fallen down, collect the crumbs properly and throw them away; *kai hq chathare s. palra, rāgo thuthul ar thuthi jonqñ tql ahawal dāhko bifasa*, they fix in the ground in the street outside the sinning man's house, a post to which a used leaf-plate; a burnt bit of wood and a used up broom have been tied (as a symbol that no one will have anything to do any more with the man outcasted); *s. tite tūhū alom jofeda*, don't touch the earthenware pot with your hand that is soiled with food; *maejiu hq dq jomkel then s.ko kuhqrala*, women clean the place where people have had their food and let crumbs fall with cow-dung; *thariko s. akafa*, they have used the brass-plate (it is dirty); *phurū s.yena, gidikalme*, the leaf-cup has become dirty (by use), throw it away. (Mupdari *sakhi*; v. *sakhi*.)

*sakhi mahri*, the same as *sakhi*, q. v. (*mahri* is a jingle).

*sakhi phol*, n. A certain tree and its fruit. The bark is used for poisoning fish.

Planted by the local Paharias (whose name is also *sakhi phol*) (v. *phol*).

*sakti*, n., v. a. m. Strength, power, ability; to warn, caution, admonish. oppress. *S. hq*, a strong man; *s.an hq kanas, uni tulud phope darelana*, he is a powerful man, you will not be able to conquer him; *gupi gidra bes leka s.kope, koroko jom ocoyela*, warn the cattle-herd boys strictly, they are letting (the cattle) eat the paddy; *raj porjae s.yethoa*, the zemindar is oppressing the tenants (forcing them to give money, etc.) (v. *sukti*; H. *sakti*).

*sakud*, v. a., the same as *dhakud*, q. v. (obscene; not used by Santals here, but by Mahles and Kolhes). (C., bring into subjection.)

*sakhi*, n. Witness, evidence, testimony; v. a. m. To give evidence, be a witness; take as, make a witness. *S. agukom*, bring your witnesses; *s.ye emolla*, he will bear witness; *s.ko gujraquketa, sqriko dal akadea manta*, they testified that they (people) had really beaten him; *noa porge inak s.*, this shrub is my witness (it was here it happened; a common way of trying to show that one's statement is true, particularly by women who have had illicit intercourse); *s. manhale noa darch hofekhela*, I broke (the bark of) this tree to have it as testimony; *nugaye s.ana*, this one will bear witness for me (also *s.altiina*); *darye s. akafa*, she has made the tree her witness; *ato majihiye s.kedea*, he made the village headman his witness; *phalnas s.yena onho sqd*, so and so became a witness in their favour; *s.ye purakuketa*, he gave evidence of all he knew. (H. *sakhi*.)

*sakhi*, n. A proof of earthwork done, "bench-mark." When earth is dug and carried away (v. *cukhe*), the worker will leave in the middle of the

excavated place (a certain number of cubic feet is always dug) a small column untouched (generally corresponding to about one cubic foot); when the work is measured, the worker will dig this away. When digging a ditch (e. g., a road-side ditch) the worker will leave a small bit untouched on one side of the ditch (generally with twenty cubits interval) to show what he has done. These untouched bits of earth are called *sakhi*, witness of what has been done. *S.ñ dpho akala, ma sqñme*, I have left "witnesses," please measure it; *s. tahē ocoakpe mit ayere*, let a "witness" be left on one side (v. supra).

*sakhiqt*, n., v. a. Manifestation, favour, presence; to favour, manifest. *Boñga reak s. bah nēlok kana*, no manifestation of the bongas is seen (may also mean, reliability); *kombrokate jom Cando dō bae s.aka*, Chando will not favour living by stealing; *nāhāl boñga dō hako s.ef kana*, nowadays the bongas do not manifest themselves (show themselves as realities); *in s.e idiketa*, he took it away in my presence (also *s.khon* or *s.re*); *s.re rorime, pharakkore dō cakem roreta*, speak in the presence (of those concerned), why are you speaking when you are elsewhere; *phabua s.te noa taka dñ em akawadea*, I have given him this money in so and so's presence. (H. *sakhyāl* and *sakshāt*.)

*sakhi sabha*, v. a. d. To favour (from a distance) with one's presence (used in *bakhēr*, when *bul mām* is offered). *Bah ganolko dō pharak khon s.aki s.akepe*, you who cannot properly be present, favour it with your presence from a distance (v. *sakhi* and *sabha*).

*sakhi samna*, n. Eye-witness. *Nokoge s.s.ko tahēkana*, these were eye-witnesses (v. *sakhi*; cf. *samna sqnni*).

*sakhi sobha*, v. *saki sabha*.

*sakhiṛi*, the same as *sakri*, q. v.

*sakhiyqt*, v. *sakhiqt*.

*sāl*, n. The Indian Gaur, Bos Gaurus (or, Gavæus Gaurus). Now extinct in the Santal Parganas. Also called *bir kaḍa*, forest buffalo. *S. bitkil*, the cow of the Gaur; *s. sakwa*, a horn made from the horn of the Gaur. (Muṇḍari *saili* and *sahil*.)

*sālgum*, n., the same as *salgam*, q. v.

*sāli*, n. Wife's younger sister. Among Santals used in abuse. (H. *sālī*.)

*sālis*, n. Arbitration, mediation, arbitrator; v. a. To arbitrate. *Hqkim dō s.te kathae oḍokhela*, the magistrate sent the case out for arbitration; *s.reko bicarhela*, they judged the case in an arbitration court; *s.ko kanako*, they are arbitrators; *s.ko jarwayena*, they have come together for arbitration; *dapal reakko s.keta*, they arbitrated on the fight. (A. H. *sāhīs*.)

*sālisdar*, n. An arbitrator, a member of a village-council when arbitrating. *Hqkim dō s. menkate pe hore badāo akalkoa*, the magistrate has appointed three men to be arbitrators (so usually, one for each party and one to represent Government); *atoren s.ko ona kathako chinḍukhela*, the village-arbitrators have settled that matter (v. supra + *dar*).



*səlisi*, n. Arbitrator; v. a. m. To arbitrate. *S.ko jarwa akana*, the arbitrators have come together; *kombro realiko s.kela*, they arbitrated on the theft; *kopa kupi real s.yena*, the case of the two young people was settled by arbitration (v. *səlis*; A. H. *səliš*).

*səloi kamar*, v. sub *kamar*.

*səluc bəguč*, v. *səluc bəkuč*. (Very rare.)

*səluc bəkuč*, adv., v. a. m. In disorder, confusedly; to disorder, confuse, make a mess of. *S.b.ko dohq akata horo biyda*, they have put the paddy sheaves down disorderly; *sutəmko s.b.kela*, they have disordered the thread; *kathako s.b.kela*, they have muddled the matter; *s.b.ko rorəla*, *bujge bañ namok kana*, they are talking confusedly, there is no sense to be found (in it); *horo s.b.ena*, the paddy is disordered (lying in all directions) (cf. *sadga badga*, *sadga bidir*).

*səluk*, n. A kind of red cloth, often used as a turban. *Pulis dɔ s.teko dohprika*, the police use red cloth for their turbans (cf. H. *sālū*).

*səluk baha*, n. A certain shrub with red flowers (v. supra; B. *sāluk*, the red water-lily).

*səmāni*, the same as *samani*, q. v.

*səmbir*, v. a. m. To lay, lie, fall on the back. *Sortateye gitič akana*, *s.kaeme gidra*, the child is lying on its side, lay it on its back; *dal s.kedeeae*, he beat him so that he fell down on his back; *s.enaē*, he lay down on his back. *Səmbirte*, adv. On the back. *S.ye gitič akana*, he is lying on his back; *s.ye gurena*, he fell down on his back (backwards). (Munđari *sambir*.)

*səmbəqura*, n., v. m. Anything (grass, stubble, earth) heaped up on the plough when at work; to be heaped up, to stick to. *S. lebət qočkakəme* kick away the grass that has stuck to the plough; *nahel s.yena*, *bañ lagaoč kana*, the plough has got grass and rubbish sticking to it, it does not work (does not go in); *den ho rote marom aguipē*, *s.k kana*, please bring water, it is sticking (in the throat; fig., used at feasting).

*səmdhi*, n., the same as *sumdhi*, q. v. (Munđari *samdhi*.)

*səngi*, v. *sange*. (Rare.)

*səmil*, n., v. a. m. Confederacy, company; to join; bring together, unite. *S.te kəmipe*, work together; *s.te jompe*, eat together; *begarlenako*, *s.kel-koale*, they had set up separate households, we brought them together (again); *s.rege jumi jaega menaktakoa*, they have their agricultural lands jointly; *ato s. real kəmi kana noa dɔ*, this is a work that the village people will have to do together. (A. H. *shāmil*.)

*səmit*, postp. Together with, along with, inclusive of. *Nui s. calakəme*, go along with this one; *sud s. emkalacəme*, pay him including the interest; *nui s. agu darayepē*, bring him (also) with you. (H. *samet*.)

*səmjhaū*, the same as *samjhao*, q. v. *Bes leka s.aeme*, reason well with him (to make him understand); *boehale s.katkoa*, we reconciled the brothers.

- samthul*, adj. Full, complete, undiminished. (C., not here, where *samphola*, q. v., is used in the same meaning.)
- samti umti*, adv. With all one's belongings, bag and baggage, the whole family. S.u. *pera korokko calaoena*, they went on a visit children and all; *kombro s.u. jotoko idikellakoa*, the thieves carried all their belongings away; s.u. *joto dakako jom cabaketa*, they ate up all the food (cf. H. *sametnā*, to scrape together; cf. *samtāo*).
- samud*; n. The sea, ocean. (H. *samudr*, *samudra*; rare.)
- samudar*, the same as *samud*, q. v. (very rare).
- samudar phen horo*, n. A variety of paddy. (In a book.)
- samud horo*, n. A variety of paddy.
- samuduri*, n., the same as *samud*, q. v. Many Santals believe *samuduri* to be the name of some very large river.
- samukre*, adv. In front of, in the presence of. S. *rorme, oko danahre do alo*, speak in the presence (of the one you are mentioning), not secretly (behind one's back); s. *ror do ban haksoa*, what is said before one, does not give pain; in s. *kuliyem*, ask him in my presence. (H. *sam-mukh*, facing.)
- samundar*, n. The sea, ocean. (H. *samundar*; known to very few.)
- samundar phen horo*, n. A variety of paddy.
- samun*, n., v. a. The end, finish; to finish; adv. Just sufficient, just enough. S. *teke helketa*, we saw the last of it; *em s.ge tahēkana*, there was just what was given (nothing more); *sapi s. leka motagea theŋga do*, the stick is so thick as just to be held with the fingers round it; s. *dehoŋpe binda*, lay the sheaves so that the ends lie one way; *bhəri s.ge hoelena, barti do ban*, there was just enough to load the cart, not anything more; *khaclak s.ge bhoroŋpe*, put in just as much as the basket will take (not topping it); *jomko s.keta*, they finished their foodstuffs; *nel s.kedeale*, we saw the last of him; *nel heltele nel s.keta, jotoko idi cabaketa*, looking at it we saw the last of it, they took all away (v. *sumun*).
- samut*, v. *samud*. (C.)
- sanduran*, the same as *sandoran*, q. v.
- sani*, adj., v. a. Second, again, re-; to make a fresh complaint. S. *saman*, a re-summons; *sakni hocoka*, it will be necessary to make a fresh application. (Here very rare; v. *chani*. *Mundari sani*, do over again.)
- saniŋu*, v. a. m. To excite, make angry. *Lai s.kedeako*, they made him angry by what they told him; s. *calaoenako*, they went off excited. (Rare.)
- sannuk*, v. *sannuk*. (H. *sannukh*; rare.)
- santi*, n. Quiet, peace. (H. *sānti*; not commonly known.)
- santipuria*, n. A kind of cloth. (Desi *santipuria*.)
- santhi maric*, v. *sanci maric*. (C.)
- sanci maric*, n. A kind of pepper, generally called *gol maric*, q. v. (cf. H. *sacai*, true, real. Desi *sanci*).

*səŋci sən*, v. *səci-sən*.

*səŋci sunum*, the same as *utiŋ sunum*, q. v. (v. supra).

*səŋjɪq*, adj. m. The third (son, when there are four or more sons). *Nui dɔ s. kɔra kanae*, *nui khɔn lətuŋin barea menakina*, this one is the third son, there are two older than this one; *s. bəhu*, the third son's wife; *huɖiŋ s.*, the fourth of five or more sons. (H. *səŋjhɪ*.)

*səŋjɪ*, adv. f., the same as *səŋjɪq*, q. v., applied to daughters. *S. jəwəe*, the husband of the third daughter; *huɖiŋ s.*, the fourth of five or more daughters. (H. *səŋjhɪ*.)

*səŋjhəli*, the same as *səŋjhɪ*, q. v.

*səŋjhɪ*, the same as *səŋjɪq*, q. v.

*səŋjhɪ*, the same as *səŋjɪ*, q. v.

*səŋ*, v. a. To carry between one another on the shoulders suspended from a pole. *Muŋdhal bar hɔrtekin s. əgukela*, two men brought the log carrying it suspended from a pole on their shoulders; *s. ɖaŋ*, the pole used for carrying (as described) (? cf. *səŋga*).

*səŋgi*, n., the same as *səŋga*, q. v., but smaller. *Koŋa s. noa dɔle benaɔela*, we are making this into beams for the floor of the loft; *cal s.*, a cross-beam fixed to support the rafters (in the middle of the roof). (Desi *səŋgi*.)

*səŋgil*, v. a. m. To look up, raise or throw back the head. (C., not used here; Muŋdari, Ho *səŋgil*.)

*səŋgin*, n. A bayonet. (P H. *səŋgin*; known to very few Santals.)

*səŋgin*, the same as *səŋgiŋ*, q. v. (Used by some; by Mahles always).

*Dikhiltege noa bicarpe s.kela*, knowingly you have made this case difficult.

*səŋgiŋ*, n., adj., adv., v. a. m. Distance; distant, far off; put at a distance, be far away. *Nui pɛra dɔ ɖɔi s.ren kanae*, *bar din hɔr s.renge*, this friend (relative) is from a great distance, from a place two day's way distant; *s.re menaka*, it is far away; *alenk ɔrak dɔ s.gea*, our house is far away; *s. khɔn nɛloŋ kana*, it is seen from far away; *s. dɔ alom calaka*, don't go far; *s. hɔr dɔ lakŋgawa*, a long way makes one tired; *kathako s.kela*, they have put the matter off (for some time); *khɛt dɔ s.entalea*, our rice-fields are far away (too distant); *alom edre s.aŋa*, don't keep me at a distance in anger; *nɛloŋ dɔ ale khɔne s.ena*, now he is far away from us (both lit. and fig.). (Muŋdari, Mahle *səŋgin*; Ho *səŋgiŋ*.)

*səŋgrəu*, v. a., v. m. d. To collect, amass, lay past. (C., not here.)

*səŋgrəu*, v. a., the same as *səŋgra*, q. v. (Rare.)

*səŋgri*, the same as *səŋgra*, q. v.

*səŋki*, adj. f., the same as *səŋka*, q. v., applied to females. Also pronounced *səŋkhi*.

*səŋti*, n., adj. Companion, associate. *Ale s. hɔr kanae*, he is one together with us; *s. əgukateŋ calaka*, having brought a companion I shall go. (H. *səŋgati*.)

*səŋdɔgur*, v. *səŋdɔgar*.

*səŋɖi*, n. A cock (particularly of fowls, ducks and geese; some Santals will use *səŋɖi* about the male birds of any kind, but this is not correct according to most). *Sim s.*, a cock (also *s. sim*); *s. gəɖe*, a male duck; *s. sāk*, a gander; *bir sim s.*, the cock of the wild fowls; *nui dɔe s.ka*, this one will become a cock (i. e., as soon as it can be seen that the chicken will develop into a cock). (Desi *səŋɖha*; Munḍari *səŋɖi*, male animal; Ho *səŋɖi*, cock; cf. *əŋɖiə*; cf. *sāŋɖ*.)

*səŋɖi karkar potam*, the same as *səŋɖi kurkur potam*, q. v. (C.)

*səŋɖi kurkur potam*, n. The little brown dove, Turtur Cambayensis (so termed on acc. of its call).

*səŋɖi ɔrɛɖ jel*, n. A large kind of deer (male). Said to be as big as a bullock.

*səŋɖi potrɛɖ jel*, n. The female of *səŋɖi seɭɛɖ jel*, q. v. (So Skrefsrud; may possibly be the *potrɛɖ* male; not seen now.)

*səŋɖi sabu*, n. The spur of a cock (v. *saba*).

*səŋɖi saba dare*, n. A certain tree, so called because it has thorns like the spur of a cock. It has red flowers that girls adorn themselves with. Planted.

*səŋɖi seɭɛɖ jel*, n. The male of the *seɭɛɖ*, q. v. (the same as *badar seɭɛɖ*, q. v.).

*səŋɖhin*, n. A heifer; a loose woman, who runs after men (abuse). *Nui s. dɔ mit dərangeye tahəna*, this loose woman, she is always moving about (hunting) (cf. *sāŋɖ*).

*səpin* (*jənum*), n. The Prickly Pear, *Opuntia Dillenii*, Haworth. Used in Santal medicine. *S. jənumte roklenkhan qɖi babata*, if you get pierced with a Prickly Pear thorn it itches much. (Munḍari *səpih*; cf. H. name for it *nāg-phant*, because it reminds one of the hood of a snake.)

*səpin kuɖi*, n. A kind of *kuɖi*, q. v., different from the ordinary *kuɖi*, by having a broad neck (v. supra).

*səpih*, the same as *səpin*, q. v. (Munḍari *səpih*.)

*səprud*, the same as *səprot*, q. v. (Used by some Santals.)

*səprum*, v. m. To be fully, completely grown. Nearly always second part of a compound verb. *Parwa hoponkin s.ena, gəpa meah khankin uɖquka*, the two young pigeons are fully fledged, to-morrow, or the day after, they will fly; *s.ena nui kuɖi dɔ, bəplak leke hoeyena*, this girl is full-grown, she is fit to be married; *s.ente okale cɔkin uɖquen*, having become fully-fledged they have flown away somewhere (said about a runaway (*gəgir*) pair); *horo bele s.ena*, the paddy is fully ripe, *hara s.ena kora dɔ*, the boy is full-grown now; *potam hoponko il s.ena*, the young doves are fully-fledged; *il s.enko, bako tahəna*, they are ready to leave, they will not stay here (about emigrants).

*səpri uppi*, n., adv. Goods, all, the whole; v. m. To equip oneself, pack up, make oneself ready. *S.mko calaəna*, they went away taking their all with them; *calaɖ ləɖise s.u.yena*, he made himself ready to go (having

- packed what he would take along); *s.u. ngiharteko salaoena*, they went all of them (the whole family) to the wife's father's house (v. *saprao*).
- saphai*, n., adj., v. m. A Santal sect that does not keep, eat or sacrifice fowls or pigs, and worships *Ram Cando* by offering sweets to him. The sect was first formed by a fallen C. M. S. convert in the famine year 1874 and has since existed, seeming to revive every time there is a scarcity. They are not many and are found in the eastern and northern parts of the Santal Parganas district. *S. hor dō horak daka bako joma*, people of the Saphai sect will not eat the food of others (only of their own sect); *adwa caole sernareko s.yena*, they became Saphai in the year of the sun-dried rice (i. e., during the famine of 1874) (v. *sapha*).
- saphai*, v. a. m. To clear away, off, to settle. *Joto riniñ s.keta*, I have cleared off all debts; *mōrē hor jhograko s.ketakoa*, the village-council settled their dispute; *jomakle s.keta netar*, we have at present finished all our foodstuffs; *mohajon seḍ dōñ s.yena*, I am free so far as the money-lenders are concerned (clear of debts); *nukin kora kupi reak katha do s.yena*, the case (matter) of this young man and girl has been settled (no hindrance for their marriage to anybody) (v. *sapha*).
- saphri am*, v. *amsophori*. (C., this P. H. form is not used here.)
- sar*, n. A howdah or pad for an elephant's back.
- sar*, n. A large sheet of water, tank (generally about a large, not dug pond, a sheet of water without embankments thrown up). *Noa s.re hakoko dōho akatkoa*, they have put fish in this large pond; *s. leka jumiye tear akala*, he has prepared rice-land like a big pond. (H. *sar*.)
- sar*, n., v. a. m. Line; to straighten, get into a line, to level. *S.te duruppe*, sit in a line; *horko s.ketkoa*, they made the people stand in a line; *daka jom lagitko s.ena*, they have sat down in a line to eat; *pallōnko s.ena*, the soldiers are lined up; *khete s.keta*, he has levelled the rice-field (v. *sor*).
- sarai*, n. An inn, tavern, caravanserai. *Hōtiq taṇdireko orak akal, onage s.ko metaka*, they call the houses they have built on the market-place serai. (P. H. *sarāe*; rare.)
- sar baṭur*, adj., v. m., the same as *sar baṭar*, q. v. Mixed, diverse, good and bad. *S.b.ko jom nūyeta noko dō*, these people eat and drink what has been touched by anybody; *s.b.e roṛel kana*, he is speaking, mixing good and bad together (lets offensive matter come in); *s.b. menakkōa noa alore*, there is a mixed population in this village.
- sardi*, adj., v. a. m. In the full swing, at the height of; to set in full swing; to be do., at the highest point. *S. kami jokheḍe daṅgrae goḍen-talea*, when we were in full swing with our work, our bullock died; *s. dag jokheḍ ceṭer nurhayena*, when it was raining hardest a thunderbolt fell; *s. ruq jokheḍ*, when the fever is at its highest point; *horo iroḷko s.keta*, they are in full swing reaping the paddy (working all they can); *ruruḷko s.keta*, they are in full swing drumming; *ruq s.yentuea*, his fever

is at its highest (he is worse); *matkqm s.yena*, the falling of the mahua flowers is at its height.

*sq̄ri*, n., adj., adv., v. a. m. Truth; true, real; truly, really, earnestly; actually; to make, become true, real. *S.tel lq̄ime*, tell the truth, what is the real fact; *s.ak̄tel*, the truth; *s. katha*, a true statement; *s. kangea*, it is true (the truth); *noa katha d̄q̄ s. s̄ nase kana*, is this statement true or false; *s.ge, hēc̄enae*, he actually came; *s. ut̄qr kana*, it is absolutely true; *erē k̄athako s.keta*, they made what is false true (passed as true); *k̄athako s.keta, eh̄op̄ket̄ako*, they made the word real (turned their talk into reality), they have commenced (to do it); *landa katha s.yena*, what they said in fun became reality. (Muṇḍari, Ho sari, also sarti; cf. H. *ṣarīḥ*; cf. H. *sār*, essence, truth.)

*sq̄ri*, n. lit. True one, used in address between intimate friends and those who stand in *landa s̄q̄q̄i* (q. v.) to each other. *Dela s., hēn̄elbo calāka*, come along, friend, let us go to attend the festival; *E s., hēc̄lenme*, O friend, come here now. Used between persons of the same or of different sex (v. supra).

*sq̄riāk̄*, n. The truth. *S.in̄ rōyeta*, I am speaking the truth; *s.ge, am̄ h̄ēm lah̄ēkana*, in truth (really), you were also there (*sq̄ri* + *āk̄*).

*sq̄riqt̄*, n., v. a. m. The bride's party who go to meet and receive the bridegroom and his attendants at the village; to appoint, be, act as do. The *sq̄riqt̄ko* correspond to the bridegroom's *bq̄riqt̄ko*, q. v. *E s.ko, sap̄raok̄pe, jāw̄āeye sēferena, daramkoabo*, O you attendants of the bride, the bridegroom has arrived, make yourself ready, we shall go and meet them; *s.ko d̄q̄ bq̄riqt̄ko laha lahateko enēc̄ idia*, the bride's attendants dance along (in the village street) in front of the bridegroom's party; *ato kopa jōtoko s.ket̄koa*, they made all the young men of the village, bride-attendants; *phalna hop̄onerako jāw̄āeyere d̄q̄ atoren kopa d̄q̄ bako s.lena*, when they were going to marry so and so's daughter the young men of the village would not be attendants to the bride.

*sq̄riqt̄i*, n., v. a. m. the same as *sq̄riqt̄*, q. v.

*sq̄riq̄u*, v. a. m. To make even, smooth, level, to prepare, finish. *Khet̄ko s.keta*, they levelled the rice-field; *kathako s.keta*, they finished (settled) the matter (made peace); *sop̄ok̄ko s.keta*, they repaired the road (filled up holes, etc., made the surface smooth); *bam̄ ah̄j̄omlek̄hanlān̄ s.mea n̄āh̄ā̄k̄*, if you don't listen I shall put you straight presently; *b̄q̄i dh̄ikiko d̄q̄ bebak̄le s. āguketa*, we have settled and paid all arrears; *k̄ami d̄q̄ s.ena*, the work is finished. (Desi sor; Muṇḍari sariao; cf. *sq̄ri*; ? cf. H. *sārṇā*, remove, make perfect.)

*Sq̄ri caṇḍi boṅga*, n. A bonga of the witches (a *bir boṅga*) (v. *sq̄ri* and *Caṇḍi*).

*sq̄rige*, v. *sq̄ri*.

*sq̄rik̄*, v. *surik̄*.

*sq̄rik̄*, n. Sharer, partner; part, share. *Jumirēn̄ s. kanae*, he is a partner in the rice-land; *in̄ā̄k̄ s. d̄q̄ q̄urīn̄ n̄ama*, I have not as yet received my

- share; *noa bisqe realē s. uni hōe nama*, he will also get his share of this property. (A. H. *sharik*.)
- sṛikdar*, n. A partner, shareholder. *Joloren s. kangeae*, he is a partner in all (v. *supra* + *dar*).
- sṛinaḷ*, the same as *sṛiaḷ*, q. v. *S.geye metadiña*, he verily said so to me; *s. katha*, a true statement; *ere kathaē s.keta*, he called a false statement true.
- sṛi sar*, n. The true *sar*, q. v., from which arrow shafts, etc. may be made, Saccharum Sara, Roxb. (*Sṛi* is explained as being used to distinguish this from other material from which arrow shafts may be made.) *S.s. realē kṛkri nṛkičko benaoa*, they make the lice-comb of the true Sar.
- sṛi sarjom*, n. A tree so called. Not seen by present-day (local) Santals (v. *sarjom*).
- sṛista*, n. The records of a court, the office in which such are kept. (P. H. *sarrishta*; the form *sarishta* is against Santal pronunciation.)
- sṛistadar*, n. The person in charge of the records of a court, the superintendent of the vernacular department of an office. (P. H. *sarrishtadār*.)
- sṛaṅgi*, n. A kind of fiddle (used by Hindus). Played, held like a Santal *banam*, but has four strings. (H. *sāraṅgt*.)
- sṛpaḷ*, the same as *sarpaḷ*, q. v. (Rare.)
- sṛpha*, n. The Custard apple tree, Anona squamosa, L., commonly called *mandargom*, q. v. (P. H. *sharifa*.)
- sṛthi*, adj., v. a. m. Chosen one, principal, real; to make, become do. *Nui dō joto kṛmireye s.gea*, this one is the principal one in all work; *nui bṛhuko s.kedea*, *pṛhile dō bako khusiae kan tahṛkana*, they made this daughter-in-law the one they preferred, at first they did not like her; *chuṭhi erae s.yena*, the second wife has become the "beloved" one; *nui hōr dō oṇḍe khonko lagakedekhan nṇḍeye s. gotena*, when they had driven this man away from there he quickly became the chosen one here. *Sṛthi* presupposes previous rejection or dislike. *Jāhāregeye calaḷ*, *oṇḍeye s. godola*, wherever he goes he quickly becomes the favourite (cf. Mundari *sṛti*, true).
- sṛru*, n. The Taro plant, Arum Colocasia, Willd. (or, Colocasia antiquorum, Schott). The Santals distinguish many varieties; they are cultivated for their value as food or (in some cases) as a medicine. Especially the tuber or corm is eaten, also the leaves and the stem (all in curry).  
*S. utu*, Taro curry.  
*Aṛaḷ s.*, only the leaves of this variety are eaten.  
*Bir s.*, a wild Taro; leaves eaten. (B. *bṛn hōcu*; by Roxb. mentioned as a variety only of A. Colocasia.)  
*Bṛhuk lipḍhi s.*, a variety.  
*Bṛhōḍa s.*, a variety with large corms.  
*Deko s.*, a variety cultivated by the Dekos.

*Hq̄r s.*, a variety especially cultivated by Santals.

*Kanda s.*, a variety with one very large corm.

*Kan̄sa s.*, a plant planted for the medicinal use of its corm, *Lasia heterophylla*, Schott. (It is planted near water, not eaten otherwise.)

*Man kanda s.*, a variety valued for its medicinal properties (corm applied to painful spots; causes itching).

*Mukhi s.*, a cultivated variety. (C.)

*Picki s.*, a cultivated variety. (C.)

*Roh̄qe s.*, any of the cultivated varieties.

(Mun̄dari *saru*.)

*saruq̄*, v. m. To be over-fed (about people or cattle who do not get fatter, although they have enough food). Word preceded by *j̄om*. *Nui d̄o hac moʔaka, j̄om s.geae*, this one will not become fat, he is a gross eater; *nui kaʔa d̄qe j̄om s.ena*, this buffalo is over-fed (and will not become fat) (v. *j̄om saruq̄*).

*Saru gaʔa Baske*, n. A sub-sept of the Baske sept.

*saruʔ̄ mante* (-*marte*, -*mente*), adv. With a crunching sound (of soft thing).

*S.m. ake togoʔk̄efa*, he crunched the sugar-cane (bit through audibly) (v. *saruʔ̄ saruʔ̄*).

*saruʔ̄ marao*, v. a. To crunch. *Tahere s.m.k̄efa*, he crunched the cucumber.

*saruʔ̄ saruʔ̄*, adv., v. a. With crunching sounds; to crunch (especially about what is soft and juicy). *S.s. ake j̄omeʔa*, he is eating sugar-cane, making crunching sounds; *khaj̄ariye s.s.ʔ̄ kana*, he is crunching parched rice (onomat.).

*sar̄dum bar̄dum*, adv., v. a. m., the same as *car̄dum bar̄dum*, q. v. (c. b. is the common word).

*sar̄hu*, v. *sar̄hu*.

*sari*, n. A woman's cloth or garment (8 to 12 cubits long and 2 cubits broad); v. a. m. To clothe with do., give, get do. *S. k̄ier̄iʔe bande akana*, she has put a sari cloth on; *h̄op̄onerate s.k̄edeʔa*, he has given his daughter a sari; *s.ȳenae*, she has got a sari. (H. *s̄ar̄i*; the word is not commonly used among the Santals and is exclusively used about a cloth bought in a shop, not about the locally-made *kh̄an̄ḍi*; *Sari* is the name for the cloth worn by Indian, better-class women; v. *sindur sari*.)

*sar̄i*, n. The covering leaves of the fruits, ears or (in certain cases) stem of certain plants, a sheath. *J̄on̄dra s. sala giḍikaʔ̄pe*, take off and throw away the covering leaves of the Indian corn cobs; *horo s.*, the leaves covering, or just below, the paddy ears; *aʔ̄ s.*, the leaves of the sugar cane; *bajra s.*, the leaves of the *bajra*, q. v.; *aʔ̄ s. giḍikaʔ̄pe, kaj rean̄ d̄o baʔ̄ kana*, throw the sugar-cane leaves away, they are of no use (v. *supra*).

*sar̄im*, n., v. a. d., v. m. The roof of a house (sloping); to prepare, get do. *Sar̄i s.*, a roof thatched with thatching-grass; *nokoak̄ s. d̄o kh̄aprol kana*, the roof of their (house) is covered with tiles; *s. hes leka dab̄ia-*



*bonpe*, thatch our roof well; *niil s. dō dāpēna*, *dosarak dō quria*, one side of the roof is thatched, the other side not as yet; *nawa orakle s. akawata*, we have put the roof on the new house; *orak s.ēna*, *niitko bōlōlenkhan*, the house has been roofed, now they may take up their quarters there; *noa atore gēl bar sārīm menākkoa*, in this village there are twelve roofs (i. e., so many households, a common way of giving the number of inhabitants) (v. *cal*; Muṇḍari *sarāmi*).

*sārsi*, n., the same as *saṇḍasi*, q. v. (not here used by Santals, but by the blacksmiths).

*sāsqaṇāk*, n. A pole for carrying (v. *sqaṇ*). *S. ṇam āguipe*, *kaṭbon sqaṇ idia*, find and bring a pole for carrying, we shall carry the piece of wood from here.

*sās ghaṭi* (or *s. pēṭer duk*), the call of the *bhosko potam* (v. *potam*). *Sās ghaṭi sāsraṭ ho miru hōṇon ho kare hōṇon*, the last fault, father-in-law's house, a young parrot, a parakeet young (from a *caco chaṭiṭ* song, meaning uncertain, but has reference to the Santal idea of marital life, the young parrot, etc., refers to a son or daughter); *sās ghaṭi karōn*, *serma duṛ eṣṭēna*, *cekate baba ṭhenbo bōlōka*, *haere haere*, on acc. of the last fault, the door of heaven has been closed, how shall we enter to the Father, alas, alas (a Santal song); *sās* has been taken to be the same as *sēs*, q. v.

*sāsraṭ*, n. Father-in-law's house. (H. *sasurār*; may be heard used, but is considered foreign; the common word is *nāihār*.)

*sāsūr*, n. Father-in-law. (H. *sasur*; not considered Santali, but heard.)

*sāt*, v. a. m. To finish, accomplish, end, complete. *Kāmile s.keta*, we have finished the work; *jōm s.ketale*, we have done eating; *s.kedeae*, he finished him (killed); *orakko s.keta*, they have finished the (building of the) house; *hōrōko rōhōe s. keta*, they have finished planting the paddy; *daka utu s.ēna*, the rice and curry are ready (for being served); *tisem s.oka*, when will you have finished (the preparations for marriage, etc.); *perako hēṭ s.ēna*, *adō bako hijuka*, the visitors have all come, there will come no more; *gitil s.ēnako*, they have all gone to bed (cf. *sāitqu*).

*sāt*, n. Time. *Niā s. dō baṇ emōk kana*, I am not giving (cannot) this time; *niā s. dō baṇ jōma*, *hapēn jiraulenge*, just now I will not take food, wait, let me first rest; *niā s.re daḷ dō bānuka*, there is no rain at this time.

*sāt*, adv., preceded by *bhage*. Well, thoroughly, distinctly. *Bhage s. dō baṇ ṇelledea*, I did not see him quite well; *bhage s. dō baṇ bilena*, I am not quite satisfied (want a little more food); *bhage s. dō bae kāmia*, he does not work quite well; *bhage s. dō bae rōṭela*, she does not speak openly (being sulky); *bhage s. phōsol dō baṇ hoelena*, there were no full crops (this year) (v. *sāt*, finish).

*sāti*, v. m. To ascend the pyre of one's dead husband and be burnt; to be burnt alive; v. a. To throw alive into fire. *Atlēgeye s. gōḍēna*, she

ascended her dead husband's pyre of her own accord and was burnt to death (has never been a custom among the Santals, but they have heard of it); *kumbareye s.yena hqrhqiđ haram dō*, the old watchman was burnt alive in the watch-hut; *sim hopon culhareye s.yena*, the chicken ran into the fire-place and was burnt alive; *mirgi hore s.yena*, the epileptic man (fell into the fire and) was burnt to death; *sikřile s.yena*, the mosquito was burnt to death (in the fire); *hako dō alope s.koa*, don't throw the fish alive into the fire. (H. *saff*.)

*sətru*, n. Enemy, foe. (H. *satru*; very rare; v. *sutru*.)

*sətu*, n., v. a. Meal made of certain roasted grains; to prepare do. *Jonđra s. tearabonpe*, prepare some Indian corn meal for us; *buřko s.ia*, they make meal of gram; *đher hřk s.ime*, *inąkotebo mańjanoka*, prepare a fairly large amount of flour, we shall have this (and nothing else) for our midday meal. The *sətu* is made of Indian corn, gram, *hoređ* and possibly some other kinds of grain; the grain is roasted and thereupon ground or pounded into meal and eaten without being cooked further. (H. *sattū*.)

*sətu sambar*, n. Provisions for a journey (food that may be eaten without cooking); v. a. (d.). To prepare do. *Gapa dō đher sańgiń pera horokiń calaka*, *horte jom lagit s.s. tearańpe* (or *s.s.ańpe*), to-morrow I shall go to visit some friends far away, prepare some provisions for me to have to eat on the road; *taben khađariko s.s.adea*, they gave him some flattened and parched rice as provisions for the journey (v. *supra* and *sambar*).

*səř*, the same as *saf*, q. v. (to bullocks).

*səř*, n. A certain Hindu festival (in Aghar, the same as *chəř*, q. v.).

*səř dag*, n., v. a. m. A certain mark, consisting of two straight parallel lines, used as a sign of proprietorship or instead of one's name; to mark with do. *Aleak dag dō s.d. kantalea*, our (family) mark is two parallel lines; *gaiko s.d.kedea*, they have marked the cow with two parallel lines (v. *dag*; v. *infra*; the number may not be insisted on, only the look of parallel stripes).

*səř dag kul*, n. A tiger, the striped *kul*, to distinguish from the leopards that are also called *kul*. C. gives the meaning of panther, not so here. (H. *sāřh* sixty.)

*səři*, the same as *səřhi*, q. v.

*səřiqn*, v. a. m. To consolidate, solidify, become hard. *Jonđrale erketa*, *tehen řindqi dańkette hasae s.keta*, we planted Indian corn, last night it rained and made the (surface) soil hard (so that the corn may not come up); *lqsəř křet s.ena*, *si aroepa*, the rice-field that has been ploughed for the last time (made into a muddy soup) has consolidated; plough it once more; *pahil dō qđiko jhřkoń kan tahřkana*, *netar doko s. utarena*, formerly they were very eager, nowadays they have become quite settled down (i. e., they never come here any more to visit us).

*saṭin*, n. A certain kind of cloth (used as an over-cloth; described as being striped drill; not seen anywhere now). (Desi *saṭin*; ? Engl. shirting.)  
*saṭki doal* (or *s. kicriḍ* or *s. saṭi*), n. A woman's clothing having red and white stripes. The warp is red with intermixed white thread, the weft is white. (Jolha *saṭki saṭi*.)

*saṭuṭi*, v. *siñ saṭuṭi*.

*saṭur baṭur*, adj., v. a. m., the same as *sar baṭar*, q. v. *Noko dō thiḥ hor doko bañ kana*, *s.b.geako*, these people are not good, they mix with all kinds; *s.b.ko joma*, they eat without discrimination; *s.b.enako*, *Mahleko tulucko baplayena*, they have become people of no discrimination, they have married Mahles; *sananiṭe s.b.ketu*, you have mixed all up (and spoilt it).

*saṭur saṭur*, the same as *saṭar saṭar*, q. v.

*saṭh dag kul*, v. *saṭ dag kul*. (C.)

*saṭhi horo*, n. A variety of paddy, so called because it ripens in sixty days from the time of planting. (H. *sāṭhi*.)

*sau*, n. A money-lender, creditor; v. a. m. To make one do., borrow from; to be one's creditor. *Jāhāre s.bon saṭkoa*, we shall get hold of a money-lender somewhere; *phalnako s.kedea*, they arranged with *so* and *so* to be their money-lender; *s.entaleae*, he has become our money-lender; *s.e saṭ akadiina*, *halalegeñ*, the creditor has caught me, I must pay him before anything else (fig., about a call of nature). (H. *sāhū*.)

*saṭuḍa*, the same as *saoda*, q. v. (Mostly used by women.)

*sau mante* (-*marte*, -*mente*), adv. Blazing up in a moment. *S.m. jol goṭena huḍiñ huḍiñ seṅgel*, a small fire blazed suddenly up; *boṅga s.m.ye jol goṭena*, the bonga suddenly blazed up for a moment (fire seen, the origin of which is unknown, is often ascribed to bongas or witches) (v. *sau sau*).

*Sauriṭa*, n. A Dravidian tribe, among other places living on the Rajmahal hills of the Santal Parganas district, by Santals generally called Muṇḍa (cf. H. *šavar* or *savar*).

*sāuṛī*, adj. f., the same as *sāorā*, q. v., applied to females.

*sauri araḱ*, n. A certain plant, *Polygonum glabrum*, Willd. Eaten in curry.

*sauri cērē*, n. A very small kind of bird, so called because they generally make their nests in a thatching-grass field. Also called *thēḍ thēḍ*.

*sauri glās*, n. A kind of grass, *Heteropogon contortus*, R. & S., wherever available used by Santals for thatching their houses. It is a wild plant, but where found growing in quantities it is kept guarded against grazing. Also generally called only *sauri*; v. a. m. Procure, collect this grass; grow well. *S. goḍale rakha akata*, we have reserved a high-land field for thatching-grass; *mag sim jonikate s.le ira*, when we have eaten the Mag fowls (sacrificed), we reap the thatching-grass; *s.le oraḱle daba*, we thatch our houses with *sauri*; *s. oraḱ*, a house thatched (even when thatched with *or* (q. v.) it is so called, in which case they may speak

of *qr sauri*); *s.kelako*, they have collected (or, grown) thatching-grass; *nes dq s.yena*, this year the thatching-grass has developed well; *s. careč*, a sauri straw (used for stitching leaf cups and plates); *qurile s. sagakjoħa nes dq*, we have not as yet got ourselves pricked by the thatching-grass seed this year (i. e., we have not as yet reaped). (Muṇḍari *sauri*, Ho *sain*.)

*squ squ*, adv., v. m. Blazingly; to blaze up. *S.s. sauri loyena*, the thatching-grass burnt blazingly; *s.s. oraħ loħ kana*, the house is on fire blazing; *noa saħan dq khub s.s.ħ kana*, this firewood is blazing.

*sawqi*, n. Excess by a fourth; a quarter added (about interest, 25 pct.). *S. sudle horole agu akala*, we have brought (borrowed) paddy at a 25 pct. interest; *nui mohajon dq s. sudteye emoħ kana*, this money-lender lends at 25 pct. interest. (H. *sawāi*.)

*sawqia*, n., adj., the same as *sawqi*, q. v. *S. sud*, an interest of 25 pct. (H. *sawaiyā*.)

*se*, n. A louse; v. a. To infect with lice. In people the *se* are found on the head (*Pediculus capitis*); in buffaloes and pigs and fowls *se* are found all over the body. *Bogete se menakkotaea, gosēkkaepe*, he has a good deal of lice, pick them out; *kaḍa bogeteko se akadea*, the buffalo has got a great number of lice; *simren se dq oraħre hōko funḍaħa*, the lice of fowls crawl about also in the house. (Muṇḍari, Ho *siku*.)

*Bohoħ se*, lice in the head; *kicrič se*, lice (white) in the clothes.

*se*, demonstr. pr., v. *sei*. (Also pronounced *sē*.)

*sea*, adj., v. a. m. Rotten, decomposed; to rot; decompose. *S. dakako emallea*, they gave us rotten rice to eat; *s.ge soħ kana*, there is a rotten smell; *katha bako s. dareala*, they were unable to let the matter decompose (in their stomach, i. e., keep it to themselves without blabbing); *daħte horoe s.kela*, the paddy was spoilt through (excessive) rain; *jel s.yena*, the meat has decomposed; *niq katha lačre s. ocoeme*, let this matter rot in your stomach (don't let anybody hear of it); *noa bele dq s. boḍorena*, this egg has rotted away (expression used about an egg, in which a chicken had been formed, but has died and decomposed. (Muṇḍari, Ho *soia*.)

*Sea buḍur*, v. sub *buḍur*.

*Sea phoca*, v. m. To rot. *Noa jel dq s.ph.yena, jom baħ ganoka*, this meat is rotten, it cannot be eaten (v. *phoca*).

*sea kaḍeč biħ*, n. A certain snake, *Dryophis pulverulentus*, the same as *jote biħ* (v. *kaḍeč*). Name due to colour; they are not easily seen when in a tree.

*seaħ*, the same as *senah*, q. v. *Ape s. khēt kana*, it is a rice-field belonging to your (village); *nui s. poesa dōle ħamkela*, we have got the money that he had to pay.

*sealom*, n. Moss, fungus, lichen, mildew. *Noa ḍaḍi reaħ daħ dq s.gea, alope agnia*, the water of this pool is full of fungi, don't bring it; *ḡaruḡ*

*s.ko joma*, leopards eat fungi. There are several kinds of *sealom*, one is (acc. to C.) *Mongeotea immersa*, West., a fresh-water Alga.

*Seam*, n. Siam (only in books).

*sean*, adj., v. m. Grown up, subtle, cunning, cute, sharp, crafty; to become do. *S.geae, bae huđina*, he is grown up, he is not small; *s.te bae kəmi kana*, he is not working, being cunning; *s. seta dō caṇḍbōṛeko geroḷa*, cunning dogs are bitten in their tail (Santal saying, cunning people are careful, so that they are not caught in a dangerous way); *s. hōr kanae, aḍ laḡit dō qādi bhageye benaoa, hōr laḡit dō jāhā lekage*, he is a crafty man, for himself he makes anything very good, for others, only as it may happen; *nui kaḍa dōe s.gea*, this buffalo is cunning; *kōra dōe s.ena*, the boy has grown up; *atōre miḥ s. hōr menaea, dhōnṭreye s.ena*, in the village there is one great (wealthy) man, he has become great by his property; *noa atoren hōr dōko s.ena, jāhānaḷ bako laia*, the people of this village have become cunning, they will not tell anything (give any information); *sioḷ qahgra dōe s.ena*, the ploughing-bullock has become crafty. (H. *siyān* and *seyānā*.)

*seba*, v. a. m. To tend, take care of, nurse. *Mihū merōm reaḷem s.le eṇeḍ toa dake dōm joma*, only when you take care of the cattle will you have milk and curds to eat; *eṇḡat apate s.yetkina*, he is taking care of his parents. (B. *sebā*; v. *sewa*.)

*sebel*, n., adj., v. m., v. a. impers. Taste, flavour; tasty, palatable, agreeable, savoury; to be, become tasty, etc.; to feel do.; v. a. d. To show favour to, appreciate, take to, to like. *Noa reaḷ s.ṭeḷ dō bənuḷa*, this has no taste; *katha reaḷ s. bae ṇamlekhan bae taḡena*, if he does not get tasty words (is not treated well), he will not stay; *dakale utule buluṅge s.a, haṇḍile paṇṛale kathage s.a*, when you prepare rice and curry, the salt makes it tasty, when you give beer or liquor, the words make it tasty (Santal saying); *s.s. daka utu ṇaḡiḥṛreko eṇoḷa*, in the house of the wife's father they give very savoury rice and curry; *s. kasa*, manured soil (rich soil); *hako utu ar joṇḍra daka qādi s.a*, fish-curry and Indian corn-porridge are very savoury; *jāhā lekan utuge, buluṅ lagaolekhan s.oḷa*, let it be any kind of curry, when you add salt, it becomes tasty; *jel utu iḡte daka s.ediṇ kana teḡeṇ*, because of the meat curry, I feel the food tasty to-day; *mēḷ s. dō sasaṇ, ar moca s. dō buluṇ*, the turmeric is what pleases the eye, and salt what pleases the mouth; *phalna dō s. katha bənuḷtaea*, so and so has no pleasing words; *bako s. aṇ kana, jāhāteḡeṇ dapa*, they don't like me, I shall run away somewhere. (Muṇḍari, Ho *sibil*; Kurku *shimil*.)

*se bhala*, adv. Rather, preferably. *S.bh. iṅgiṇ calaka, am dō baṇ*, rather I shall go and not you; *niḡ dormahate s. bh. baṇ kəmia*, shall I not rather work for these wages. (C., *se bhal*; v. *se* and *bhala*.)

*seḷ soḷ*, v. *siḷ soḷ*.

*sedae*, n., adv. Ancient, olden times; long ago, a long time ago, formerly.

*Nui haram dō s.ren hōr kanae*, this old man is a man of olden times; *s.reak katha*, a story of (or, from) olden times; *s.reak orañ*, a house from olden times; *s.jugre*, in olden times, in a former age; *s.ren manjhi kanae*, he is the village headman from olden times (both he himself has been headman for a long time, and before him his ancestors have been); *s.dō qđi bhage disom tahk kana*, in former times the country was very good; *s.dō qđiye sãwãeyel tahk kana*, formerly, we had years with very good crops; *s.hōr dō qđi dāye hōrko tahk kana*, the people of olden times were very strong; *s.qri kana, nitak dō bañ kana*, it is an ancient rule, it is not one of the present time. (Munđari, Ho sida.)

*sega*, n. A large squirrel, *Sciurus maximus*.

*sega janum*, n. A large prickly shrub, *Mimosa rubicaulis*, Lam. Roots used in Santal medicine. Charcoal of this is used in making powder.

*se ge thō*, v. *seige thō*.

*se ge thōr*, v. *seige thōr*.

*sehoi*, adj. The same, such (about what is not good, unreliable, untrustworthy). *Nui dō bae dāreak kana, uni hōe s.gea*, this one is unable to do it, that one is just the same; *noa dō jojogea, ona hō s.gea*, this is sour, that is also the same (cf. *sei*; cf. H. *sōhi*).

*sei*, dem. pr. adj. That very, that same; adv. Again, in like manner. *S.hōr kanae*, it is the same man; *sei inā dakagem jōma*, you will get the same food to eat; *s.nōndeye ruqrena*, he came back here in the same way (again). (B. *set*; cf. H. *sōi* and *se*.)

*sei bhala*, v. *se bhala*.

*seige thō*, dem. adj., adv. That at any rate, certainly that. *S.th. bañ khusilena*, in that way at any rate I am not pleased; *s.th. qhō hoelena*, it will certainly not be so (v. *sei* and *thō*).

*seige thōr*, the same as *seige thō*, q. v. (not common).

*sei kē sei*, dem. adv. In the same manner, just as formerly. *S.k.s. arhōe hēd ruqrena*, in the same manner he came back here; *bam sajaiyekhan s.k.s onkae kāmia*, if you do not punish him, he will again act in the same way (v. *sei*).

*sei tāhā*, dem. adj. Just this or that again. *S.t. inigeye dōhqkedeā*, just this same one he took as his wife again (at last).

*sekao*, v. a. m. To foment, apply heat to, bake, toast. *Kōkrē akanae, s.eme*, he has got a stiff neck, foment him; *bale gidrā dāndako s.koa*, they apply heat to the loins of babies; *tale bagrā kōtēkateko s.a, s.kate dāliko pēter ođoka ar bōhqk haso hōrko ojqkakoā bōhqkre*, they crush the leaf-stalk of the Palmyra palm and apply heat to it, when this is done they wring the juice out and apply it to the head of a man who has headache; *thēnga s. sojheme*, apply heat to the stick to straighten it; *noa kōndea sar dō s. sojheme*, make this bent arrow straight by applying heat to it; *s. nōkileko enēd dōko bagia*, only if some heat is

applied to them will they leave off (i. e., fine them); *lohoŋ kicrič s. rohoŋme*, make the wet cloth dry by applying heat to it; *joŋdra s. isinpe, onage seŋela*, toast the Indian corn pod, this is savoury. (H. *sēknā*.)

*sekel*, n. A shekel. (Hebr., only in books.)

*seke seke*, v. m. n. Be angry, furious, to fume. *Dadal laŋgile s.s. barae kana*, he is raging to beat someone; *s.s.ŋ kanae*, he is fuming.

*se ke se* (also *se ke sei*), the same as *sei ke sei*, q. v.

*sekra*, n. The gold and silversmith caste (of Bengal), also braziers, who work in brass and gun-metal. (B. *sekrā*.)

*sekra dare*, n. A certain small tree, *Zizyphus rugosa*, Lam. Fruit eaten; the bark is used in Santal medicine.

*sekra jaŋum*, n., the same as *sekra dare*, q. v.

*sekra sakom*, n. A wristlet made by the Sekras, of brass or gun metal.

Now very rare (v. *sakom*).

*seŋwa*, v. perform. of *sewa*, q. v.

*selep*, v. *selep*. (C., not here.)

*selep*, n. Certain deer so called, viz.

*Badar selep*, the buck of the Ravine deer, *Gazella Bennettii*.

*Kurmbi selep*, the doe of the *badar selep*.

*Saŋdi selep*, the same as *badar selep* (cf. *Muŋdari silig*).

*selep samanom*, v. *selel samanom*.

*selesa*, n., v. m. A cough with difficulty in expectorating; to suffer from do. (may be several kinds of disease). *S. saŋ akadea, bhorsa dɔ bɔnuŋa*, he has got a cough without being able to expectorate, there is no hope; *s.ŋ kanae*, he suffers from do. (Desi *selesa* and v. *seŋbe*.)

*selel sama baha*, the same as *selel samanom*, q. v.

*selel samanom*, n. A certain climbing shrub, *Gloriosa superba*, L. Used in Santal medicine.

*selel samah aŋak*, n. A certain plant.

*se māyām iri*, n. A variety of *iri*, q. v.

*sen*, v. *sen* (always now written *sen*, but pronounced *sen*).

*senak*, v. sub *sen*.

*senah*, v. *senak*.

*senapati*, n. A military chief. (H. *senāpati*; word recently introduced.)

*sendra*, n., v. a. A hunt; to hunt, chase, seek for. *Ale harel hopon reak maraŋ rəsq dɔ s.*; *s. bako calak hɔr dɔle hɔngstakoa qinai mɛnkate*, the great joy of we men is the hunt; people who don't go hunting we despise, calling them women; *s.e laŋgil palareko dhərwəga, phalma diŋ hilaŋ dupurup dɔ*, at the hook-swinging they give notice with a branch (having so many leaves as there are days left before the hunt) that there will be a hunt, on such and such a day the sitting together will take place (i. e., they will meet for the hunt); *banale s.keŋe*, we hunted a bear; *okakore dərəkate pocsam atkel, onakore s.eine*, seek for the pice in the places where you went about when you lost it; *mihū s. hamme*, hunt and find the calf; *bəhui s. barayelkoa*, he is searching to get a wife;

*bqhui s.ede kana*, he is seeking for his wife (who has disappeared). The Santals are eager hunters, and the hunt has played a large part in their social life, formerly also as one of their principal means of getting food. Each year they have (in the month of Baisak and the first half of Jhet) what is called *disom sendra*, the country-hunt. In charge of this there is a *dihri* or hunt-priest (it is therefore also called *dihri sendra*); he fixes the date (this hunt is commenced on a Wednesday) and the place of the hunt; he performs the sacrifices and presides at the meeting. All men living inside the *disom*, country or county, as one might be tempted to call it, are expected to attend. They meet in the morning at a place decided on (called *dupuruf*), hunt during the day through a forest or over a hill, and at night gather at a place decided by the *dihri* to spend the night (called *gipitič*, for which reason the hunt is also called *gipitič sendra*). Here the men spend the night in any way they like; the men collected here form the highest judicial tribunal of the people, where all social matters are decided and to which any matter may be brought; here all are equal, an over-chief and a servant boy have equal rights, none being greater than anybody else. Therefore they also say *sendra kulhi duruf dō aleak Hqikot*, the hunt council is our High Court. It is a pity that these hunts have deteriorated in character; the writer has, when formerly attending them, been immensely impressed by the behaviour of the people collected, an example of literal and true democracy. The hunt is finished the next day, when they return hunting over the same hill, etc., covered the previous day. If there is any undecided case in connexion with the hunt itself, the *dihri* may tell the hunters to meet at a place (generally at the foot of a tree outside the forest) to decide the matter (this is called *phuq phuṭi*, to disperse). Besides this annual tribal hunt, they naturally have others for no other purpose than hunting. There is the *sakrat sendra* (v. *sakrat*) by the men of one village; further *jarpa sendra* (v. *jarpa*) by people of one or a few villages, simply to hunt, at any time decided on by themselves, also when returning from the annual hunt, but in some other forest. Also *por sendra*, q. v. C. quotes *hakwa sendra* as the same as *por sendra*; this word is not known here.

*Hako sendra*, a fish-hunt, is used about a number of people going to catch fish after an invitation to come on a fixed day. *Phalna din hiloē h.s. hijukpe, seta thik thakkope*, on such and such a day come to catch fish, put the dogs in order (dogs here mean nets and other fishing tackle). (*Muṇḍari sendra*; *Ho sangar*; *Kurku shendra*, go along.)

*sendra karka*, n. A hunt; v. a. To hunt. *Tehen khon niq intumte hohqaepe s.re h.re*, from to-day call him by this name at the hunt, at the chase (used at *janani chafiq*, the name-giving festival); *tehen ond buruko s.k.yel kana, tamak sakwa saḍe kana*, to-day they are hunting (over) that hill, the kettle-drums and horns are sounding (v. *karka*).



*Seowani*, n. The name of a *jəm sim* bonga.

*sepen*, v. a. m. To hold, carry on the flat of the hand (the hand stretched out or kept lifted up, the palm turned upwards); (v. m.) to close, fall in, lie flat on. *Dañ mañdiye s.idiyela*, she is carrying the gruel on the flat of her hand (held up); *gidrañ s. akadea*, she is holding the child on her hands; *daka s.kateye jəmela*, she is eating her food keeping (the plate) on the flat of her hand (as a woman who has a child in her lap); *noa sənər də bañ s.ok kana*, this rafter does not fall in (does not rest on the wall); *munđan pər bañ s.ok kana, ucqə lagaope*, the roof-ridge beam does not fall in, fix a plug (on top of carrying-post); *candoe molok akana, s. akadeae, akal hoseoka*, there is a new moon, it lies flat (both ends lying equally high up), there will be a famine; *Candoe s. akadea phalna də, bae reñgejok kana*, Chando is keeping so and so on his hands, he is not becoming poor; *s. akal leka orałko bema akala*, they have built their house as if it has been kept flat up (it has an absolutely regular roof, about *całəm orał*, q. v.). (Munđari, Ho sipiñ.)

*serale*, n. A wild duck. *S. lekako paerak kana*, they are swimming like wild ducks.

*ser baťa*, intj. Used when a quail has been located. The people walk round the place calling out *ser baťa, ser baťa*; the quail remains quiet and is ultimately killed (v. *baťa*).

*seren*, n., v. a. m., v. m. d. A song, a hymn; to sing. *S.ko jořao akala*, they have composed songs; *s.ko rəřak kana*, they are making the song sound beautifully; *s.pe, bapla orał nisunok kana*, sing, the house of the marriage (where a marriage is being held) is becoming still; *kəłre s.ko ader akala, ałte s.ok kana*, they have put a song into the machine (gramophone), it is sung by itself; *ał mətqe s.joñ kana*, she is singing by herself. The Santals are a musical people and have a great variety of songs, generally consisting of only one or a few short verses; the different kinds are named after the occasion on which they are sung, or after the dances in connexion with which they are used; the melodies are different. *Bapla s.*, marriage songs; *bir s.*, forest song (v. *bir seren*); *binti s.*, songs containing traditional and similar matters, some very old; *dhəřəm s.*, a hymn (also called *girjə s.*, a church song); *gam s.*, a song sung in connexion with a folk-tale; *hořo rəħqe s.*, songs sung when planting paddy; *jəřni s.*, a song sung by ojhas when practising *jəř*; *jan s.*, an incantation used by the witch-finders; *mantar s.*, a chant used by ojhas; *morna s.*, a dirge. Further, connected with dances: *baka s.*, at the flower-festival; *bħinsər s.*, at the *bħinsər* dance; *řakar s.*, at the *řakar* dancing; *dasde s.*, sung by the ojha's disciples when out begging; *dəř s.*, at the *dəř* dancing (particularly at marriages); *duñger s.*, at the *duñger* dance (obscene, sung at the hunt); *guluwəri* (or *golwari*) *s.*, at the *guluwəri* dance; *gunjər s.*, at the *gunjər* dancing (by men during the Sohrae); *humfi s.*, mentioned by C., not known here; *jħikə s.*, at

the *jhika* dance (during the *jatra* festival); *lagrē* s., at the *lagrē* dance; *lqōe* s., the same as *dasāe* s., q. v.; *riñja* s., at the *riñja* dance; *sohrae* s., during the *Sohrae* festival. (Kurku *shirīng*.)

*sereñ durañ*, v. a., v. m. d. To sing. *S.d.ateye calak kana*, he is going along singing; *s.d.el kanae ac motoge*, he is singing himself alone (also *s.d. joñ kanae*). (Muñdari, Ho *durañ*.)

*sereñ qtoñ*, v. a., v. m. d. To sing for the last time, leaving; sing remembering (old songs). *Nū bulkateye s.o.joñ kana*, he is drunk and is singing something that comes to his mind; *gujuk lagile s.o.el kanae*, he is going to die, he is singing something he remembers, for the last time (v. *qtoñ*).

*serer*, adv. Nauseous, like going to be sick; v. m. To flow (saliva). *S.geñ qikqueta, ulidak bhar bharao oḍokok kana*, I feel like going to be sick, the saliva is coming out constantly; *ul ñelte moca s.ok kantina*, seeing the mango my mouth waters (to get it) (v. *serer serer*).

*serer mante* (-*marie*, -*mente*), adv. With a feeling of nausea, disgust. *Sea biñ ñelte s.m.ñ qikqueta*, seeing the rotting snake I felt nauseous (v. *infra*).

*serer serer*, adv., v. m. Nauseous, sick; to feel do. *Baṇḍo tike ger akadiñte s.s.iñ qikqueta*, I am feeling like going to be sick, perhaps a tick may have bitten me; *cekate cōñ s.s.iñ qikqueta bej leka*, somehow I am feeling nauseous like going to vomit. (Muñdari *siril siril*.)

*seresta*, n. A kind of fishing line, a long line to which a number of hooks is applied set at night. The end thrown out into the water has a metal weight attached, the other end is tied round a stick fixed in the soil. *S.ñ oḍaoketa*, I have set the fishing line.

*serma*, n. The sky, firmament; heaven; a year; v. m. To rise to the sky. *S.re ipilko ñelok kana*, the stars are seen on the firmament; *s.ḍo rimille eselena*, the firmament is covered by clouds (so as not to be seen); *ot* s., heaven and earth; *ot s.reak mucat ḍo okare cōñ menak*, who knows where the end of the earth and heaven is; *s.teye rakapena*, he went up to heaven; *s.khōn arel hūroḱ kana*, hail is falling from the sky; *s.dakṭeye lohofena*, he became wet from rain; *s.re hoṛo miḱ dhaole casa*, we cultivate paddy once yearly; *bar s.ren kanae*, he is two years old; *adwa caole s.re qḍi hoṛko gočena*, many people died in the year of sun-dried rice (the famine of 1874, when sun-dried rice was brought from Burma); *s.setoñte ot lolok kana*, the earth is becoming hot from the heat of the sky (sun; they will not say *cando setoñ*); *baṇḍoe oten, baṇḍoe s.yen, okayen cōe*, who knows what has become of him, whether he went down into the earth or he disappeared up in the sky (Muñdari, Ho *sirma*).

*serma goḍet*, n. An angel. Word introduced by Skrefsrud. It might be noted that the Santals have a tradition that the bongas were originally God's messengers. Then led by *Marañ buru*, the principal national bonga of the Santals, they once came together; saying that they did

all the work, they also wanted all the power, and rebelled, whereupon they were driven away and settled on hills, in rivers, etc., here on the earth. Other missions use *dul*.

*sêrâ*, v. *sêrâ*.

*sero*, v. *sîro*.

*seroan* (or *serwan*), n. A certain climbing plant, *Vigna vexillata*, Benth. The tuber is eaten.

*sesa*, n. The front part of the plough; v. *nahel*; the same as *nahel tođa* (cf. *ses*).

*sesa*, n., v. a. Path, road (made by people), track or run (made by animals); to make a track, road. *Niā s.te delabon*, come let us follow this path (made by people or animals passing); *noa dō gođo reak s. kana*, this is a rat-track; *cutiqko s. akata nonđe*, the mice have made a track here; *gođa disomko s.ketu saheb hōr*, the Europeans have made roads all over the country.

*sesanti*, n., v. a. m. End, the last; to make, become the last; to finish, die. *S.re thōra thōrako emallea*, at last they gave us just a little (they were the last ones); *s.ren hōko hamketa*, those who came last also got; *atorenko s.ketkoa*, *pera doko lahaketkoa*, they let the village people be served last, they served the visitors first; *noa khētko s.keta*, they put this rice-field off to be planted last; *phalna dōe s.yena*, so and so lagged behind (also, ended, died) (v. *ses*).

*sesao*, v. a. m. To be finishing, bring near the end; to diminish. *Kamiko s.keta*, *gapa meanhko cabaea*, they have nearly finished the work, to-morrow or the day after they will finish it; *matkom s.ena*, the falling of the mahua flowers is near to ceasing; *ul bele s.ena*, the ripe mangoes are nearly finished (only a few left); *gađa dak s.ena*, the flooding of the river is diminished; *din s.ena*, *ayubo k kana*, the day is nearly past, it is becoming evening; *rokhoe din dō s.k kana*, the time for planting is nearing its end; *nui haram dōe s.ena*, this old man is near his end (v. *ses*).

*sesa sisi*, n., adv., v. a. m. Near the end; conclusion; to bring, come near to an end. *Hať s.s.reh paraoena*, I happened to come there when the market was breaking up; *san s.s. hōro rphoele cabaketa*, when the month of San was nearly past we finished planting the paddy; *siohko s.s. akata*, they have nearly finished ploughing; *daka jomko s.s. akata*, they have nearly done eating (a few are left to get); *dak din s.s.yena*, the rainy season is drawing to its close (v. *supra*).

*sese baha*, n. A certain tree, *Sterculia colorata*, Roxb.

*sesendra*, v. perform. of *sendra*, q. v.

*seta*, n. A dog. *Ninda bho k barae lagit ar sendra lagit s.le asulkoa*, we keep dogs to have them bark at night and for hunting; *s. hōpon*, a puppy; *hōpon s.*, a small dog (or, a young dog); *s. andiq*, a male dog (opp. a male of any other kind); *andiq s.*, a male dog (opposite a female dog);

- s. ehga*, a female dog (opp. a female of any other kind); *ehga s.*, a bitch (opp. a male dog); *jarnaha s.*, an eager, persistent dog (hunter); *pocra s.*, a male dog that will not seize or bite; *jaldi* (or *jelim sgr*) *s.*, an eager, plucky dog. (Kherwar *seta*; Kurku *tsita*; Ainu *seta*.)
- seta andel*, n., the same as *seta andga*, q. v.
- seta andga*, n. A small bush, *Grewia pilosa*, Lam. The fruit is eaten. Roots used in Santal medicine. (Not used in the presence of women, on acc. of its lit. meaning, viz., dog scrotum; then *s. andir* is used. Name due to shape of fruit.)
- seta arga*, n., the same as *seta andga*, q. v.
- seta andir*, n., the same as *seta andga*, q. v.
- seta bai*, n. A kind of convulsions, when the patient makes sounds like barking (not used about rabies) (v. *bai*).
- seta icak hako*, n. A small and black kind of prawn (v. *icak*).
- seta kafa*, n., the same as *seta andga*, q. v. (v. *kafa*; C., *Grewia polygama*, Roxb.; not much used here to avoid confusion with *s.k.arak*, q. v.).
- seta kafa*, n. A pendant to an ear-ring. In the lobe of the ear a *pagra*, ring, is inserted; the pendant is fixed to this with a detachable hook; the hanging part is divided into three small branches that may remind one of the foot of a dog. Now very rare.
- seta kafa arak*, n. A small plant, *Gynandropsis pentaphylla*, L. The leaf buds are eaten boiled or in curry. Found growing in the homestead fields (*barge*).
- setak*, n., v. a. m. The morning; to become morning. *S. sim rak khon udur dhupur kamile aned usaraka*; *s. jeder keted dhabid do alope gitida*, only when you work all you can from morning cock-crow, will it be expedited; don't be lying until the sun is high up in the morning; *s.reye hecena*, he came in the morning; *s. dak s. pera bako tahena*, rain in the morning, visitors in the morning will not remain (Santal saying); *s. hindq, okate coe calaoen*, he went who knows where early, while it was as yet night; *s. bela*, the forenoon; *s. torae odokena*, he went out as soon as it became morning (became light); *gapa s.*, to-morrow morning; *ahga s. habid do bako gitida*, people don't lie until dawn (when it is fairly light); *bhoj daka isin aroeteko s.keta*, they worked preparing the food for the feast until morning (spent the night); *calak calakiteko s.keta*, they walked the whole night until morning; *s.ena, gai arakko*, it is morning, let the cattle out; *phalna atoreko tah s.ena*, they stayed in such and such a village until morning. *Setak* may be said to be the time from commencing dawn until past sunrise, also the forenoon. (Mundari, Ho *seta*.)
- Setak payar* (or *s.parear*), morning time. *S. parareem baskeagen kana*, you are making me bring the forenoon meal in the early morning (women's abuse).
- seta of*, n. A kind of edible mushroom (the same as *seta putka*). Name rare here.

- sela ome*, n. A forest tree, *Saccopetalum tomentosum*, H. f. & Th. (v. *ome*).
- sela pan*, n. A certain small shrub, *Monochoria plantaginea*, Kunth. (the same as *bir pan*). Children wrap the leaves up in a Palmyra palm leaf (naturally only a small bit) and chew it, whereupon their mouth becomes red (v. *pan*).
- sela podu*, n. A certain fig-tree, *Ficus hispida*, L. The fruits of this *podu* are not eaten (v. *podu* and *hor podu*).
- sela putka*, n. A kind of edible mushroom (v. *putka*; v. *sela of*).
- sela rokoc*, n. A small periwinkle (not eaten) (v. *rokoc*).
- sela sagak ghās*, n. A certain kind of grass, *Andropogon aciculatus*, Retz. The same as *toyo sagak ghās*; the awns prick (v. *sagak*).
- seteñ*, v. m. To ooze out, exude. *Küire dak bes s.ok kana*, the water oozes out properly in the well; *toa bañ s.ok kantaea*, her milk is not flowing (both women and animals); *uli dak s.ena*, his saliva is flowing (has commenced to flow after being dry); *pukhrir dakko la s. akala*, they have dug in the tank until they have reached water oozing out. (Munđari *seteñ*.)
- seton*, n., v. a. m. The heat of the sun, sunshine; to be hot, to shine (the sun); v. a. impers. To feel the heat of the sun. *S.re gidra alom dophyea*, don't let the child be in the sun; *s.te dak anjetena*, the water has dried up on acc. of the heat of the sun; *s. din*, the hot season (April and May, and generally last of March and part of June); *s. din dō señgel leka lolō qihquka*, the hot season feels hot like fire; *s. lagao akawadea* (or *bhijau akawadea*), he is suffering from the heat of the sun (suffers from dysuria or ardor urinæ, a very common and painful complaint during the hot season); *rabañ din reak s. dō sahaokgea*, the heat of the sun in the cold season is endurable; *nitoñ dge s. akala, rimil banuka*, now the sun is shining, there are no clouds; *s.ena raca*, the sun is shining in the courtyard; *s.ediñ kana*, I am feeling the heat of the sun. (Munđari *situh*.)
- set*, intj. to cow when milking. Stand properly and quiet! v. a. m. To make to stand properly; to stand quiet. *Gai jañga s. ocoyem*, make the cow stand properly; *nitoñ dge s.ena, duhquem*, now she is standing quiet and properly, milk her.
- set*, intj. to bullocks and buffaloes to stand properly under the yoke; v. a. m. To make to stand, to stand properly under the yoke. *S.s., nui kađa dō arār thet bae soroñka*, stand properly, this buffalo will not come near to the yoke; *sedeme*, make the bullock stand properly under the yoke (v. supra).
- se uđi*, (or *se uđic*), dem. That much, just so much (v. *se* and *uđi*).
- sever sever*, v. m. To move the lips to speak. *Luñi s.s.ok kantaea ror lañil*, his lips are moving to speak (v. *lever lever*, the more common word).
- sewa*, n., v. a.; v. a. d. Service, worship, adoration; to perform an act of worship, to worship. *Bañga s.ren hor kanako*, they are spirit-worshippers;

*Isor s. hq̄r kanale*, we are worshippers of God; *Dibi samahreye s.kela*, he performed an act of worship before the Durga idol; *Deko d̄q̄ cando sēl samah̄kate dah̄reko s.ea*, the Dekos worship standing in water (in a tank, etc.) facing the sun; *k̄h̄n̄d̄ k̄h̄n̄de s.kela*, *en h̄b̄ bae bogelena*, he worshipped in all directions (all kinds of bongas), still he did not recover; *dhiri bōngako s.wakoa*, they are worshipping stone-bongas (spirits being in stones); *atoren sēkwāid̄ d̄q̄ naeke kanae*, the one who worships for the village is the priest. (H. sev̄a.)

*sewa dewa*, n., v. a., v. a. d., the same as *sewa*, q. v. *S.d.re bae jutlaka*, *onateye ruq̄k̄ kana*, he did not perform the worship properly, therefore he is ill; *naeke d̄q̄ ato ĩutumteye s.d.ea*, the village-priest performs the worship for the village; *Kq̄li bōngako s.d.wae kana*, they are worshipping Kali (v. supra and *dewa*).

*sewal*, v. soal. (C.)

*sewa maswar*, the same as *sewa dema*, q. v. (v. *maswar*).

*Sewani*, v. *Seowani*.

*sewa ũewa*, the same *sewa dewa*, q. v., but generally used in a deprecatory sense. *Ĩn̄ d̄q̄ s.ũ. cel h̄b̄ bān̄ bāq̄aea*, I know absolutely nothing about any kind of worship.

*seyar mante*, the same as *sayar mante*, q. v.

*seyar seyar*, the same as *sayar sayar*, q. v.

*se*, conj. disjunctive. Or. *Am se ĩĩĩn̄ calaka*, will you go or shall I; *dipil se bh̄q̄riako hēdena*, has one carrying on the head come, or one carrying on the shoulder (i. e., is it a girl or a boy that is born); *boge se bana*, is it good or not. This *se* is often added to a verb or to the negation *ba*, corresponding to "or how," "is it not so?" *Hēdenako se*, they have come or how; *calaoenako base*, they have gone, is it not so.

*se*, postpos. particle, used to add emphasis, incitement, encouragement. I say; do, come! Often not translatable. *Alo se*, do not, I say; *h̄ap̄ se*, do, wait; *j̄omle j̄omkela se*, we have had food, I say; *cel bān̄ se*, *onkanak̄ d̄q̄ bān̄ ĩel̄ akawan̄ tah̄khana*, you have no idea, I had never seen anything like it; *ma se r̄or̄me*, do speak; *d̄e se em̄h̄ime*, please, do give me; *do se cal̄h̄ime*, do, go; *q̄guime se*, do bring it; *ch̄q̄i se (khan) bam̄ aĩjom̄ lel̄*, fie, you did not listen (agree; mostly women's expression) (cf. supra).

*se*, v. m. To boil over, foam, well up, froth. *Daka sēk̄ kana*, the rice is boiling over; *k̄ũi seyena*, the well has become overflowing full; *ḡada seyena*, the river is overflowing its banks; *toa sēk̄ kana*, the milk is boiling over; *boro sēk̄ kantaea*, *onateye landayela*, his lungs are foaming, therefore he is laughing (said when scolding a too boisterous person); *n̄q̄ih̄arre h̄q̄nd̄i daka sēk̄ kantīna*, *q̄nd̄enak̄gēn̄ j̄oma*, in my father-in-law's house my beer and food are welling up, I shall eat what is there (said by son to parents when not satisfied with what he gets at home) (? onomat.; cf. *Mun̄dari sebe sebe*, ooze out).

- səbəd*, adj. Having too little moisture or fluid; v. a. m. Make, become do. *Noa khet dō s.gea, qhō ləsqələna*, this rice-field has only a little moisture, it cannot be made into a watery soup (prepared for planting); *noa utu dō raseko s.kela, qhō anləolena*, they have made this curry only half moist, there will not be enough; *utu s.ena*, the curry is half-dry (v. infra).
- səbəd səbəd*, adj., adv., v. a. m., the same as *səbəd*, q. v. *S.s.ko rase aka-wala*, they have given it only a little soup; *daḥ tiok akana, s.s. oḍokok kana*, the water has been reached (when digging a well), a small quantity is coming out; *daḥkette hqr s.s.ena*, because of the rain the road has become wet (not muddy). (Mundari *sebe sebe*, ooze out.)
- sə bickqm*, adv. Rather, preferably. *Bam khusiḥkhan sē b. tahē ocoakme*, if you are not satisfied then rather let it be; *daḥelae, sē b.bon lahəna*, it is raining, we rather stay (at home) (v. *sē* and *bickqm*).
- səbək*, n., v. a. Worship, servant; to worship, serve, wait upon. *Boṅga s.re menaḥkoa*, they are spirit-worshippers; *iṅ dō gharonj reak jotoṅ s.el kana*, I am attending to all matters of the family; *mohajone s.adea*, he waited on the money-lender (imploing). (B. *səbək*; not common.)
- sə bōrqm*, adv. Rather, preferably. *Sē b. onam hataolekhan bogekoka*, if you preferably take that, it will be good; *sē b. cōṅ boge*, why, rather that is good (v. *sē* and *bōrqm*).
- sə bhala*, adv. Likely, probably. *Sē bh. unigeye idikela*, likely he has taken it away; *sē bh. noa kaḥ reaḥge hocoḥka*, it will likely be done from this piece of wood (v. *sē* and *bhala*; C. has *sē bhal* in the meaning of "rather than, in preference to;" not here).
- sə bhətič*, adv. Of course, naturally, to be sure. *Sē bh. onka dō baṅ rqr akata*, of course, I have not spoken anything of that kind; *sē bh. iṅ hōṅ tahḥkana*, naturally I was also there (now I remember it) (v. *sē* and *bhətič*).
- sə bhətkok*, the same as *sə bhətič*, q. v.
- səč*, postp. Towards, on the side of, in favour of; v. a. m. (always added to a word). To bring over to, to one's side; to go over to, stick to, be on the side of; n. Direction, quarter, side. *Pgchiq s.e rimil akata*, there are clouds towards the West; *cōḥ s. bəṅgedme*, look upwards; *dea s. qeurokme*, turn towards your rear; *daḥ s.e sən akana*, he has gone in the direction of water (i. e., to ease himself); *enḡat s.ren pəra*, a relative on his mother's side; *iṅ s. rqrme*, speak in my favour (on my side); *ato hqr ač s.ketkoa*, he brought the village people over to his side; *dea s. khoniṅ ṇelkedeā, khub bhage*, I saw her from her back, she looked very fine; *bir s. teye dqrkela toyo*, the jackal ran in the direction of the forest; *abo s.enako*, they have turned over to our side; *ceceṭič sejoḥme*, turn towards the teacher (v. *sən*, *sen*; v. *sa*).
- səč*, v. a. d. To agree to, go in with. *Am hqm s.oaṣa*, you have also agreed to it; *inaḥ kathae s.oaṭtiṅa*, he agreed to my proposal (v. *supra*).

*seč seč*, postp., the same as *seč*, q. v., but pl. *oka s.s.renpe heč akana*, from what different directions have you come; *aema s.s.renko jarwa akana*, they have come together from many sides.

*seđe beđe*, adj., adv., v. a. m. Rough, carelessly made; disorderly, carelessly, roughly; to do anything carelessly, etc. *Nca hačak dō s.b.gea*, *bañ cikāra*, this winnowing-fan is carelessly made, it is not smooth; *gidra dō s.b.ye jomkela*, the child ate in a disorderly way (spreading food about, etc.); *kharaī s.b.ko jereč akata*, they have plastered the threshing-floor carelessly (so that the surface is rough and irregular); *khelle losol s.b.kela*, we prepared the rice-field for planting somehow anyhow (not quite as it should have been); *sořok dō dakte s.b.yena*, the road has become dirty and bad owing to the rain; *daka s.b.yena*, *bañ qřiclēna*, the boiled rice sticks together, the water was not poured off (cf. *leđe beđe*).

*seđer beđer*, the same as *seđe beđe*, q. v.

*seđge beđer*, the same as *seđe beđe*, q. v.

*seđge beđe*, the same as *seđe beđe*, q. v.

*seđre beđer*, the same as *seđe beđe*, q. v.

*seđe beđe*, adv., v. a. Splashingly; to make a splashing, squirming sound (moving in water). *S.b.ko paerak kana gidra*, the children are swimming, making splashing sounds; *geđe s.b.ko qtiñ kana*, the ducks are feeding, making crackling sounds; *rořeko s.b.yela khetre*, the frogs are making squirming sounds in the rice-field (onomat.; cf. *heđe beđe*).

*seđe beđe*, v. a. m. To make dirty, muddy (by splashing in water). *Enañ khonko đabrač kana*, *dakko s.b.kela*, they have been bathing for a long while, they have made the water muddy; *kadako jobelente dak dō s.b.yena*, the water has become muddy, because the buffaloes wallowed in it (v. supra; v. *bođe*).

*seđe bođe*, the same as *seđe beđe*, q. v.

*seđe gođe*, adv., v. a. m. Splashingly; to splash; make dirty, lie in the dirt; adj. Dirty, bad-looking, turbid (liquids). *Geđe s.g.ko qtiñ kana dakre*, the ducks are feeding splashingly in the water; *s.g. hañdiye nūñū kana*, he is drinking some dirty beer; *sukri dakko s.g.yel kana*, the pigs are making the water dirty, lying in it; *hañdi s.g.yena*, the beer has become turbid (v. supra; cf. *heđe gođe*).

*seđer beđer*, the same as *seđe beđe*, q. v.

*seđge beđer*, the same as *seđe beđe*, q. v.

*seđge beđe*, the same as *seđe beđe*, q. v.

*seđge bođe*, the same as *seđe beđe*, q. v.

*sege bege*, the same as *sege peče*, q. v.

*segeč peče*, adv., adj. Numerous, crowdedly, irregularly. *Š.p.ko durup akana*, they are sitting in an irregular crowd. (Rare.)

*segeč segeč*, adv. Numerously, swarming. *Sim xaga s.s.e husak akatkoa*, the hen has hatched out a brood of chickens; *hako s.s.menakkoa noa gadare*, there are shoals of fish in this river (cf. *sigi bigi*, *sigič sigič*).



*sege pete*, adv., v. m. Numerously, swarming, crowded together; to swarm, be in shoals. *S.p. oraŋkreko bolō akana*, they have entered the house crowded together; *noa bhugaŋkre s.p. hako menaŋkoa*, in this hole there are swarms of fish; *s.p. gidra menaŋkotaea*, he has a crowd of children; *khetre hakoko s.p.k kana, daŋ aŋjelena*, in the rice-field the fish are stowed together, the water is (practically) dried up; *gora huŋhente gŋiko s.p.k kana*, the cattle are crammed together, because the cow-shed is too small (v. supra).

*sege roŋe*, adj., v. m. Gritty, full of grit (gravel, small stones); to become do. *Noa sorokre s.r. dhirī menaŋa*, on this road there is much (loose) gravel; *noa caole dō s.r. dhirigea*, this rice is full of grit; *goŋa dō s.r.yena*, the high-land field has become full of small stones; *raher dō aŋi mōŋj s.r. jaŋ akana*, the *raher* (q. v.) is beautifully full of seed (v. *saga rure*; cf. supra).

*sege sege*, the same as *sege pete*, q. v.

*sege sege*, the same as *sagae sagae*, q. v. (C.)

*sehor*, v. *sōhor*. (Now obsolete.)

*sēhōr*, v. *nēhōr sēhōr*. (Only used as a jingle to *nēhōr*.)

*se jel*, n. A certain deer (red).

*sēk*, n. Hot fomentation; punishment, chastisement. *S. bape laganlekhan qhoē bogelena*, if you don't apply hot fomentation he will not get well; *s. bac nam akatte cake botoroka*, why should he be afraid as he has not got any punishment; *tinre s.e nama, unre baba menteye hohqea*, when he gets some chastisement he will call out "father." (H. *sēk*; v. *sekao*.)

*sekeč mante* (-*marte*, -*mente*), adv. With a clink (one sound; v. infra).

*sekeč sekeč*, adv., v. m. Chinking, jingling; to chink, clink, jingle (sound of *sakom*). *Ninda cele coŋ noŋdeko paromen, sakom sade leha s.s.iŋ aŋjomleŋa*, somebody or other passed here at night; I heard a jingling noise like the sound of wristlets; *hami jokheč sakom s. sekejok kantaea*, when working, her wristlets clink (onomat.; v. *sekreč sekreč*; v. *seke seke*).

*seke dōke*, adv., v. a. m. Covered with ornaments; to adorn, embellish. *Phalua hoponera dō s.d.ye hōroŋ akana*, so and so's daughter has covered herself with ornaments (neck, arms, legs); *bahui s.d. akadea*, he has embellished his wife (with ornaments); *netar dōe s.d.yena*, at present she has adorned herself with ornaments (cf. *seke seke*).

*seke meke*, the same as *seke dōke*, q. v.

*sekerkenda*, the same as *sakarkenda*, q. v.

*seke seke*, adv., v. a. m. Covered with ornaments, full (river to banks); to adorn, cover with ornaments; to be full. *S.s.ye dāfā barae kana*, she is walking about decked with ornaments; *gaŋa s.s. pereč akana*, the river is full to the banks (but not overflowing); *kuri gidrai s.s. akadea*, he has decked the girl with ornaments; *lulha khon moka dhaŋbiče s.s.yena*, she has her arms from the wrist to the elbow covered with ornaments;

- gada s.s.yena*, the river runs full (v. *seke dake*; *Mundari seke seke*, chiming sound).
- seket royol*, adj., adv. Long undulating, moving up and down (sticks, etc.). *S.r. sahanke dipil aguyela*, they are bringing some long, and up and down moving firewood, carrying it on their heads; *mat s.r.e gok idiyela*, he is carrying on his shoulder a long piece of bamboo moving up and down (as he walks along) (cf. *royol royol*).
- sekreč* n. A certain tree, *Lagerstroemia parviflora*, Roxb. Wood very strong and used for yokes, etc. Bark used in Santal medicine.
- sekreč*, v. *hesed sekred*.
- sekreč banda*, n. A parasitical shrub growing on the *sekreč* tree (v. *banda*).
- sekreč mante* (-*marte*, -*mente*), adv. With a clink, jingle. *Takako doho goket leka s.m.n anjomkela*, I heard a sudden clink as if they had let a rupee fall down (v. *infra*).
- sekreč sekred*, adv., v. a. m. Chinking, clinking, jingling; to chink, clink, jingle. *Taka s.s.ko lekhayela*, they are counting rupees, making jingling sounds; *sakom s.sekrečjok kantaea*, her wristlet is clinking (v. *seked seked*).
- sekreč*, n. A cigarette. (Engl.)
- sekreč mante* (-*marte*, *mente*), adv., the same as *sekreč manic*, q. v.
- sekreč sekred*, the same as *sekreč sekred*, q. v.
- sek seke*, the same as *seke seke*, q. v.
- sek seke*, the same as *sok sok*, q. v. *Đađa dō s.s.getaea*, his teeth are standing out (in front); *rama s.s. hara akantaea*, his nails have grown so that they are standing out; *bana rama dō s.s.getakoa*, the claws of bears are long.
- sektor*, adv., v. a. m. Breathlessly; to make tired; to pant, be out of breath. *S.e nir hečena*, he came running out of breath; *đandom đandom-leko s.kedea*, they tired him out by again and again fining him; *eskartem kamilekhanem s.utaroka*, if you do the work alone, you will become utterly tired; *jom jomteye s.ena*, he became panting from keeping on eating (was unable to finish all).
- seled gamah*, adv. Disturbed, uneasy, troubled; v. m. To be do. *S.g.in qikuefa monre*, I am feeling troubled in my mind; *rengedteye s.g. akana*, he has become uneasy because of lack of food (anxious how to procure) (cf. *seved gamah*).
- selegami*, adv. Continually, industriously (women's work). *S.ye kami kana ad mofo*, she is working industriously and constantly alone; *maejuko dō s. kami hoočtakoa*, women have to be constantly doing something.
- setet*, postp. Together with, along with, in company with, including, with, concerning. *Apat s.e calaoena*, he went with his father; *ato hor s.le jomkedea đahgra*, we ate the bullock in company with the village people. (all participated); *in s. dō bae roplaka*, he did not talk with me (or did not say anything about me); *bohga s. patiqu menaktaca*, he has a belief

in connexion with the spirits; *jel utu s. dakako emadiña*, they gave me rice with meat-curry (v. infra; v. *salak*).

*selet*, v. a. m. To include, mix up in, or with, to take along, implicate; adj. Included, mixed up, implicated. *Am hō s.kelmea*, he included (or implicated) you also; *noa kamire dō bañ seledoka*, I will not be mixed up in this work (will not be a party to); *kombro tuluc alom seledoka*, don't be mixed with thieves; *am hō s.em tahgkana*, you were also mixed up (participated in the matter); *hisqb s.ak dō emok hoeoka*, you will have to pay what is in accordance with the accounts (v. *salak*).

*selet*, n. A slate. (Engl.)

*sele toke*, adj. Of all sizes (children), big and small, little. *S.f. gidra menakkolaea*, he has numerous children of all sizes; *s.f. gidra salak dō ohoko heclena*, they will not come bringing the many small children with them; *nunak s.f. gidra cekan asulkoa*, how shall I manage to support so many small children.

*sel sel*, adj. White, fair. *Nui phalna dō s.s.gea*, this so and so is of a fair complexion; *noa kať dō s.s. potak gotena*, this wood was shown white when barked; *noa kicricko tekeketkhan khub sapha s.s. pondge ngelena*, when they boiled this cloth, it looked very clean and white; *rehel s.s. helok kana*, the roots are looking white (cf. *esgl*).

*sem*, adj., v. m. Moist, damp, wet; to become do. *Kharai dō s.gea*, the threshing-floor is wet; *kicric s.ena*, the cloth has become wet.

*sem*, i. e. *se* (q. v.) + *m*. Or you.

*sē mante* (-*marie*, -*mente*), adv. With a long-drawn breath, a sigh. *S.m.ye sahēl ruurkela*, he breathed again making a long-drawn breath; *noa bir khoniñ paromenkhan s.m.n sahētkela*, when I had got out from this forest I drew a deep breath (of relief) (onomat.; v. *sē sē*).

*se māyām iri*, n. A certain kind of millet, a variety of *Panicum Crus-galli*, L.

*se māyām jel*, n. A kind of deer (reddish). Not seen here now (v. *māyām*).

*se mbe suruc*, adj., adv., v. a. m. Slobberingly, slaveringly, perspiringly, with the sweat (or mucus) running down; blubbery, soggy, sodden, sweaty and dirty; to make, become do. *S.s. dakako jojōm kana gidra*, the children are eating their food slobberingly (mucus running down from their nose); *s.s.geae, eľak kicric emaepe*, he is sodden, give him another piece of cloth; *dakteye s.s.kellea*, we became sodden from the rain; *kami kamitele s.s.ena*, we became sweaty and dirty by continual work (v. *sem*; cf. H. *sēbha*).

*se meč*, adj. Small, gravelly (stones smaller than *rombro*). *S. dhiri tiokena, dak sor akana*, we have reached the small stones (earth mixed with do., e. g., in digging a well), water is near; *s. dhirire tarante jañga khoroyentiña*, by walking on gravelly stones my feet have become sore.

*se meč galeč*, adj., v. m. Worried, harassed, grieved, anxious; to be do., be alarmed. *Ađi aľko ruheľediñ kana, jivi s.g.iñ qikqueta*, they are

scolding me very much, I feel worried in my soul; *bhabnaten s.g.ena*, I am worried through grief.

*sem semao*, adv., v. m. Moist, damp, wet; to become do., ooze out. *S.s.in qikquela*, I feel moist (from perspiration); *gaḍa giti rimil qikqule s.s.ena*, the sand in the river has become moist "feeling" (on acc. of) the cloudy weather; *balbal dakṭeye s.s.ena*, he is wet from perspiration (v. *sem*).

*sen*, v. m. To go, to direct oneself; v. a. d. To obey, follow one's wish or order; v. a. intent. To go, perform the act of going. *Orakṭeye s.ena*, he went home; *s.ok s.okṭeye qyupkela*, it became evening for him by going along; *uniak katha s.oak kana*, he is obeying him; *hukum bar s.aṭṭaea*, he did not obey his order; *lahare s.kak* (also *-kok*) *boge kana*, it is good to go in advance (to be there in readiness); *senkokam*, would you like to go. *Sen* is frequently the first part of a compound denoting that the act of the second word is performed by going. *Sen ayak*, v. m. Go away. *Kami jokheṭe s.ayagoka*, when there is work to be done he slinks away.

*Sen ṛti*, v. m. To go a little further.

*Sen dopho*, v. m. To go and stay (somewhere). *Gapa dḍin kana, tehenin s.d.ka*, it is the day (fixed, e. g., for a court-case) to-morrow, I shall go to-day to be in readiness there; *pera orakren s.d.ka*, I shall go (part of the way) and stay (e. g., for the night) in the house of some friends.

*Sen hamal*, v. m. To rue, to have to suffer for, to bear the consequences. *Bedhoromem roṭlekhanem s.h.oka*, if you speak what is wrong you will suffer for it (an oath); *alom dal kaikoa, baṅkhan amtegem s.h.oka*, if you commit the sin of beating them you will yourself suffer for it; *s.h.enaṭe altege*, he suffered for his own act.

*Sen hatar*, v. m. To go ahead, so long, in the meantime. *Perako theṇe s.h. akana*, he has gone in the meantime to some friends.

*Sen heṭ*, v. m., v. a. intent. To go and come, to move to and fro. *Haṭṭeye s.h.ena*, he went to the market and is back; *s.ok hijukṭen lah-gayena*, I am tired from going and returning; *jāwāe dḍe s.ok hijukṭ kangea*, our son-in-law is going and coming (goes and returns here); *alom durupṭ baraea, s.kak h.kak*, don't sit anywhere, go and come.

*Sen mohnam*, v. m. To go and meet together. *Phalna dare butarebo s.m.oka*, we shall go and meet together at the foot of such and such a tree (to start from there together).

*Sen* is used like *calaṭ*, q. v., with very few exceptions; while *calaṭ* may be used about departing from this life, *sen* is not so used (v. infra; *Mupdari*, Ho *sen*; *Kurku shen*). Note, *e* is long.

*sen*, postp. Towards, in the direction of, on the side of; v. a. m. (always added to a word). To bring over to, to one's side; to go over to, be on the side of; n. Direction, side, quarter. Used like *seṭ*, q. v. (Note, it is nowadays generally written *sen*, but is always pronounced *sen*.)

*Dalī* s., towards water; *bir* s., towards, in the direction of the forest; *in s. bengedine*, look towards me; *ad s.kelkoe*, he brought them over to his side; *bir s.enae*, he has gone in the direction of the forest; *ad s.iē*, the one on his side; *ape s.akko laipe*, tell how matters are in your parts (v. *sgē*; *se* + *n*; v. *sa*; note, the *ē* is fairly short, shorter than in the verb).

*senak*, v. supra. *Suluk s. rōrme*, speak what will be in favour of peace; *oka s.s. kana noako dō*, from what parts are these things.

*senak*, the same as *senak*, q. v.

*seŋe dever*, adv. Constantly (hankering); v. m. To be restless, in anguish, suffering intensely. *Ale ŋene hijuk kana s.d.*, he is constantly coming to us (hankering for something); *inak jivi dō s.d.ōk kantiŋa, okare baŋ taken*, I am in great distress in my mind, where shall I find a place to be; *gujuk leka jivi s.d.ōk kantiŋa*, I am in anguish as if I should die.

*seŋe guman*, v. *sane guman*.

*seŋe gumane*, v. *sane gumane*.

*seŋer*, n., v. a. m. A rafter, tree used for rafter, fig. a rib; to make, be used as rafters. *Noa kaŋ dō s.ge hōeŋka*, this tree will do for a rafter; *matin s. akala*, I have used bamboo for rafters; *noako sarjom dō s. akana*, these sal trees have become (fit to be) rafters; *mul* s., the principal rafters (to which a *pela*, q. v., is fixed) on which the strength of the roof depends; *eŋa* s., the same as *mul* s. (C., thick rafters on which a frame work is laid to support the lighter rafters above; this is not used here; but v. *cal saŋgi*, sub *saŋgi*); *netar dō s. ŋelōk kantea*, at present his ribs are visible (he is so thin); *netar dō s. lekhaŋ kangea, reŋgeŋ iŋe*, at present the ribs are counted (seen) on account of the lack of food; *Bhador tiokena, s. dabok kana*, we have reached the month of Bhador (when corn ripens), the rafters are being thatched (the ribs are being covered by flesh). (Ho *seneor*.)

*seŋer lekha haŋdi*, n. Liquor drunk inside the house by certain persons at betrothals and at marriages. It is rarely done when the prospective bride's house is visited for betrothal, but always when the home of the prospective bridegroom is visited for betrothal, and always at a marriage. The parents of the bridal pair come in and sit beside each other; others are invited to enter; the *balae* are given beer together at the same time; they exchange cups, greet each other and drink. Thereupon the others drink and sing certain songs in one of which they are invited to look at the posts, the beams, the rafters, the fencing and the thatch. The name is likely to be connected with this, although the counting of the rafters is now only a formula. *S.i.h. ŋai lqit aderkope*, take them in to drink the rafter-counting beer; *seŋer lekha perabon aderkoe*, we shall take the friends to count the rafters (i. e., to drink beer and to talk about and inquire about relatives) (v. supra and *lekha*).

*seŋ seŋ*, postp., v. *seŋ*, but about several directions. *Oka s.s.ko cakoen*, in what directions have they gone.

*señgel*, n., v. a. m. A fire; to make fire, burn. v. a. d. To burn, cremate.

*S. jolpe*, make a fire; *s. joloñ kana*, the fire is burning well; *s. kəye heçena*, she came to ask for fire (to borrow live coals); *s. ko lagaoketa*, they have set fire to it; *s. lagaena burure*, fire has broken out on the mountain (about the yearly burning of the fallen leaves, etc.); *s. lehae lolə kana ruqte*, he is hot like fire from fever; *s. iñijpe*, put out the fire; *sahanre s. sapena*, the firewood is burning (has caught fire); *s. salgaena, daka dañ condaepe*, the fire is burning well, put the rice and water on to be boiled; *s. keñako, joroñ akanako*, they have made fire and are warming themselves at it; *niñok də s. ena*, now the fire is burning well; *edreleye s. ena*, he is burning with anger; *s. adeako*, they cremated him. (Munđari, Ho *señgel*; Kurku *tschingel*.)

*Señgel bamber*, v. m., adj. Burn brightly; beautiful. *S. b. ena, ohə iñičlena*, the fire is blazing, it will not be put out; *s. b. e ñəloñ kana* (also *s. b. leka*), she looks radiantly beautiful (only used about girls).

*Señgel bugli*, n. The fire bag, i. e., the stomach; *S. b. kəm akantaea*, his powers of digestion have been impaired (v. *ugni*).

*Señgel eç*, v. a. m. To take glowing embers from a fire and put them in a potsherd (or vessel) to give warmth; to accuse falsely. *S. eç* (or *ekeç*) *ohoç*, a potsherd in which glowing embers are put (to be used to give warmth to anyone feeling cold, especially for putting under the bedstead on which a sick person is lying); *s. ko eçketa khaprare*, they took and put glowing embers on a tile; *khangkha s. ko eçadea*, they accused him without any cause at all (v. *eç*).

*Señgel kũnd* (also *s. kũnd*), n. A heavy fire (in a heap of wood or straw). *S. k. iñičkañpe, hoç dañ hijuk kana*, put out the fire in the heap, a storm is coming.

*Señgel kutra*, n. A spark of fire, a burning bit of wood.

*señgel buru*, n. A volcano (not seen by Santals).

*señgel dañ*, n. Fire-rain. *Eae siñ eae ñinda s. d. serma khon jarikate manwako ar janwarko miñ miñteye maraoketkoa*, letting fire-rain for seven days and seven nights fall down from heaven, he exterminated all human beings and animals. From the Santal traditions that tell that when the descendants of the first human pair had become utterly bad Thakur, i. e., God, decided to annihilate them. He did so by letting fire-rain (some old gurus say ordinary rain) fall down; only one righteous pair was saved by God ordering them to go into a cave in the Harata mountain. From these two the human race now living has come (v. *dañ*).

*señgel ere*, n. A kind of woodpecker, small. *S. e. kakra leka dare dare-teko ñir rakapa*, the woodpeckers run up a tree like a lizard (v. *ere*).

*señgel gidi*, n. The male of the Indian King-vulture, *Ologyps calvus* (v. *gidi*).

*señgel marmar*, n. A poisonous centipede, *Scolopendra versicolor*. Very common. Their sting is painful like that of a scorpion (v. *marmar*; Munđari Ho, *señgel marmar*).

*seṅgel phupurḡu buru*, n. A volcano (only seen in books) (v. *phurḡu*).

*seṅgel siṅ*, n. A perennial twining plant, *Tragia involucrata*, Willd. The hairs of this plant sting badly, like nettle. *S.s.teṅ layena*, I burnt myself on a nettle; *s.s.te jergṡkṡme lekako terḡesakṡtṡmea*, they abused you so that you felt like having been burnt by a nettle (about women's abuse). (Ho, *seṅgel siṅ*.)

*seṅgel sokol*, v. *seṅgel sukul*.

*seṅgel sukul*, n. Fire, any kind of fire. *S.s. alope qri dhoria, mit ḡarite lagao ḡodoka*, don't be careless with fire, in a moment it will set fire (to anything); *s.s. din kana*, it is the season when fire is easily started (about the hot season when there is always a fear of fire spreading) (cf. *H. suki*, light, bright; cf. *Muṅdari*, Ho *sukul*, smoke).

*seṅgel susurbah*, n. The large kind of wasp that stings badly (v. *susurbah*).

*seṅgel šiti*, n. The Guinea fowl. (C., not known here.)

*seṅgel*, v. m. To be out of breath; v. To keep one's breath, finish in one breath. *Kami kamiteṅ s.ena*, I am out of breath by continual working; *niir s.ena*, he ran himself out of breath; *ruhḡ s.kedene*, he scolded him so that he became out of breath; *dal s.kedene mit theṅgate*, he beat him breathless (killed him) with one stroke of a stick; *mit haṅḡha eskarteye s.kela*, he finished one pot (of beer) himself alone in one breath; *dakae jom s.kela*, he ate all the food (left nothing).

*sḡ phḡ*, adv., v. a. m. Heavily breathing; to pant, to breathe heavily. *Cele cḡe bḡlor ocokede, s.ph.e niir ḡedena*, somebody or other has frightened him, he came running, breathing heavily; *s.ph.ko khudḡukede*, they chased him panting (both parties); *tin saṅgiṅ khḡem heḡ akantem s.ph.yet kana*, from how far away have you come, since you are breathing so heavily; *ḡoḡ ḡoḡteye s.ph.k kana*, he is panting having carried (something) for a long while (v. *sḡ sḡ*; v. *phḡ phḡ*; onomat.).

*seer*, n., v. a. m. A seer, a measure of liquids and dry stuff corresponding to about one kg., i. e., a little more than two pounds, or one litre; to make out to be, to be a seer. The seer is the common unit for weighing and measuring; its size varies very much. The standard seer, approved of by the Government (called *pahi* or *paka seer*) is a weight of 80 tolas (therefore also called *qsi qjon seer*, 80 weights seer); the shopkeepers commonly use, when selling, what is called a *kaci* or *kaca seer*, a deficient, lit., unripe, seer, that varies very much, some being the weight of 12 gandas (48 tolas), others 18 gandas (72 tolas, very rare), and others 60 tolas (called *tin poa seer*, three-quarter seer); in a few cases the seer is more than 80 tolas, generally 90 tolas, 18 chitacks (this is styled *bḡ* with the name of the village where it is used, prefixed; v. *bḡ*). The weights are gradually becoming of the standard size, but shopkeepers and others frequently use a large or standard weight when buying and a smaller one when selling. The seer or measure for liquids or dry stuff (generally called *paila*, q. v.) varies in the same way; here there is also a

standard size, called *coŋga* or *paka* or *paki pqi* (v. *coŋga*; two *pqi* make one seer). *Dhiri s.ko benao akata matkqm tulqi lqgi*, they have made a seer of stone to weigh (dried) mahua flowers; *kaŋ s.te horoko sqhela*, they are measuring the paddy with a wooden seer-measure; *pitol s.*, a seer measure of brass; *pon s.kelako*, they made it out to be four seers; *adha s.ena*, *miŋ s. dɔ baŋ hocoŋa*, it amounts to half-a-seer, it will not be one seer. (H. *ser*.)

*Buhũ ser*, n. The salt seer (always 80 tolas).

*Hoŋok ser*, n. The neck seer, a steel yard, or a weighing instrument made of bamboo or the like, with a notch at the "neck" of the beam, to weigh cotton (therefore also called *kaskqm tulq* or *kaskqm ser*) or fish; when the weight balances at the "neck" it is one seer (i. e., really five quarters or even more). Name due to the notch near the end of the beam (the neck).

*ser*, n. The measure of life, what God has measured out of food to every being. When this seer is finished, the person dies. *Thqkur dɔ joŋo jivianko s.e ɛm akawalbona*, God has given to all living beings (even insects) the measure of life (needed for each one to live); *s. purquentaea*, *toberageye goŋena*, his measure is completed (he had so much), therefore he died; *s. cabayentaea* is also heard (v. *supra*).

*serɛ*, n., v. m. Sap, juice (of wood); to exude. *Sahan dɔ berɛlgea*, *s. oŋokok kana*, the firewood is raw, the sap is coming out; *noa sahan dɔ s.ŋ kana*, *baŋ jolok kana*, this firewood is exuding, it does not burn (about fresh wood when used as firewood) (v. *serɛ serɛ*; cf. *Muŋdari ser*, melt).

*serɛd*, v. a. To let mucus or loose excrements flow. *Gidraqi s.ɛl kana*, *ɛŋgatlɛl ran emaepe*, the babe is passing loose excrements (suffers from infantile diarrhoea), give the mother medicine; *mandak kanae*, *s.ɛl kanae hola mahnder khon*, he has a cold, his nose has been running since yesterday or the day before (cf. *supra*).

*serɛd pɛfɛd*, the same as *serɛ pɛfɛ*, q. v.

*serɛd serɛd*, adv., v. a. m. Snivelling, snuffling, passing loose stools; to snivel, snuffle, suffer from diarrhoea. *S.s.e mandak kana*, he is snivelling with a cold; *s.s.e iɛl kana*, he is continually passing loose stools (only about small children); *s.s.ɛl kanae mandate*, his nose is running from a cold; *gidraqi s:serɛjok kana*, the child is suffering from infantile diarrhoea (v. *supra*).

*serɛd serɛd*, adv. The sound of breaking wind when the stomach is out of order (onomat.).

*serɛ gore*, adv. Anything and everything (of food). *Nuiren gidraq dɔ s.g. dakako jomtaea*, the children of this man will eat anything (especially also what is left by others); *jom bikokre hɔ s.g. jojomtegeye tahena*, even when he is satisfied he will continue eating anything.

*serɛ pɛfɛ*, adj., v. a. m. Wet, soaked; to make, be wet, pulpy. *Kicriɛ s.p.geiina*, my cloth is wet; *noa s.p. daka dɔ okqe joma*, who will eat



this pulpy rice (rice that has been mixed with soup and curry); *noa dakako s.p.kela*, they have let this rice become pulpy (all water was not poured off); *dakle kicrić s.p.yentiña*, my clothes became wet (soaked) by the rain.

*sere sere*, adj., adv., v. m. Exuding, oozing; to exude, ooze out, discharge (liquid, pus). *Garañ dak s.s. oḍokoḥ kana*, watery pus is exuding; *sahan s.s.ḥ kana*, the (raw) firewood is exuding; *noa khēt dḡ s.s.gea, tis hḡ bañ roḥgroma*, this rice-field is moist, it never becomes dry; *māyām s.s.ḥ kantaea, bañ bḡndok kana*, his blood is oozing out, it does not stop (v. *sere*).

*sere sere*, adv., v. m. Fizzing; to fizz, splutter (raw firewood). *Sahan s.s.ḥ kana*, the firewood is fizzing (onomat.; v. *sereḥ sereḥ*; v. *soro soro*).

*sere sere*, v. m. To be distended (stomach). *Nū s.s.yenae, en hḡ bae bhagaok kana*, he has drunk so that his stomach is distended, still he is not giving up.

*sere sibuč*, v. *sere simbuč*.

*sere simbuč*, adj., adv., v. a. m. Wet, soaked; repeatedly, over and over; to make, become wet, soaked. *Dakleye s.s.kellea, enka s.s.ge dakale jomkela*, we became soaked by rain, we took our food wet as we were; *noko gidra dḡ s.s.ko jomela*, these children are constantly eating; *gaḍale paḡmen jokheḍle s.s.ena*, we were soaked when we crossed the river (v. *sere peḥe*).

*sere sumbuč*, the same as *sere simbuč*, q. v.

*sereḥ*, v. a. m. To squash, (trample) flat. *Kulhire alom tahēna, kaḍako lebet s.kema*, don't remain in the street, the buffaloes might trample you flat; *bḡhoke tiñ s.kedea*, he squashed his head with a stone he threw; *miḥ theḡgareye dal s.kedea*, he struck the animal and squashed it with one stroke of the stick; *sagaḡteye s.ena*, he was crushed flat by the cart; *dare khḡne hūr s.ena*, he fell down from the tree and was crushed. (Muḡdari *sereḍ*.)

*sereḥ*, v. a. To break wind. (onomat.).

*sereḥ bḡreḥ*, the same as *siraḥ baraḥ*, q. v.

*sereḥ bḡreḥ*, the same as *sereḥ sereḥ*, q. v.

*sereḥ manle* (-*marle*, -*mente*), adv. With the sound of breaking wind.

*sereḥ sereḥ*, adv., v. a. To make noise breaking wind (onomat.).

*sergeñ*, v. m. To become ready to fall (mahua flowers). *Matḡm s. akana, gaḡa hūroka nāhāk*, the mahua flowers are fully developed, they will fall to-morrow (about the look and size, the flowers are round, whitish and drooping).

*ser mer*, n., the same as *ser*, q. v. (only used as shown). *S.m. bañ baḡaea*, I know nothing of seers (weighing) (*mer* is a jingle).

*serom*, n. The neck, the neck part. *Nui kaḡa reaḥ s. dḡ khub moḡa akantaea*, the neck of this buffalo has become very fat; *dihri s. idiaepe*, take to the hunt-priest the neck-part that which he is to get; *tiḡaḥ kor gogoḥ*

*oḷḷok jokheḍpe lahākan ināḷ horge s. jel dō haṭin joṇpe*, as many of you as assisted carrying (the dead bullock) out, you divide the neck-flesh between you; *seta s. beṇḍhel*, the neck of a dog fat and round. When, during the annual hunt, deer and pigs are killed, the hunt-priest gets the neck of each animal (acc. to the old rule about four fingers' breadth of the neck) and the hunters one *phari* (shoulder with leg, but not the one which an arrow has hit). Of small animals and birds the *dihri* gets nothing; one leg (in the case of animals, one fore-leg) is cut off and taken by the hunters. All the rest of an animal belongs to the one who first hit the animal. (Muṇḍari *serom*.)

*serom*, v. *sopo serom* (v. a. d. To help).

*serom daṇṇa*, n. A flat basket filled to the "neck" (half-full). *Sareḍ daka tināḷ menaka? s.d. menaka, pereḍ dō baṇuka*, how much rice is left (after guests are served)? There is a flat basket filled to below the rim, it is not a full basket (v. *daṇṇa*).

*ser sidhā*, n. Provisions (for one meal or what is needed for food). *Kam hōr s.s. emakope*, give the workers what they need to make their food the day they work; *Ḍom dō bela bela s.s.ko hataoa*, the Doms (when engaged as musicians) get provisions for each time of the day (i. e., three times when they have meals); *s.s.ko idiketa*, they took with them the provisions for one meal; *uni buḍhi dō phalna kisār then s.s.i ḥameta*, that old woman gets her provisions (support) from so and so wealthy man; *rajren sipāhi ato hōr s.s.ko agukoa*, the peons of the zemindars demand provisions for their food from the village people (v. *ser* and *sidhā*).

*sērā*, adj., v. w. Grown-up, adult, large, big; to become do. *S. hōr tuluc alom jurika*, don't think yourself equal to grown-up ones; *nui khon dōe s.gea*, he is bigger than this one (both as to age and size, about people and animals); *s. khaclak*, a large basket; *s. dare magpe, kaṭidak dō alo*, cut big trees, not small ones; *s. kaṇḍa dō alom idia*, don't take a big pot along with you; *uniren hōṇonerat dōe s.yena*, his daughter is grown up; *nui daṅgra dō quriye s.ka*, this bullock is not as yet full-grown; *s. dō alope kuṭia, gidrako dijoka*, don't cut the meat into big pieces, the children will be choked; *s. hōr then laime, ale dō oḥole bicar darelea*, tell it to the big people (people of importance), we shall not be able to judge. (Muṇḍari *seran* and *sēra*; Ho *seā*; cf. *sean*.)

*sērē*, n. A contrivance used for irrigation purposes. The *sērē* is generally of bamboo, made something like a winnowing-fan; it has cords attached on both sides, so that two men may let it down into water and raise this to the higher-lying field. It is worked very much like the *ḍobha*, q. v. The *sērē* is rare among Santals, but common in Bengal. *S.te dakko areḷela*, they are baling out water with a *sepe*; *s. mande*, a place where water is raised by the *sērē* for irrigation.

*sere pefe*, adv., v. a. m. Splashing, squirming; to make a splashing sound.

*S.p.ko abukok kana*, they are working their hands and feet making a splashing noise; *hakoko s.p.yel kana*, the fish are floundering (also *s.p.k kana*).

*ses*, n., adj., v. a. m. The end; last; to end, finish, complete, come to an end. *Noa katha reak s.do bale ing akala*, we have not seen the end of this matter; *s.re in hoko emadina*, at last they gave me also; *s.id kana*, he is the last one (e. g., child); *s.ak kqmi kana noa do*, this is the last bit of work; *s. bicar hoeyena niq dhao do*, it was a final judgment that was passed this time; *s. dinre cel hoekitabona babon badaea*, we don't know what will happen to us on our last day; *s.katre nondegem hijuka*, you will come here in the end; *horo rohoale s. keta*, we have finished the planting of paddy; *tarupko s.kede*, they finished the leopard; *jomak dole s.keta*, we have finished our foodstuffs; *holae s.ena*, he came to an end (died) yesterday; *kqmi din do s.ena*, the working season is at an end; *gaqa dak s.ok kana*, the river flood is coming to an end; *dharti s.okre okoe ho bako tahena*, no one will remain when the world comes to an end. (H. *ses*, *shesh*.)

*se samta*, v. *se sante*. (C.)

*se samtao*, v. *se sante*. (C.)

*se santa*, v. *se sante*. (C.)

*se sante*, adv. Rather, preferably. *Setam giqideae, s.s. ingen jomlekhan bage hoekoka*, you threw it away to the dog, if I had eaten it, it would have been better; *s.s. apepe kamilekhan oho khoroclentapea*, if for preference you did the work yourselves, you would not have any expenses (v. *se* and *sante*).

*se se*, adv., v. a. m. Heavily (breathing); panting; to pant, breathe heavily. *S.s.ye sahetel kana jom bi akante*, he is breathing heavily, because he has had his fill; *khok mandateye s.s.yela* (or *s.s.k kana*), he is breathing heavily because of a cold and cough; *s.s.ye udurela*, he is snoring (breathing heavily in sleep) (onomat.; v. *se pho*, *se sa*).

*se so*, adv., v. a. m. Panting; to pant, breathe heavily; used like *se se*. q.v. *sesok*, n. The end (when near and coming), v. *ses*.

*setelak*, the same as *setelal*, q. v.

*setelal*, postp. Along with, together with, subject to, under. *Labar s. maran okole udulkede*, subject to exaggerations, he showed him to be very big (much larger than he really was, e. g., when telling about some animal); *botor s.e dapketa*, he ran away in fear; *edre s.e dalkede*, he struck him in anger; *pera s.e jomketa*, he got food, because he was together with a friend; *onko sphetele s.en s.ena*, he went along together with them (v. *setel* with infixed *l*).

*setel*, v. a. m. To husk grain for the first time. *Horoko s. akala, quriko hurun saphaer*, they have pounded the paddy for the first time, they have not as yet pounded it clean; *horo do pghilko seteja, inqateko* (s.)

*talaea*, or *mucporeko sogga*, they at first pound paddy roughly, thereupon they do the middle pounding, and, finally, they husk it clean (to get rice or millets clean it is pounded thrice in a *dhinki* or *ukhur*); *noa caole dō s. talawak kana*, *sok saphawak dō bañ kana*, this rice is pounded the second time, it is not husked finally clean; *teheñ dō s.ena*, *gapabon talaea*, to-day it has been husked roughly, to-morrow we shall take it through the second course (cf. *infra*).

*sefēē*, v. a. m. To pierce, penetrate, go into. *Tēngōē bhotrogete bañ s.lena*, I was not cut, because the axe is blunt (it did not penetrate the skin); *sukriñ tuñ s.kedeā*, I sent an arrow into the pig; *sukri harta bañ togoē sefejok kana*, the hide of the pig (pork-rind, of sows) cannot be chewed (pierced with the teeth); *hasa ketēēna*, *bañ sefejok kana nahelle*, the soil has become hard, it is not pierced with the plough; *biñe sogakledeā*, *bae s.ledeā*, the snake bit him, but did not pierce him (the fangs did not go through the skin).

*sefēē*, v. a. m. To succeed, be able, overcome, take effect. *Adi phepra hor kanae*, *onkan kathate dō bako s. dareaea*, he is a very unscrupulous man, they will not be able to overcome him with such words; *eskarte dō qhom s.lea*, you will not be able to manage it alone; *inañ kathate dō bañ sefejok kana*, *ape bare rorpe*, my words are having no effect, you speak (v. *supra*; cf. *lelēē*).

*sefe pēte*, adv., v. m. Numerously, crowded together; to be do. *Gorare gai s.p. menakkōa*, the cattle are in the cattle-shed crowded together; *orakireko s.p.yena*, they became crowded together in the house; *mit toroqan s.p. hakoko jhali akana*, fish have been caught in the trap, the whole full (v. *sefe pēte*).

*sefe pēte*, adv. Noise produced by anything squirming in shallow water. (C., this is here *sefe pēte*, q. v.)

*sefer*, v. a. m. To bring to the spot, reach, arrive. *Perae s.kelkōa*, *daramkōpe*, he has brought the visitors here, meet them; *bariatkoko s.ena*, the bridegroom's party have arrived; *rabañ din s.ena*, the cold season has come; *kobherko s.adea*, they brought him the message; *gujuk din s.entaea*, his dying day has come; *dañ skate paromēna*, the rain passed us after having reached us. When second word in compound verbs, the first word shows the way in which the goal was reached. *Agu s.kedeako*, they brought him to the spot; *idi s.kakme*, take it there; *heē s.enako*, they have reached here. (Munḍari, Ho *sefer*.)

*sefe sefe*, adv., v. a. m. Wheezingly; bubblingly; to wheeze, bubble. *S.s.ye sahelela*, he is breathing, making a wheezing sound; *hofoñ then s.s. saḍek kantaea*, there is a wheezing sound in his throat (also rattling); *kathom noa bhugakireko s.s.yel kana*, the crabs are making a bubbling sound in this hole; *daka s.s.k kana*, *dañ anjelēna*, the boiling rice is bubbling, the water has dried up (onomat.).

*seŋe sosroc*, n. A kind of grasshopper (so called on acc. of the sound it makes; v. *supra*).

*seveŋ galañ*, the same as *seveŋ geŋeŋ*, q. v.

*seveŋ gamañ*, the same as *seveŋ geŋeŋ*, q. v.

*seveŋ geŋeŋ*, adv., v. m. Disturbed, uneasy, troubled; to be do. *S.g.iñ qihqueta, mənre ihik banuktiña*, I am feeling uneasy, I have no quiet in my mind; *gidrai goŋentaceteŋe s. geŋejok kana*, she is troubled, because her child died (v. *seŋeŋ gamañ*; *siŋeŋ geŋeŋ*).

*si*, v. a. m. To plough. *Tehen goŋañ siŋeta*, to-day I ploughed the high-land field; *bargeko si lahuŋketa*, they have ploughed the homestead field ready for sowing; *netar si tihinkate nahelle araga*, at present we unyoke the plough when we have ploughed until noon; *nui ɗaŋgra do qurile sinea*, we have not as yet ploughed with this bullock; *sioŋ ɗaŋgra judare gupikope*, herd the ploughing-bullocks separately; *sioŋ leke hara akana*, he has grown so as to be fit to plough; *hoŋko tayom tayomteŋe sioŋ kana*, he is ploughing, following others; *sioŋiŋ*, the one who ploughs; *nes noa goŋa do tahŋyena, bañ silena*, this year this high-land field remained (as it was), it was not ploughed; *noa nahelle bañ siŋ kana*, no ploughing can be done with this plough; *miŋ bela siogok kana*, ploughing is done one time (of the day, forenoon); *si site bargeŋe lahuŋketa*, he made the field ready for sowing by continued ploughing; *ɗaŋgrae si goŋhedeŋe*, he killed the bullock by ploughing; *noa do si barge kana*, this is a ploughed field; *sioŋ joraome*, yoke the plough. *Sioŋ* and the other Middle voice forms are used when the work itself is stressed; *siŋ* is Passive; Active is used when the object of ploughing is mentioned. (Muŋdari, Ho *si*.)

*Si qtiñ*, v. a. To plough every time it has rained (during the cold and hot season). *Nui do laha khone si q. akata, onate laharegeŋe casheta*, this man has ploughed after rain for a long time, therefore he has done his cultivation earlier (than others) (v. *qtiñ*).

*Si qloñ*, v. a. To plough behind time. *Noa khette si q.kette bañ hoelena*, no crops came in this rice-field, because we ploughed it after the proper time had passed (v. *qloñ*).

*si*, v. a. To spread with the foot. *Jaŋgate hoŋo si pasnaome, rohoŋolka nahāñ*, spread the paddy with your foot, it will become dry presently; *si rohoŋkate hoŋole bandia*, having dried the paddy by spreading it out with the foot we shall put it in bundles (v. *supra*).

*siŋhi*, n. Ink (prepared by Santals). They take leaves of *malhan*, beans, crush these in the hand and squeeze them; the juice falls down in a cup (also a leaf-cup) and is used as ink. It has a green colour. *Malhan sakam reaŋ s.le benaoa ol taŋiŋ*, we make ink from the leaves of the bean (*Dolichos Lablab*, Willd.) to write with. (P. H. *siyaŋti*.)

*siŋl*, n. A jackal (mostly used in borrowed quotations, otherwise *toyo*).

*Sat s.er buddhi menaŋlaeñ*, he has the wit of seven jackals (cute and

unreliable); *dahin(e)* s. *baye kukur*, a jackal (coming) on the right side, a dog on the left side (a good omen). (H. *siyāl*.)

*siān*, n. The vein in a stone where it can be cleft. *S. hēte sobogpe, adq kecagōka*, use the crowbar looking at the vein, then (the stone) will be broken.

*siān*, adj., v. a. m. Irrigating; to irrigate. *S. dākte noa qhko cas akala*, they have cultivated this sugar-cane with irrigation-water; *noako hētko s.āl kana*, they are irrigating these rice-fields; *nqs dō bañ s.lena, onate cel hū bañ hoelena*, this year (the field) was not irrigated, therefore there were no crops (v. supra; cf. H. *sicāl*, irrigation; cf. A. H. *siyān*, preserving).

*siāñ sayāñ*, adj., adv. Cold, fairly strong (breeze). *S.s.e hōeyeta, rearge qikquā kana*, there is a fairly strong breeze, it feels cold; *s.s. hōe dō rabañ din reākge*, the cold wind belongs to the cold season (v. *sayāñ sayāñ*; C., gentle; it is stronger here).

*siāñ siāñ*, adj. Slim, slender (boys, girls; trees, sticks). *S.s.e hara akana*, she has grown up slim; *s.s. kūrī kanae*, she is a slim girl. Used about girls and boys before maturity. *S.s. thehga*, a thin stick; *s.s. dareko māli akala*, they have cut a slender tree.

*siāra*, n. A grating (of bamboo sticks, used in connexion with a *torōdāñ*, fish-trap; also for certain other purposes). *Aqī ōt dāl calāl kana, ghaqī-kate s. lagaome, tobē torōdāñ olqao dō jutōka*, there is a strong flow of water, put some cross-bars and put a grating there, then it will be possible to set the fish-trap (the grating is placed where the water comes running out and the *torōdāñ* at the end of the grating; when small fish come with the water, these will be carried along on top of the grating, until they fall into the trap, while most of the water will fall through the grating); *pāēfēre s. lagaome, hako jemon aloko dāq*, put a grating (vertically) in the overflow channel to prevent the fish from running away; *jel s.re taseme rōhōq ocoe lāqil*, spread the meat on the grating to make it dry (in this case the *siāra* is of thin sticks of split bamboo tied together and having a cross-bar at each end; the contrivance is hung from the eaves or elsewhere).

*siār soyor*, the same as *siār soyor*, q. v.

*siāt*, adj., v. a. m., the same as *siān*, q. v. *S. dākte hōro-bele akana*, the paddy has ripened by the use of irrigation water; *bañ s.āl hōro dō gočena*, paddy that was not irrigated died. (Desi *siat*.)

*sibil*, adj., v. m. Regulation, saleable; to become do. *Birbhūi dō sibil jirlq*. Birbhum is a regulation-district; *s. hasa kana qntq dō*, the land is saleable there; *noa jirlq s. ocoe lāqil Dekoko hurumutuyeta*, the Dekos strive to make this district a regulation one. (Desi *sibil*; ? Engl. civil.)

*sibor*, v. a. m. To strip, deprive of (clothes, ornaments), take away, carry off. *Kombro jōtqko s.ketlea*, thieves carried all we had away; *bae tahq kante bāhu jōtqko s. dōhqkeftaea*, because the daughter-in-law will not remain they took off all (her ornaments) and kept them; *gočlenkhan*

*jotoko s.koa*, when a person dies they strip him (her) of all (ornaments, clothes, etc.); *mohajonko s.kellea*, the money-lenders carried away all we had; *kicriciko s.kedea*, they stripped him of his cloth; *panahiko s.kedea*, they robbed him of his shoes; *dhone s.ena*, he was deprived of his property.

*sibrə*, n. The zebra (only in books; Engl.).

*Sibrət*, n. Śiva's night, a Hindu festival observed on the fourteenth day of the waning moon in Magh, attended also by Santals. *S. hoeyena, adoko baplalla*, the Śivaratri is past, now they may marry. (H. *śiva-rātri*.)

*sid biđrič*, n. A certain small fern (v. *sidrič biđrič*).

*sid kakra điqñ*, an expression used when children are playing; the hands are joined together so that the palms turn outwards and the middle finger of both hands is free; these middle fingers are bent down and straightened out again, while the words quoted are being repeated (something like "little lizard hanging down"). Some Santals explain that it refers to the peculiar way in which some lizards move the head up and down. The *điqñ* is often spoken twice (v. *điqñ*).

*sid kaťuť*, n. The little finger, the little toe. *S.k.te baľuko sindurakoa bapľare*, they apply sindur to the bride with the (right hand) little finger at the marriage (this is the binding part in making a girl one's wife; taking sindur on his little finger the bridegroom strokes the forehead of the girl three or five times with it, commencing from the nose upwards); *jaľga realľ s.k.re gaľna mǣrhǣľ realľ mundqm adqm hoľko hoľoga cǣľer alo hǣrako ľaľiľ*, some people put a ring of iron, hammered during an eclipse, on their little toe in order that lightning may not "fall" on them.

*sid sič*, adv., v. a. Hissing, whistling (through the teeth, not with lips); to say hist. *S.s.e ġol barajon kana*, he is whistling through his teeth hist, hist; *s.s.ǣľe hor beľaľet ocoko ľaľiľ*, he is whistling to make people look at him (call their attention) (onomat.).

*sid sqđ*, the same as *sič sič*, q. v.

*sid sqđ*, adj. Of little importance, small, poor, of little strength; adv. According to circumstances. *Nukin s.s. đaľgra đq qhokin qľlea*, these two poor bullocks will not be able to pull; *barea ġidra s.s. siok ľaľiľ menaľkina*, there are two boys to plough as best they can; *noko s.s. đq cǣľko baďaea*, these small ones, what do they know; *s.s. jemon temonin benao akala*, I have it somehow acc. to my poor ability; *enka s.s. oaris menaľkotaea*, he has some helpers such as they are (not near relatives or heirs).

*sid*, v. *siľ*.

*sid*, n. Initiation, perfection, ordination. *Sid* is in reality used about the ceremonial initiation of an ojha's disciple, who, after receiving this, is deemed to be qualified to practise as a medicine-man. *Ojha đq cǣľa koľa s.s. emaľkoa*, the ojha gave his disciples the final initiation (declaring them to be perfect); *s.e ataľkǣľa*, he has received the initiation. It is

also used about the supposed act of a girl who has been taught witchcraft. *S. atah lagit apattelko jom ocokedea*, they made her "eat" (kill) her father to receive the final initiation as a witch. *Sid* has been introduced about the ordination or consecration of clergy. (H. *sidh*.)

*sid bid*, v. a. m. To effect, perform, accomplish. *Cel hū bako s.b.laka*, they did not accomplish anything; *ghopletako, oka hū ban s.b.lena*, they commenced, but nothing was accomplished; *raebar kan tahkanea, oka hū bae dhejlaka sid na bid*, he was acting as marriage-broker, he did not effect anything, no results at all (v. supra).

*sidgi bidir*, v. a. m. Scatter, disperse. *Tase horo simko s.b.keta*, the fowls scattered the paddy that was spread out for drying; *gidra dahae s.b.keta, bae jomlaka*, the child only scattered the rice, but did not eat (cf. *sidir bidir*; *sidi bidi*).

*sidi*, v. a. m. To demand payment of a debt, to dun. *Rinem s.leko anecko emoka*, only when you demand payment of a debt will they pay; *takan s. aguketa*, I demanded payment of the (lent) money and brought it; *bam em hotlekhan khajna hōko s.a*, if you don't pay quickly they will dun for the payment of the rent also; *phalna reak taka do s.yena*, so and so's money has been refunded on demand.

*sidi bidi*, adv., v. a. m. Roughly, disorderly; inefficiently; to do inefficiently, etc., to spoil looks, surface, make uneven. *Arisge s.b.m ror barayeta*, it is disgusting, you are are talking nonsense; *racan jererketa, simko s.b.keta*, I plastered the courtyard, now the fowls have disordered it; *s.b.ye jererketa*, she plastered it inefficiently; *kharqi s.b.yena, meromko lebelkette*, the threshing-floor has got a rough surface by goats trampling on it (before it was dry).

*sidiñ sidiñ*, adv. Loitering about; v. m. To loiter, roam about (women). *Nui maejiu do s.s. mit darane takena*, this woman is constantly walking about loitering; *celem s.s.ok kana, kqmi bam disqyeta*, what are you roaming about for, don't you remember there is work to be done.

*sidir bidir*, v. a. m. To scatter, disperse. *Racare qan horo tahkanea, simko paska s.b.keta*, there was a heap of paddy in the courtyard, the fowls have scattered it in all directions (v. *sidgi bidir*; *Munqari sidir bidir*).

*sidup*, adj., v. a. m. Erect, up and down, perpendicular; to raise, stand on end, sit up. *S.teye dōho akata*, he has put it down standing on end; *s.te dare khone nūrena*, he fell down from the tree head foremost (not said about falling in a standing position); *quri rohoroika, binda s.kakpe*, they are not dry as yet, set the sheaves erect (standing); *gachi s.te alope dōhoqa, bindarkakpe*, don't let the seedling-sheaves stand, lay them down flat; *horo gele akana, s. akal leka*, the paddy has got ears, like having been raised on end (many near together); *gidra dōe s.ena natar*, the child has become big enough to sit up (4—5 months old); *noa kat darere s. fendarakakpe, ado ban senka*, put this piece of wood upright against the



tree, then it will not rot; *noa buru hōr dō qđi s.gea*, this mountain road is very steep. (Munđari *sidub*.)

*sidup kicrič*, n. A small piece of cloth round the loins of a small girl; one cubit broad. *Nui kuři gidra dō bandek lekenae*, s.k. *kiriñaeme*, this small girl has become big so as to need a loin-cloth, buy her a small cloth. (Name said to be due to the look; this kind of cloth has a coloured border at each end, not along its length; when put on, the borders are seen standing perpendicular.)

*Sidup Maruđi*, n. A sub-sept of the Marndi sept (v. *Sidup Soren*).

*Sidup Pauriņ*, n. A sub-sept of the Pauria sept (v. *infra*).

*Sidup Soren*, n. A sub-sept of the Soren sept. These and the other *Sidup* sub-septs put a sheaf of paddy erect in the door of their cattle-shed on the day when, during the Sohrae, they tie bullocks to posts in the village street. The cattle eat this, if it is not carried away by people for mixing with their own paddy, believing that it will increase their grain. These *Sidup* sub-sept people need not use their own sheaves; they may take a sheaf from anywhere for this purpose; this the owner will not oppose, it being considered a gift.

*sidhā*, n. Provisions, victuals, ration (foodstuff not cooked). *Đom s. spha-kope*, measure the provisions out to the Doms (musicians); *kamiko s. emakope pe bela reak*, give the workers their victuals for the three daily meals; *in din s. tahēkantaea*, s. *cabayentaea*, so many days his provisions lasted, now his provisions have ceased (he is dead). (H. *sidhā*; v. *ser sidhā*.)

*sidhā*, adj., v. a. m. Straight, direct, honest, straightforward; 'to make, become straight, etc. *S.te calakme*, *haņđe hōrem nāma*, go straight (in the direction shown), you will find a road there; *s. hōr*, a straight road; *s. kař*, a straight piece of wood; *nui hōr dōe s.gea*, this man is straightforward; *piņđheko s.kela*, they have made the rice-field ridge straight; *dealko s.kela*, they have made the wall even; *sar s.yena*, the arrow has become straight; *kulhi nilok dō s.yena*, the village street has become straight now. (H. *sidhā*.)

*sidhā*, the same as *sidhā*, q. v.

*Sidhā guru*, n. The name of one of the oja's bongas.

*sidhā sidhi*, adj., adv. Straight, straight along, directly; accurate (the same amount). *Noa hōr dō s.s.ge calao akana*, this road runs straight; *s.s. rōrme*, speak straight (honestly); *s.s. řaka emokime*, *sud dō baņ hataoa*, pay the accurate amount of money (what you got), I shall not take any interest; *s.s. sēn hēdenaņ*, I went and returned straight along (did not sit down or go out of the way) (v. *sidhā*).

*sidhi*, n. A preparation of opium. (C.; Santals do not use this; but here they understand *sidhi* to be a kind of *ganja*; H. *siddhi*, *Cannabis sativa*, Willd.)

*sidhō*, n. A statue of stone (fixed); v. m. To become do., be fixed.

*Dahgra mulhan s. menaka*, there is a stone image of a bullock there; *noako s. dō sedae hōrko tahkēkana*, *onkoko s. akana*, these statues were formerly people, they have been turned into stone statues; *Ram Lōkhonak s. onde menaka*, the stone images of Ram and Lōkhon are there; *s. akan lekam thir akan dō*, you are quiet as if you have been turned into stone. (B. *siddhō*.)

*sidhō*, v. a. m. To purify, take into caste again; adj. Perfect, clean.

*Dhārtiko s.kela*, they have purified the earth (said about the sprinkling of cow-dung water over the place where a body has been cremated); *dharti s.kōk ma*, may the earth be purified (said when sprinkling as stated); *phalna lehenko s.kedea*, they have to-day taken so and so into caste again; *nui hōr dōe s.gea*, this man is clean (has no impediments) (v. supra; H. *siddha*).

*sidgi bidir*, the same as *sedge beḍer*, q. v.

*sidgir*, v. a. m. To wash away, remove (by water). *Dakṭe jereṛe s.kela*, the rain washed the plastering away; *sorok dhiri dakṭeye qtu s.kela*, the rain washed (the earth) away so that the stones of the road were laid bare; *dclabo putkqbo halaṅ qgukoa*, *hola dakṭeko s. akana*, come let us go and pluck puff-balls, they have been washed bare by yesterday's rain; *dhiri qtu s.ena*, the stones have been laid bare by the floating water.

*sidgir bidgir*, the same as *sidgi bidir*, q. v.

*sidic*, v. a. To sting, give an acute pain; to smart. *Sikṛice s.kidiṇa*, a mosquito stung me; *cele cqe s.kidiṇa*, some insect gave me a stinging pain.

*sidic mante* (-marte, -mente), adv. With a smarting pain. *S.m.ye itickidiṇa*, he pinched me giving me a smarting pain; *nunu jokheḍ s.m. gidruṛi gerkididiṇa*, when it was sucking, the child bit me and gave me a smarting pain (v. infra).

*sidic sidic*, adv., v. a. With smarting pains; to sting, cause smarting pain.

*S.s.ko gereṅ kana qrmōc*, the bugs are biting me and causing smarting pain; *sikṛiḥko s.s.edin kana*, the mosquitoes are giving me stinging pain.

*sidiḥ*, properly *sidic*, q. v. (C., mishearing.)

*sidli giḍli*, adv., v. a. m. Sprinkling, spilling; to sprinkle, spill, to make muddy. *Duarre cak s.g.pe abukōk kana*, why are you washing your hands and feet in the door, splashing water all round you; *s.g. sanam dakko cabakela*, they finished all the water, sprinkling it about; *ḍḍiko s.g.kela gidra*, the children made the water-pool muddy by splashing in it; *kaṇḍa reak dakko s.g.kela*, they spilled the water in the pot (splashing); *jondra dak maṇḍi s.g.yena*, the Indian corn-gruel was made watery.

*sidor soḍor*, adv., v. m. Leaking, trickling; to leak, trickle. *Noa phuruk dō s.s. jorok kana*, this leaf-cup is leaking trickling; *sarim s.s.ok kana*, the roof is leaking; *noa baṭi s.s.ok kana*, this brass cup is leaking. Only about trickling drops, not a continual stream (v. *saḍar soḍor*, *soḍor soḍor*, *suḍur suḍur*; Muṇḍari *sidor sodor*; v. infra).

*siđo sođo*, adv., v. m. Splashingly, tricklingly; to trickle (audibly). *Khet dađ s.s. qtuđ kana*, the water in the rice-field runs out splashingly; *orađ nođe seđ s.s. jorođ kana*, the house is leaking somewhere hereabouts (heard, not seen); *dađ s.s.đ kana sale kħm*, water is trickling down from the eaves (onomat.; v. *sođo sođo*; word is also used about the sound of urinating when standing).

*siđraqđ bađraqđ*, adv., v. a. m. Spilling copiously, wasting, lavishly; to spill, lavish (water). *S.b.e dađketa teheđ*, it rained copiously to-day (more than needed); *s.b. dađ do alope areja*, don't use water lavishly (washing); *s.b. miđ talnoe gəsiceta*, he is continuously breaking wind with much noise; *daka jom jokħeđ dađko s.b.eta*, they are wasting water when having food (washing themselves before or after food); *orađ s. bađragođ kana*, the house leaks copiously; *s.b.e egerketa*, she scolded copiously (using much bad language) (cf. *siđor sođor*).

*siđri*, adv. (preceded by *miđ*). Incessantly, uninterruptedly. *Miđ s.m roreta*, you are talking incessantly; *miđ s.ye egera, eħoplenkħan*, she will scold incessantly when she commences; *gidra miđ s.ko joma*, children will eat uninterruptedly.

*siđriđ biđriđ*, adj. Small and numerous (leaves, as of the tamarind); v. a. m. To make small (hail); *Jojo sakam do s.b.gea*, the leaves of the tamarind are very small and dense; *arelle sakame řuři s.b.keta*, the hail fell and tore the leaves into fragments.

*siđwađ bađwađ*, adv. Cuttingly, woundingly, harshly (scold); v. a. To scold do. *S.b.e egerkidina*, she abused me harshly; *iinħ kulikedekhane s.b.kidina*, when I asked her, she scolded me cuttingly (v. *siđraqđ bađraqđ*).

*sigi*, v. a. m. To enlarge an incision, to make a long incision. *Pal orađ s. ħgme, pal baħ bolođ kana*, enlarge the ploughshare groove a little, the ploughshare does not go in; *caħkať s.me, kaťať baħ bařisauđ kana*, enlarge the grooves of the door-frame, the double door does not fit in; *kať pařag luđit s. paħilme*, to split the log make first a long incision; *sořakko s. idi akata*, they have cut the border of the road straight (made a long incision to show where the border is to be).

*sigi bigi*, adv. Teemingly, numerously; itching. *Nui gəi do ħuđine għaolena, nitok do s.b.ko tejo akadea*, this cow got a small sore, now she has got teeming larvæ; *s.b.ye busqđ akalkoa sukri*, the sow has got a crowd of young; *s.b.ħ qikaueta, um ħeđlengenħ*, I have an itching (tickling) feeling, I must at once go and have a bath.

*sigiđ bigiđ*, adj., adv., v. a. m. Disordered, disarranged; disorderly; to disarrange, be upset, disturbed. *S.b.ge dakaē sipi giđikata, onkan s.b. daka do qħqe joma*, he kneaded the rice (with his fingers) and threw it down in disorder, who will eat such muddled rice; *s.b.ko rořeta*, they are talking nonsensically; *kakhako s.b.keta*, they made a mess of the matter; *kħraqiko s.b.keta*, they have disordered the threshing-floor (the surface); *møn s.b.entaea*, his mind is upset (cf. *infra*).

*sigiç sigiç*, adv., v. a. Incessantly, harshly; to find fault incessantly, to jaw continually. *S.s.mil egerko dphoyediña*, they are keeping me (as their servant) always and incessantly abusing me; *s.s. rop dō bah sahaōka*, incessant fault-finding cannot be endured; *s.s.ediñ kanako*, they are incessantly jawing me.

*sigir bigir*, adv. In confusion, very close together; v. a. Put down do., disorderly. *Horo biñḍa s.b.ko dḡḡ akala*, they have put the paddy sheaves down disorderly; *ipil s.b.ko ṇelōk kana*, the stars look so close together that you cannot distinguish them clearly from one another; *noa piñḍa s.b.ko jerer akala*, they have plastered this verandah in a disorderly way; *kathako s.b.keta*, they have confused the matter (cf. *sigiç bigiç*).

*sigoe sogoe*, adv., v. m. With a rustling noise; to rustle. *Nawa kicriḍe bande akante s.s. saḍe kana*, it makes a rustling noise, because she has put on a new cloth; *lumam kicriḍ s.s.oḷ kana*, silk cloth rustles (v. *sagoe sogoe*).

*sigri*, adv. Quickly, rapidly. *S. kāmī ḡḡme*, work quickly; *s.ye heḍena*, he came quickly. (Desi *sigri*; cf. H. *ṣighra*.)

*sighri*, the same as *sigri*, q. v.

*sihqī*, n. Ink. (H. *sihāī*.) The same as *siqhi*.

*sihqan*, n., adj. Prank, frolic, practical joke; given to pranks, frolicsome. (C., not here; cf. *siḡḡan*.)

*sihqaniq*, adj. Given to pranks, frolicsome. (C., not here.)

*sij*, n. A certain shrub, *Euphorbia antiquorum*, L. (H. *siḡ*; v. *etkeḥ*; name very rare here.)

*sik*, n. A hookah-cleaner (of iron). *Hukḡ bota s.teko saphaea*, they clean the hookah tube with an iron pick. (H. *sik*.)

*sik*, n. A rod, thin circular bar with or without *mḡrhḡl*, added. Used about a special form of iron. *S. (mḡrhḡl) kūi mocareko lagao akala*, they have put an iron grating over the mouth of the well. (Desi *sik*; B. *shik*.)

*sik*, n. Method, way. *Uniaḷ s. kana*, it is his method.

*Sikte*, adv. In accordance with, because. *Kḡketme s.m emadea*, you gave him in accordance with what he asked you; *ṇatme s.m jomket-lakoa*, you took food from them as they invited you. (H. *sikh*.)

*sik*, adv. On the occasion of, at the same time, because, since. *Senlen s. cedak bam ḡḡu daralaka*, when you went there, why did you not bring it with you; *emoḷ kan s. thora thuriñ jomkaka*, as you are giving it, I shall eat a little; *apepe calak kan s. in hōñ calaka*, because you are going, I will also go (v. supra).

*sikḡ*, n., v. a. m. A mark burnt on the left forearm; to make, get do. The *sikḡ* is a national mark of Santal men; anyone having these marks on his left forearm is at once known to be a Santal. They have one, three, five or even seven marks (always an odd number), but the number has apparently nothing to do with sept or even family, a son may have one mark, while the father has three, etc. The *sikḡ* are made during the

cold season when a boy is some seven to nine years of age. They are made in the following way: a rag is rolled tightly so as to be of the size of a finger in thickness and a couple of inches long. A spot is made wet with a little spittle, and the rag-roll is put standing on this. Fire is then set to the top and it burns. When it is burnt down, the man who performs the operation (*sikhqai*) presses the hot ashes down on the skin; this causes a blister with ensuing sore. When this is healed a scar remains, this is the *sikh*. As the operation is painful, the boy is persuaded to stand the pain by being told that if he has no *sikh*, he will in the next world get a *tejo* (caterpillar) as big as a log placed in his arms. Only one *sikh* is made at a time; when a day or a few days have passed, a fresh one is made. Girls are tattooed on the breast (any design) the same persuasion being used (v. *khoda*). *Bam sikhlenkhan hana purire munqhat lekan tejoko hobprama*, if you don't let yourself be burnt-marked, they will give you a caterpillar like a log of wood in your arms in the next world. (P. H. *sikka*.)

*sikh*, n. A four-anna bit (of silver). *Mūrē s.ko dandomkadea*, they fined him five four-anna bits (a very common amount of fine). (P. H. *sikhu*, a stamped coin; v. *siki*.)

*sikar*, v. a. m. To acknowledge, acquiesce, assent, agree. *Emoke s.kela*, he consented to pay; *jojom bako s.lena*, they would not agree to eat (e. g., take certain people's food); *mūrē taka gonqō jojom bako s.lena*, they would not agree to take five rupees as bride-price (because so much would make it obligatory on them to give a cow). (Desi *sikar*; H. *sikhār*.)

*Sikar*, v. *Sikhar*.

*sikari*, n. A hunter, particularly one who has a gun. *Adi s. qar kanae, sendra bae taymoka*, he is an eager hunter, he will not be behind hunting (he always attends). (P. H. *shikārt*.)

*sikariq*, n., adj., the same as *sikari*, q. v. *S. babu kanae*, he is a hunting baboo (v. *sibriq*).

*sikati*, v. *sikhqai*.

*sikaṭaṅga*, v. a. m. To postpone, leave unfinished, put off, adjourn. *Phaina reāl galmaraole s.kela, tchen dō bah mucglena*, we adjourned the talking over of so and so's case, it was not finished to-day; *mes dō onkoāl bapla s.yena*, their marriage was put off this year (to next).

*sikau*, v. a. m., the same as *sikhau*, q. v. (both forms equally used).

*sikauṇa*, n., adj. Teaching, admonition; taught, instructed, tutored, false; v. a. (d.). To teach, tutor, instruct. *S. katha galmaraoepte*, speak to him, admonishing him; *bahu dō s. katha hasoyede kana*, admonishing words hurt our daughter-in-law; *s. katha alom rora, cetem baḍasa, ona rorṁe*, don't speak what you have been tutored to say, speak what you know; *noa dō s. katha hana*, this is a tutored, false statement; *s.wadeako ere ror laḡil*, they instructed him to tell falsehood. (H. *sikhāumā*.)

*sike*, adv. In accordance with, because of. *Metade s. sukriye gockedea*, he killed the pig in accordance with what was said to him (v. *sik*).

*sike*, n., the same as *sikq*, q. v. *S.rage ale hor hopon dale oromolla*, we Santals are recognized as Santals by the burnt marks.

*sike*, n. A spike or spit, a lightning conductor spike. (P. H. *sikh*; not known to ordinary Santals.)

*siki*, n. A small silver coin (a four-anna bit, or a two-anna bit, and very rarely, eight-anna). *Çor ana s.*, a four-anna bit; *du çni s.*, a two-anna bit; *miffet dî ana s. menallîna*, I have an eight-anna piece (v. *sikq*; B. *siki*, a quarter).

*sikih*, v. *sikir*. (C., not here).

*sikil*, n., v. a. m. A grindstone; to sharpen, grind, polish, burnish (on a grindstone). *S.te kapiye laser akala*, he has sharpened the battle-axe on a grindstone; *churiye s.keta*, he sharpened the knife; *noa kapi dî s. akana*, *khub lasergea*, these scissors have been ground, they are very sharp. (A. H. *şaiçal*, burnishing instrument; H. also *sikil*.)

*sikildar*, n. A certain caste who sharpen tools. They call themselves *sikildar* and travel about; their women tattoo (v. *supra*).

*sikim*, v. a. m. To finish, complete (the same as *sakim*, q. v.). *Kaniko s.keta*, they finished the work. (Rare.)

*sikiom*, n. A certain lily with very large flowers, some pure white, others with reddish stripes. One variety is *Crinum zeylanicum*, Roxb. C. writes that it is as yet found only in the Santal country; I understand that, anyhow, one variety has been named *Crinum Campbellii*, Watt. It is a very grand-looking lily when in flower. Used in Santal medicine. *S. baha helle sioh kaça çangra*, *kathaeko raga*, seeing the lily flowers, ploughing-bullocks and buffaloes cry, they say (because they then know that the time for work has come).

*sikir*, n., adj., v. a. m. Itching, irritation, dislike, antipathy; irritating, itching; to irritate, itch, have a biting or itching sensation. *Hirom s. ar etka s. dî bañ sahaoka*, the itching of a co-wife and the itching of the *etka* (q. v.) cannot be endured; *horo busupî dî qdî s.gea*, paddy straw is very itching; *s.geko nglen kana ngar dî*, they look on me as something irritating at present (dislike me); *mathom s.şidiña*, *um heclengen*, the (stamens of the) mahua flowers gave me some itch (by blowing on me), I must at once go and have a bath; *cedallem s.oñ kana*, why are you giving yourself itch (said to children who expose themselves).

*sikiñi mahori*, the same as *sikri mahri*, q. v.

*siki siki*, v. m. To be in a passion, show oneself ready to fight. *S.s. dadul-geye nir hijuk kana*, he is coming running in a passion to beat (someone); *ngere s.s.ñ kana*, she is in a passion to scold (v. *seke seke*).

*siklun*, v. a. m. To teach, instruct, suggest to, incite, tutor. *S.em, ere jemon aloe ror*, admonish him, that he must not speak falsehood; *nonka onka ror lagite s.ena*, he was tutored to speak in such and such a way;

*kəpɪd kɪnɛm s.leko ɛnɛko ceda*, only when you teach them from when they are small, will they learn (v. *sikhqu*; H. *sikkānā*).

*sikhəl*, n., v. a. m. Instruction, teaching; to teach, to learn. *Gorɔmɛl realɪ s.kana*, it is the teaching of his namesake (what he has learnt from his grandfather); *gateko s.akawadea kurhiqɪ ləgɪt*, his companions have taught him to be lazy; *iskulre ɔlɔk parhae s.joh kana*, he is learning to read and write in the school; *mistiri kəmiye s.akala*, he has learnt to work as a mason (v. *sikhqu*).

*sikol*, n., v. a. A thin rope of straw, used to tie paddy bundles; to make do. *S.wɛpe, hoɔobon bandia*, make some thin straw rope, we shall put the paddy in bundles; *s.baber*, a straw rope; *qrko s.a*, they make the thin straw ropes of unbroken paddy-straw; the *sikol* may be of any material, provided it is used for the same purpose, such as *jəri s., bachəm s., qr s., and laŋdha s.* (cf. H. *sikal*, a chain).

*sikol*, n., v. *sikri*. (In these parts *sikol* is not used about a chain; v. supra.) *sikər səkər*, v. *sikhər səkhər* (the more common form).

*sikriq*, n., adj., the same as *sikqriq*, q. v. *S.kəpi*, a certain shape of battle-axe, used when hunting; it is small and shaped like a *ciliq kəpi*, q. v.

*sikri*, n. A chain; v. a. m. To tie, shut with a chain. *S.te hatiko təl akadea*, they have bound the elephant with a chain; *silpih s.kakme*, shut the door using a chain; *selako s.akadea geger kante*, they have chained the dog because it bites; *khūniqhiye s.yena*, the murderer was chained; *rupə real s.ye hɔrɔk akala*, she has put on a silver chain (v. *sikol*, Muṇḍari *sikri*; Kurku *sakari*).

*Sikri mala*, n. A necklace in the form of a chain (of silver or other metal). During the *baha* festival the *naəke* (priest) among other things takes a *sikri mala* with him when they start for the sacred grove. Here he puts this and a *səhəm* (q. v.) on the man who is "possessed" by *Jaher era*.

*Sikri təl*, n. A method of tying feathers to an arrow.

*sikriɛ*, n. A mosquito. *Racare səŋɛl jol dhuŋgiqipe, bogete s.ko geger kana*, make a fire with heavy smoke in the courtyard, the mosquitoes are biting awfully. (Muṇḍari *sikriɛ*, Ho *sikri*.)

*sikriɛ mante* (-*marte*, -*mēte*), adv., the same as *səkriɛ mante*, q. v.

*sikriɛ sikriɛ*, the same as *səkriɛ səkriɛ*, q. v.

*sikriɛ sikriɛ*, n. A children's game, in which they pinch each other. One is sitting and pinches another that is lying on her (or his) lap. *S.s. alope rər baraea, baŋkhan nāhāk dhao dhaoko uqqu kɛt ɡoɔoŋa*, don't say mosquito mosquito, or they will presently come flying quickly (v. *sikriɛ*).

*sikri məkri*, n. The bonds of matrimony. *S.m.bon jorəoheta, miɪ diŋ laɡal s.m. dɔ baŋ kana, juɡe juɡ laɡalge*, we have joined the bonds (of marriage), they are not bonds for one day, but all ages (eternity); *sikriaɪ məkriaɪbo təl miɪ, kɛl miɪkɛtabo*, we have tied together, joined together the bonds (from *baɪla binti*) (v. *sikri*; *məkri* possibly a jingle).

*sik sikqu*, v. m. To be in a passion, in a fury. *Edreteye s.s. akana*, he is furiously angry (cf. *siki siki*; v. *his hisqu*; rare).

*sikte*, v. sub *sik*.

*sikuqr*, v. *sikuqr*.

*sikup*, v. a. m. To shut the mouth, close, contract, draw together, become thin. *Bugli or skel lekako s. utgrenu*, they have become utterly shut up like a bag being closed (by pulling the string at the mouth of a bag tight); *chatar sikubme, kaḍae bhirhquk kana*, shut your umbrella, the buffalo is being frightened; *mocae s.keta*, he shut his mouth (also about not speaking); *moca s.entaea*, his mouth has been shut (he is silent, cannot say anything); *eneḷe s.ena nṣtar*, she has ceased dancing at present (having had a child); *jhiṅga baha setakre sikuboka*, the *jhiṅga* (q. v.) flowers close in the morning; *reṅgeḷeye s.ena*, he has become thin from lack of food; *nui kaḍa dḡ kḡmi kamiteko s.kedea* (or *-e s.ena*), they have made this buffalo lean (or, it has become lean) by constant work.

*sikwar*, n. A sling made of strong cord in which to hang or carry things; v. a. d. Provide with a sling. *S. benaome sunum ṭhili akae lḡit*, make a sling to hang the oil-pot in; *kohṇḍa s.akpe alo nūroḷ lḡit*, give the pumpkin a supporting sling to prevent it from falling down; *s. marār idime*, take a shoulder-yoke and slings with you (the *marār* is used with one sling at each end); *s. akaḥpe, dakabo dḡhḡea gidra lḡit*, hang up a sling, we shall put the food there for the child; *patal kohṇḍa reak s. topak akana*, the sling of the underworld pumpkin is broken (fig. about the loin-cloth and especially the loin-strip carrying the scrotum. (Muṇḍari, Ho *sikuar*; H. *sikhar*.)

*sikwar*, n. A certain tree. Roots used in Santal medicine.

*sikwar*, v. a. m. To give, get a fissure, crack (earthenware vessel at bottom).

*Daka dakte noa ṭukucko s.keta*, by using it for cooking rice they caused this earthenware pot to crack; *celah s.ena, noa dḡ alope larcaṛa*, this earthenware vessel has got a fissure, don't use it.

*sikhq*, v. *sikhq*. (C.)

*Sikhq*, n. A country to the South of the Santal Parganas, where the ancestors (or part of them) lived for a long time and cleared the jungle.

*S. khṇ hḡ Deko hoponko lagakellea*, also from Sikhar the Dekos drove us away; *S. sḡḍe bḡhḡk akata*, he has turned his head towards Sikhar (i. e., the South, he is dead).

*sikhq*, n. A certain dance so called. The *sikhq eneḷ* is danced by both sexes at melas, etc., not in the villages. The girls catch hold of each other and move trippingly forward and turning, at the same time nodding their heads; the young men (three, i. e., two with each a dancing-drum, and one with a kettle-drum) run about in front drumming a peculiar time (*s.ru*), while the women sing certain songs (*s. seren*) to a peculiar tune (*s. iqr*). The name is said to be due to this peculiar kind of dancing having been learnt and brought from Sikhar.



- sikkət*, n. Teaching, instruction; v. a. m. To teach, learn. *Apat reak s. kana*, it is his father's teaching (he has learnt it from him); *uni s. teye cel akata, acie dq bae rɔɔɔɔ*, he has got it by his teaching, he does not say this by himself; *oloke s. adea*, he taught him to write; *ojhake s. ok kana*, he is being taught to become an ojha (v. *sikkqu*; not common).
- sikkqu*, v. a. m. To teach, instruct, advise, exhort, tutor, suborn. *Gidra bes leka s. kotape, hɔɔ aloko jɔm ocoe lagit*, instruct your children well not to let (the cattle) eat the paddy; *gidra khɔn bape s. lekokhan enhageko hewaka*, if you don't teach your children from their childhood they will get accustomed to behaving like this; *ere rɔɔ lagile s. ena* (or *s. ocoyena*), he was tutored to speak what is false. (H. *sikkhānā*.)
- sikkqu parhao*, v. a. m. To exhort, instruct, admonish. *Gidra bes lekate s. p. kom*, instruct the children well; *s. p. bae anjomletteye ghaketa*, he committed a crime, because he did not listen to admonishment; *phalnaren hopon dq bese s. p. akana*, so and so's son has been well instructed (v. *supra* and *parhao*).
- sikkquana*, v. *sikquana*.
- sikkqu*, v. *sikqu*.
- sikknet*, v. *siknet*.
- sikknet*, the same as *siknet*, q. v.
- sil*, n., v. a. A stone, hone; to rub and sharpen on a hone. *S. re holatko lasera*, they sharpen razors on a hone; *s. re sasanko rida*, they grind turmeric on a stone; *holatko s. keta*, they honed the razor. (H. *sil*; word is used, but known to be foreign.)
- sil*, n. Nature, quality, civility, benevolence, humanity, politeness, generosity. (H. *sil*; not used alone; *sil sɔɔɔm*, *sil besil*.)
- silqi*, v. a. m. To sew, embroider. *Anɔɔrop s. katinme*, sew a jacket for me; *catome s. keta*, he sewed the umbrella; *nutum s. yena*, the name has been embroidered. (H. *silat*; the ordinary Santal word is *ɔɔk*, q. v.; *silqi* is used in schools, more rarely in the villages.)
- silət*, n. A slate. (Engl.; v. *selet* and *silet*.)
- silqu*, v. a. m. To sharpen. *Noa churi bhotro akana, s. katinme*, this knife has become blunt, sharpen it for me (v. *sil*; very rare).
- sil besil*, adv. Shamelessly, without decency. *S. b. e egerkidina*, she scolded me shamelessly; *s. b. kin jhograyena*, they had a shameless quarrel (v. *sil* and *besil*).
- silet*, n. A slate. (Engl.)
- silgət*, v. *sirgət*. (C.)
- sili*, n. A rope made of cow's tail. *S. baberte bongako lagakoa*, they drive bongas away with a rope of cow's tail (they swing it round above the head to drive *bir bongka* and *dən bongka* away). (H. *seli*.)
- sili*, n. A neck ornament of plaited hair and small white beads, worn by females. (C.; v. *supra*.)

*sili mala*, n. Beads threaded on twisted hair and worn on the neck.

(C., here called *gunsi mala*.)

*siliŋ samanqm*, the same as *siniŋ samanqm*, q. v.

*silmqđ*, adj. Dirty; v. a. To make dirty (children). *Nui s. mara gidrq, tis hō bako qabraqmea*, this dirty wretch of a child, they never bath you; *sanampe s.kela*, you have dirtied everything (mostly used by women to children, but also to men).

*silmuđ*, the same as *silmqđ*, q. v.

*siloda*, adj. Huge (animals, particularly dangerous ones, also bulls). *S. kule heđ akana*, a huge tiger has come; *s. bana*, a huge bear; *s. qaŋgra*, a huge bull; *marah s. tayan menaea ona darhare*, there is a huge crocodile in that pool.

*silodha*, v. *siloda*. (C.)

*silot*, n. A slate (cf. Engl. slate; H. *silot*, a small grinding-stone; *silot* is the form used in Muṇḍari).

*silpas*, n. Slippers. (Engl.; servants' pronunciation.)

*silpaŋ*, n. A railway sleeper. *S. kaŋ cetante rel mārḥḥko baŋsua*, they fix the iron rails on the wooden sleepers. (H. *silpaŋ*, corrupt of Engl. sleeper.)

*silpaŋ*, n., the same as *silpaŋ*, q. v.

*silpaŋ*, n. A slipper, house-shoe (v. *silpas*).

*silpih*, n. A door; v. a. To make, put in a door. *Kapaŋ s.*, a double door; *maŋ s.*, a bamboo door; *ŋaŋi s.*, a door made of split bamboo with cross-laths; *busuŋ s.*, a door of straw; *oŋaŋ duarre s. lagaome oŋaŋ sih laŋit*, put a door in the door-opening of the house, to shut the house; *s. hurkqarkame*, bolt the door; *s.ko tql akata, okate coko calaen*, they have tied the door and gone somewhere or other; *s.ko dhoŋ akata jhiđ*, they have let the door stand open; *s. jhičena, qaŋa hūrentaea*, his door is open, his teeth have fallen out; *s. lehako piŋa akata*, they have made cakes big as a door. (Muṇḍari, Ho *silpih*; Kurku *shenepiŋ*; cf. *sih*.)

*silpoŋ*, n., the same as *silpaŋ*, q. v.

*silpoŋ*, adj. Worn (money), smooth (inscription rubbed out). (H. *silpaŋ*.)

*sil pher*, v. a. m. To change, behaviour (from civility to the opposite).

*Peŋako sqa s.ph.kela*, he changed his behaviour towards the visitors;

*s.ph. gotenae*, he suddenly changed his behaviour (v. *sil* and *pher*).

*sil pherao*, v. a. m., the same as *sil pher*, q. v. (Both words rare.)

*sil sgrqm*, n., v. m. Sense of shame, decency, modesty; to feel do.

*S.s. baŋuŋktaea*, he has no sense of decency; *s.s. deakateye roŋela*, he speaks, having turned his back to all sense of shame; *s.s. joŋe jomkettaea, baŋqharteŋ samahre hō parkomreya duruŋa*, she has "eaten" all her sense of decency, she will sit on a bedstead even in the presence of her husband's elder brother; *s.s.ok kanae, bae roŋ darsak kana*, she is feeling ashamed, she is unable to speak (v. *sil* and *sgrqm*).

*siluh piŋuŋ*, adj., adv., v. a. m. Dirty, defiled; slovenly, disorderly; to dirty, soil, defile. *S.p.ko talena, bako saphalla*, they stay (are always)

dirty, they do not clean themselves; *s.p.e jomela bin abuktege*, he takes his food slovenly without washing his hands (beforehand); *thari bati s.p.getakoa*, also their brass-plates and cups are dirty; *s.p. dañ*, dirty water; *jelko s.p.kela sap saple*, they have dirtied the flesh by handling it; *mñlāhā s.p. akantaea, bae ap akana*, his face is dirty, he has not washed himself.

*sim*, n., v. a. The common domestic fowl; to acquire, keep fowls. *S. enga* (also *enga s.*), a hen (fully-grown; v. *kalot*); *s. sandi*, a cock (as opposed to e. g., *bir s. sandi*, a wild-fowl cock); *sandi s.*, a cock (as opposed to a hen); *sim hopon*, a chicken; *hopon s.*, a small fowl; *s. bele*, a hen's egg; *s. jel utu*, curry of fowl flesh; *kalot s.*, a pullet (until they commence to lay eggs); *s. pakha*, a place where the fowls may stay at night and hens may lay eggs (not on the ground, made of bamboo, etc., in a corner); *s. kundhi*, a closet for the fowls (on the floor); *nes dge s.ketkoa*, this year he has kept fowls; *ojhako s. adea*, they gave the ojha a fowl; *perako s.atkoa*, they treated the visitors to chicken-curry; *s. kafa dag menaktalea*, we have (the figure of) a fowl's foot as our mark; *ma daka usqra hodpe, sandi s.ko kalofena*, be quick preparing the food, the cocks have become pullets (i. e., the visitors have taken off their turbans, preparatory to sitting down to eat).

The Santals distinguish different fowls as follows; *Belati s.*, a large kind (supposed to be from Europe); *gedde s.*, fowls with short legs, like ducks; *jhangā s.*, fowls with feathers down their legs; *karanat s.*, fowls, the feathers, skin and bones of which are black (used as medicinal food in certain diseases); *duci s.*, a fowl that has some feathers standing out on the neck; *kulqm s.*, a large kind; *kharku s.*, a very tall kind of fowl; *khedra s.*, a kind of fowl that has very scanty feathers; *risa s.*, fowls, the feathers of which are reverted (sacrificed by ojhas to drive bongas away); *ore s.*, fowls that resemble the *ore*, q. v.; *sauria s.*, a kind that lays many eggs and gets many chicks.

*Bir sim*, the wild fowl. *Gallus ferrugineus*.

*Thu thukur sim*, the turkey.

*Dañ sim*, n. A kind of wild duck, smaller than the *serale*, q. v. (Kherw. *sim*.)

*sim*, v. *erok sim*.

*simi*, v. *god sim* (the same as *got sim*, q. v.)

*sim*, v. *got (got sim)*.

*sim*, v. *harar sim*.

*sim*, v. *jom sim*.

*sim*, v. *mag sim*.

*sim*, n. A plant growing in fields with mustard (also called *turi sim*, *turi jhara* and *turi lambe*).

*simq*, n., v. a. m, Border, boundary, limit, frontier; to set a boundary or limit. *Aleak s. do noyde khon*, our boundary is from here; *s. alom si*

*paroma*, don't plough beyond your boundary (cross-boundary-ploughing); *s. dhuī tolpe*, erect a boundary-pillar; *ato s.*, the village boundary; *nui dō s. bae dōhōea, ror parōmae*, this one does not keep himself within bounds, he speaks improperly; *emok reak s. banuklaea*, there is no limit to his giving; *goḍako s.kela*, they set a boundary to the high-land field (especially when dividing); *ato reak neṇḍe khonko s.kela*, they set the village boundary from here; *nonkate s.yena*, the boundary has been fixed along here. (H. *simā*.)

*simā boṅga*, n. A boundary spirit, supposed to live within the boundaries of a village (not on the boundary itself), much feared. *Noa darere s.b. menaea, ḍiye kaḍraia*, in this tree there is a boundary spirit, it is very unrelenting (v. *boṅga*).

*simā ḍaṇḍi*, n. The boundary (round about). *Noa ato reak s.d. jotoṇ baḍaea*, I know all about the boundaries of this village; *s.d.ren boṅgako manaoetkōa*, they pay homage to (worship) the spirits of the boundary (v. *ḍaṇḍi*).

*simāna*, n. Border, boundary, confines, precincts; v. a. m. To lay down the boundary. *Ale s.re taruṇe jom akadea okaren hoṛ cōṇ*, inside the precincts of our village the leopard has killed a man from who knows where; *nonkateko s. akata*, they have made the boundary in this direction. (H. *simāna*, note, in Santali pronounced *simā-nā*.)

*simā sim*, n. A fowl (cock) sacrificed to the *simā boṅga*, q. v., when the paddy is sown and reaped, also at other times.

*simatbar*, n. The limit boundary (C., not here); v. a. To fence in. *Kulhi aṛe s.kakme, jemon merom aloko bōḷo dareak*, put up a fence on the side of the village street, so that the goats may not be able to get in. This should likely be *simā bar*.

*simbrit*, v. a. To agree upon. (Word obsolete.)

*simbrit*, n. The fresh shoots of the Cotton tree (v. *edel*), used in Santal medicine (cf. H. *semaḷ*).

*simbrā*, n., v. m. An accumulation of blood (in the nose); to suffer from do. *Hola khon s.bōhōk hasoyedidī kana*, since yesterday I have been suffering from headache due to the accumulation of blood in my nose; *suṭe s. so bogojitihme*, prick my accumulation of blood in the nose with a needle and break it; *s. akanqe*, he suffers from an accumulation of blood in the nose. C. calls it polypus of the nose; but it is scarcely this; it is a fairly common complaint and easily remedied (as mentioned in the example; Santal women and men are experts); it is not met with in cold countries. C. also gives as a meaning "disease of cattle in which the septum of the nose is injured;" this is here *sursā* (v. *simrā*; also a common village name, so termed because an *edel* (H. *semaḷ*) tree has been growing there).

*Sim disom*, n. A mythological country whose people have no sense of shame (v. *sim*).

*Sim gar*, n. A fort, acc. to Santal traditions, belonging to the Tuḍu sept in Champa.

*sim gar*, n. A corner inside the house set apart for the fowls (v. *sim* and *gar*; here very rare; v. *sim kundhi*, sub *sim*).

*sim giḍi*, v. a. To throw away fowls, i. e., to give fowls to an ojha. *Bar pe s.le g. ocoketkoa ojha, bae besok kana*, we have two or three times thrown fowls away by the ojha, still he is not recovering.

*sim goyor*, n. A children's game (v. *goyor goyor*).

*simiḍ*, n. The excrement of fowls (*sim* + *iḍ*).

*simiḍ*, n. A certain tree, *Briedelia stipularis*, Bl.

*simiḍ simiḍ*, n. A children's game.

*simiṭ*, n. Cement; s. *hasa*, do. (Engl.)

*sim jel*, n. Fowls' flesh; goose-flesh; v. m. The skin to become rough, bristling or corrugated with cold or fright, or (particularly) in the ague stage of malarial fever, to shudder. *S.j.ko utuallea*, they gave us curry of fowls' flesh; *s.j.enae rabahte*, his flesh has become rough bristling from cold; *ruq qhoḥ akadea, hoṛmo s.j. ṇelok kantaea* (or *s.j. akantaea*), he is in the first stage of fever, his body looks like goose-flesh (v. *jel*).

*sim kaṭa araḱ*, n. A certain shrub *Vitex peduncularis*. Used in Santal medicine. Name due to shape of leaves, looking like a fowl's foot.

*sim kole*, n., the same as *sim kundhi*, v. sub *sim*. (Rare.)

*sim kundhi*, n. A corner inside the house set aside for the fowls (v. sub *sim*).

*sim laḱ*, n. A fowl's entrails. *S.l. dḡ qḍi sebela, ar munḍu laḱ dḡle giḍihaka*, the entrails of a fowl are very savoury, but the end entrails (near the anal opening) we throw away (v. *sim* and *laḱ*).

*sim laḱ*, v. a. To make a three-strand thread with a single thread. It is done as follows; a loop is made and kept along the single thread thus arranging the strands that are there upon twisted together; when the end of the loop is reached the single thread is run through the loop and a fresh loop is formed and the three-strand twisting is continued, and so on. The 'thread' (*sutām*, not *babar*) is kept on a hand spindle (*sutām qhera*), until the required length of thread is made. *Sutām dḡ s.l.kate qheraeme*, twist the thread, making it three-stranded; *sutām s. lajme, kanthabo roḡa*, make the thread three-stranded, we shall sew cloth-pieces together (v. supra).

*sim ol*, n. A certain kind of edible mushroom of red colour (v. *ol*).

*simṇ saṛe*, adj. Disorderly, loose, irregular, with openings; v. a. m. To loosen, tie loosely, be at variance. *Noa sahan bojha dḡ s.s.gea, ṭḡl uriṇe*, this firewood load is loose (in disorder), tie it tight; *hoṛo bharipe s.s.keta*, you have tied this cart-load of paddy (sheaves) loosely (disorderly); *hoṛteḱ dḡe bogegea, moca dḡ s.s.getaea*, the person (girl) is good, her mouth is irregular (front teeth standing too far apart; said about a girl that is being looked at to see whether she will be acceptable as a bride); *ṭḡṭi silpiṇ cel. lekape bata akata s.s.*, how have you tied the cross-laths of the bamboo door, so that it has openings; *haram buḍhikin s.s.*

*akana*, the husband and wife are at variance (keep away from each other) (cf. *sip̃q̃ sare*).

*simp̃q̃ sare*, adv., v. m. With a clinking sound (of wristlets); to clink.

*Sakom s.s. saḍek̃ kantaea*, her wristlets are clinking (onomat.).

*simpi sip̃iñ*, adv., v. m. With a jingling, clinking sound; to jingle, clink.

*Bāk bāñki sakom k̃or̃p̃k̃ate daran jokheḥ s.s.ge saḍea*, when walking, having put anklets and (or) bangles on, jingling sounds are made; *s.s.ok̃ kana*, it jingles. Used about ornaments on wrists or ankles (v. supra; onomat.).

*sim rak̃*, n. Cock-crow; v. m. To be the time of cock-crow. *Marāñ s.r.*, about 3 a. m.; *huḍiñ s.r.*, about one hour later (4 a. m.); *setak̃ s.r.*, when it becomes light (about half-an-hour before sun-rise); *nitok̃ k̃ami dinre s.r. khon k̃ur̃uñpe*, now during the working season, husk rice from cock-crow; *s.r.reko oḍokena*, they went out at cock-crow; *nitok̃ d̃u s.r. akana*, *hinda bānuka*, *ar miḥ gh̃ari khange setagok̃a*, now it is cock-crow, there is no more night, in a short while it will be morning. The Santals having no other clocks, the cocks act as such in their houses (where the fowls are kept inside during the night); at *huḍiñ sim rak̃* the people who have any work to do will get up, and during the busy season even sometimes some at *marāñ sim rak̃*. During the working season the buffaloes are taken out for grazing at *marāñ sim rak̃*, at other times at *huḍiñ sim rak̃* (v. *sim* and *rak̃*).

*sim̃r̃q̃*, the same as *simbr̃q̃*, q. v.

*sim saba m̃aric*, n. A certain variety of pepper (v. *m̃aric*; v. *saba*). The fruit is thin and long.

*sim sap̃ sim sap̃*, adv. The sound of urinating (girls) (onomat.).

*sim tiq̃k̃*, n. A sacrificial fowl. (Used in *bakh̃ēr*.)

*sim ṣup̃ ṣup̃*, n. A children's game, the same as *bhela ṣup̃ ṣup̃*.

*siñam*, adv. Exactly, precisely, entirely. Always followed by *leka* after the word to which *siñam* is prefixed. *S. uni lekañ ṇelkedeā*, I saw one exactly like him; *s. ona lekae benao akata*, he has made it exactly like that; *s. phalna lekae janam akadea*, she has borne a child exactly like so and so; *s. uniak̃ arañ lekanak̃ kana*, it is exactly like his voice.

*siñan kaca*, n. A loin-cloth, given to the bridegroom by the bride's father, when the *tetre k̃uri* have washed him. The *Jog māñji* and one of the bridegroom's party cover the bridegroom with a large cloth; being hidden in this way he lets his loin-cloth fall down (here called *āwar*) and puts this *siñan kaca* on. *S.k. jāwāe beṭako emadea*, they gave the bridegroom the cloth of purification (v. *kaca*; and H. *sñān*, bathing, purification). *sind*, n., v. a. A hole made by burglars; to burgle, break into a house by making a hole in the wall. *Kombro phalnako s.kedeā*, thieves broke into so and so's house (burgled). (H. *sendh*.)

*Sind k̃aṭhi*, n. Burgling instruments. *S.k.te bhiiko bhugak̃kela*, they made a hole in the wall with a burgling implement (v. *k̃aṭhi*).

*Sind kombro*, n. A burglar, one who steals breaking into a house.

*Sind mūhāni*, n. The act of burgling, the act (of committing an offence). *S.m.re kombrom gōlekhan hākim dō bako phāksia*, if you kill a thief in the act of burgling, the judge will not sentence you to be hanged; *s.m.rele sapketkina*, we caught the two in the very act (of illicit intercourse) (cf. *mūhā*).

*Sind phorao*, v. a. To burgle. *Kombroko s.ph.kedea*, thieves burgled him; *s.ko ph.kefa phalna oraḷ dō*, they broke into so and so's house making a hole (particularly used about making a subterranean passage for the purpose of stealing) (v. *phora*).

*sindel*, v. *rehet sindel*.

*sindi mindi*, adv. Briskly, always at some work (women's work). *Iñ dō s.m.n hāmi kana, ape dōpe duruḷ akana*, I am always occupied working, you (men) are sitting there (doing nothing) (v. *sindun mindun*).

*sindir*, n. A ridge; adj. Ridgy, undulating; v. a. m. To leave a ridge (ploughing). *Noa s.reko ato akala*, they have built a village on this ridge; *noa disom dō s.gea*, this country is full of ridges; *cel leka s.s.gepe siketa, tayom dhao sire dō bogete ḍhelakoḷgea*, how did you plough it leaving ridges between the furrows, when it is next ploughed there will be left a good many lumps; *noa s.te calakme*, go along this ridge; *bogeteko s. akala*, they have left a good many ridges between the furrows (cf. Muṇḍari *sindri jañ*, the backbone).

*Sindir saḥhi*, n. An oblong proof of earthwork done (v. *saḥhi*; here used in earthwork done in connexion with road making or repairs).

*Saḥhi sindir*, v. a. To prove. (C., not here.)

*sindit*, v. *sokra sindit*.

*sindrādan*, n. The applying of sindur by the bridegroom to the bride's forehead, the binding act at a marriage. The bride is placed in a flat basket (*bāhu tul dāwā*) sitting, and dressed in the bridal cloth; she is given to the bridegroom's party (the *Jog māñjhi* saying to them, here, Sirs, is your one); they take her to where the bridegroom, riding on the shoulder of *babrē kora*, is waiting in the street outside the house. After bride and bridegroom have three times sprinkled water with a mango leaf on each other, the bridegroom is given five sal leaves, in the uppermost of which there is sindur. He is then told to remove the cloth covering the bride's head, and, keeping the sindur in his left hand above the bride's head, to let a little sindur fall down on the ground. Thereupon with the little finger of his right hand he five times streaks sindur on his bride's forehead, from the root of her nose upwards. Next, he is told to take hold of his bride's neck with his left hand and smear all the rest of the sindur over her forehead. When this is done, the spectators shout *horibol*; now they are husband and wife. The bridegroom gets down from his riding position and lifts his bride down from the basket, whereupon the bride's elder sister (or one representing such a relative) ties the ends of the bride's and bridegroom's clothes together. *S. hoeyena*, the marriage has been performed (v. *sindur* and H. *dān*).

*siudraq dhan*, v. *sindraqdan*. (C.)

*sindrip*, v. a. To agree upon what to say. (Word obsolete.)

*sinduqari*, n. A certain bush, *Vitex Negundo*, L.

*sinduh minduh*, adv., the same as *sindi mindi*, q. v.

*sinduk*, the same as *sunduk*, q. v.

*sindur*, n., v. a. m. Red lead, vermilion; to apply do. *Sindur* is the sacred blood-red stuff, used at marriages and at sacrifices and on a few occasions; moreover, at the *sindraqdan*, q. v., a married woman whose husband is living will at any time, especially on festival occasions, apply *sindur* to her forehead at the parting of her hair; when a widow or divorced woman is married, *sindur* is applied to a flower stuck in her hair. The stones in the sacred grove (representing the spirits) are painted with *sindur* every time a sacrifice is to be performed; when sacrificing, five dots of *sindur* are put in the *kõng* round the rice; the animal to be sacrificed gets *sindur* on its head, if a cock, on its head and also on its right wing; at the *Sohrae*, the cow or bullock that touches the egg gets *sindur* applied as do also the bullocks or buffaloes that are tied to posts in the village street. At *sakrat*, *sindur* is applied to the target. At the *Sohrae*, the village priest on the first day assembles the cattle-herds and applies *sindur* to their sticks. The sub-septs named *sada* do not use *sindur* when sacrificing.

*Arak s.*, a very red vermilion (particularly used at marriages and by women).

*Bala s.*, *sindur* taken along from the bridegroom's house to the bride's home at marriage.

*Batapi s.*, a certain kind, used round the horn when cupping.

*Bonga s.*, the *sindur* used at sacrifices, of a light red colour.

*Itul s.*, *sindur* used when applying *sindur* forcibly to a girl's forehead (not different from *arak s.*; v. *itul*).

*Podgoe s.*, A pale red *sindur* (v. *podgoe*).

*Jawae dq bahu kuri s.e jotadea*, the bridegroom applied vermilion to the bride (also *bahui s.kedea*); *s.adeae*, he applied vermilion to her; *khunqak dagra se kadale s.akoa qurile khunqakore*, we apply vermilion to (the horns of) the bullocks or buffaloes that are to be tied to the posts in the street, before we tie them there; *runok horko s.oka kanqrire*, persons that are possessed apply vermilion in front of their ears; *phalna bahu khube s.ena*, so and so's wife has applied much vermilion to herself (or, bride was richly painted, viz., at her marriage) (H. *sindur*; the use of *sindur* has been adopted from the Hindus.)

*sindur bundi*, adj., v. a. m. Marked with *sindur*, i. e., married (particularly used about divorced women); to apply *sindur*, to marry. *S.b. kanae, dqngua dqe ban kana*, she is an already married girl, she is not a spinster; *phalna dq itukedete s.b.kadea*, so and so made her a married girl by forcibly applying *sindur* to her; *s.b. akanae, jawae then bae tahen*



*kana*, she has been married by getting sindur applied, but she is not staying with her husband (v. *bundi*).

*Sindur Cōrē*, n. A sub-sept of the *Cōrē* sept.

*sindur sakam*, n. The leaf in which the sindur is wrapped up when given to the bridegroom. These (five) leaves are specially selected; the side-veins of the mid-vein of the leaves must be exactly opposite (v. *sakam*).

*sindur sari*, n. The yellow cloth that the bride is clothed in when the *sindradan* is performed. *S.s. sasanaḷpe bahu bandēḷ laḡiḷ*, apply turmeric (make it yellow) to the bridal cloth for the bride to put on (v. *sari*).

*sindwari*, v. *sindugri*.

*sindh*, v. *sind*. (C.)

*sindhqḷ*, v. *reḡḡḷ sindel* and *sunum sindhqḷ*.

*sindhel*, v. *sindhqḷ*.

*Sindhu*, n. The river Indus. (Only in books; H. *sindhu*.)

*sindhu ghoḡok*, n. The walrus. (Only in books; B. *sindhu* and *ghoḡok*.)

*siniḷ*, v. *siniḷ*. (C., probably a mishearing.)

*siniḷ samanqm*, the same as *siniḷ samanqm*, q. v. (Pronunciation varies.)

*sinin*, the same as *siniḷ*, q. v.

*siniḷ*, n., v. a. m. A partition wall (small, in a hole), a membrane; to make a partition or enclosure, to bar. *Hon bhugḡḡre s. menaḷḷakoa*, the rats have a partition wall in their holes; *hon dḡ bhiḡḡre bhugḡḡko s.kela*, onate *ḡḡḡḡḡḡ hḡ dhūḡḡ baḡ bḡḡḡḡ kana*, the rats have made a small partition wall inside their hole, therefore the smoke does not get in even when you try to smoke them out; *lutur s.*, the ear drum (v. *siḡ*, with *n* infixed). C. gives the meaning of "a door, a small breathing-hole or way of escape." Not so here.

*siniḷ jḡḡḡ*, n. A rat-trap that shuts as soon as the rat falls in. Seen with Europeans and named by Santals (v. *jḡḡḡ*.)

*siniḷ*, n., adj. Narrow, straits; difficulty; pretext (for complaining); narrow dangerous, wild. *Buru s.re ḡḡḡ parom akana*, *sonḡḡḡḡ calaḷḡḡ*, the road runs across through the narrow mountain valley, go carefully; *s.reye ḡamlemkhane hoemea*, when he finds you in a difficulty he will do for you; *s.s ḡam kana dandqm ocome laḡiḷ*, he is seeking a pretext to get you fined; *s. jaḡḡḡḡḡ ḡḡḡḡḡḡḡ*, they blocked the way for me in the wild place; *noa jaḡḡḡ dḡ s.ge ḡiḡḡḡḡ kana*, this place feels wild (dangerous) (cf. *siḷ*).

*siniḷ samanqm*, n. A fine flowering plant, *Gloriosa superba*, L. The same as *selep samanqm*, q. v., the more commonly used name.

*siḡ*, v. a. m. To close, shut (as a door, box, etc.). *Silpiḡ s.kakme*, shut the door; *baksa s.kate kuluphakme*, close the box and padlock it; *oraḷ s.ena*, *jḡḡḡḡ ḡḡḡḡḡ*, the house is closed, all have died; *kulup s.ena*, the padlock is locked; *oraḷḡḡḡ s. poḡḡḡḡḡḡ*, they shut her up in the house; *adḡḡḡ s. poḡḡḡḡḡḡ kana*, he keeps himself shut in (will not have anything

to do with visitors); *silpiñ s. bhirquhakme*, shut the door close; *korako s. bahrehede*, they shut the boy out (shut the door so that he could not get in); *jaegak somgere bae heñlente* *s. bahreyena*, he was shut out, because he did not come at the time when people go to bed.

*siñ*, n. The day (from sunrise to sunset), daylight; v. m. To become day. *S. bhorre kami cabaepe*, finish the work while it is daylight; *s. regele seferena*, we arrived while it was day; *s. ena, ñinda cabayena*, it is day, the night is past; *miñ s. miñ ñinda*, one day, one night; *bərsiñ pe mähā*, two, three days; *s. ñinda egerediñ kana, okoye tahena*, she is abusing me day and night, who will stay there; *s. lekae terdeñ akala*, there is moonlight like clear day; *s. ke s., s. ke ñinda miñ lekae daketa, hañkete areñ leka*, it is raining day after day, day and night in the same way, like water baled out with a winnowing-fan. (Muñdari, Ho *siñ*, *siñgi*; cf. *siñgar*; Kurku *siñgarup*.)

*Siñge siñ siñge ñinda*, adv. Day after day, day and night.

*Siñ lae ñinda lae*, adv. Day and night. *S. l. hasoyediñ kana*, it pains me all day and all night.

*Siñ marsal*, n. Daylight. *S. m. re kamipe*, work when there is daylight; *s. m. dorbarge bhagea, ñinda dorbar doko rukheta*, to have a council meeting when there is daylight is good, at a council meeting at night, people scold. (Ho *siñgi maskal*.)

*Siñ satup*, adv. The whole day, all day long, always, continually. *S. s. miñ kamigeye tahena*, he is always all day long working; *s. s. e joma*, he eats the whole day; *s. s. rorme, ende enekko kamia*, speak all day long (give orders), then only they will work; *s. s. e daketa netar*, it is always raining at present. (Muñdari, Ho *siñgi satub*.)

*siñ arak*, n. A certain tree, *Bauhinia variegata*, L. Called *arak*, because the young shoots are eaten in curry. Possibly also *B. purpurea*, L., is called *siñ arak* (cf. Kurku *tschiñga*).

*Siñ bahni*, n. The name of an oja's bonga, said to be the most important among the *bir bonga* (forest spirits) and to reside on the *Karakata* hill near Mohulpahari.

*Siñ bir*, n. A forest mentioned in the Santal traditions; one form of these says that it was to this forest that Pilchu Haram took his sons to hunt.

*Siñ bonga*, n. The sun-god, the day-god. *Bongako motore S. b. dā marañ bongatale*, among the bongas the sun-god is our great bonga; *johar, Cōtren s. b.*, be greeted, day-god above. Acc. to the traditions, the ancestors got this spirit in the *Siñ duar* (q. v.). This bonga is considered good, not malevolent like the others. The old gurus tell that the present-day Santals have confused the *Siñ bonga* with God, whose name they have forgotten, and who cannot be seen with human eyes. *Siñ bonga*, is male, his wife being *ñinda cando*, the moon, the stars being their children. (Muñdari *siñ bonga*.)

*siñ cando*, n. The sun. *Ma beretpe, gidra, s.c. marañ utqre rakapena*, get up, children, the sun is high up; *s.c.e hqsurok legif*, the sun is just going to set; *s.c.ko durup akawadea, bagahi hoeoka*, they are sitting round the sun (there is a halo), (the country) will be infested with wild animals; *s.c.e gahnayena, disom rog hoeoka*, there was an eclipse of the sun, there will be an epidemic in the country (besides other dangers) (v. *cando*).

*Siñ cando jeret dag*, n. A birth-mark. *Noa do janam dara s.c.j.d. kantaea, siñ candoe jeret dag akadea*, this is a congenital birth-mark, the day god has branded him. These marks look black on Santals; people having birth-marks are considered fortunate (*jeret* and *dag*).

*Siñ duqr*, n. A pass mentioned in the traditions. It is told that the ancestors during their wanderings after having left Jarpi came to a range of mountains where they could not find a way to cross; they believed that the spirit of the mountain was preventing them; so they made a vow that they would worship him, if he let them pass. Shortly afterwards the sun rose; otherwise they would not have been able to see the sun until late in the day. They were at a pass through which they crossed; they called this pass *Siñ duqr*, the sun (or, day)-pass. It is not impossible that we here have a reference to the entrance of the ancestors into India. The matter is mentioned also in an old traditional song (v. *duqr*).

*siñ duqr*, n. The closed door. Refers to a ceremony at a marriage. After the *sindradan* (q. v.) and *parchqu* (q. v.) the married pair is to enter the house; the girl who tied their clothes together (the *babrē era*, a sister of the bride), with her left hand takes hold of the bride and brings the pair in, while at the same time she sprinkles on the ground the water she has in a *loṭa* in her right hand. When they reach the door, a younger sister of the bride tries to keep them outside; if she cannot do so, she shuts the door against them. This is what is called *siñ duqr*. The bridegroom then pays two annas and they are let in. This is the custom in these parts at present; formerly, one anna was paid. The same ceremony is gone through when they reach the bridegroom's home. Here the bridegroom's younger sister shuts the door and the bride has to pay.

*siñ ipil*, n. The day-star (v. sub *ipil*).

*siñjo*, n. The Bael tree and its fruit, Aegle Marmelos, Correa. Common, wild and planted. The fruit of the planted tree is much larger. Leaves, bark and roots used in Santal medicine. The fruit gives an excellent sherbet, much used against stomach disorders, especially dysentery. Name likely due to the look of the fruit, large and globular, reminding one of the sun (*siñjo*). These are seen on the tree for about ten months (from July to May); they need so long a time to ripen. (Munḍari *siñjo*.)

*siñ marsal*, n. Daylight; v. sub *siñ*.

*siñ sadqm*, n. The day-horse; a paper-horse (made of bamboo and paper to resemble a horse). *Thakur dō hasaren manwae benaoketkina, adō jiviye emakin jokhēd cōt khon s.s. ārgokateye lēbēl gejer oḥokalkina*. Thakur made the two human beings of earth, then, when he was to give them a soul (make them living beings), the day-horse came down from above and trampled them to bits and left (from the Santal traditions); *baplare s.s.ko enēckoa*, at marriages they let artificial horses play (it is something large enough for a man to get inside, it has no legs, but is carried by the man inside who walks about; the horse has a head, etc., made; but the head of the man inside stands up, and when seen from a distance it looks, to the Santals, as if a man were riding) (v. *sadqm*).

*siñ saṣup*, adv. The whole day, always; v. sub *siñ*.

*Siñ*, n., v. m. A certain tribe, mentioned in the traditions; to become one of this. The traditions tell that in Champa some of the ancestors married *Deko Siñ* (possibly some of a Rajput caste); *onkoren bās dōko Sena*, their descendants became Sing; and among these until this day some are "kings" in that old country. The traditions further tell that one Sing had intercourse with a daughter of a Kisku "king;" she bore a child (a boy) without having been married, and she left this child in the forest to die. Some of the Marndi sept found the child; he grew up with them, and they gave him the name of *Mandō Siñ*, a man who later on played a great and fateful rôle (acc. to the traditions) (v. *Mandō Siñ*). (H. *siñgh*.)

*siñgā*, n. A horn, a trumpet (bent in shape, of metal). *S. ūamakante jāwāe hōrōkko hēd akana*, they have come carrying horns and kettle-drums with them for the betrothal ceremony of the prospective bridegroom. (H. *siñgā*; v. *ram-siñgā*, generally used about the same; it consists of two pieces joined when used.)

*siñgā*, the same as *siñghā*, q. v.

*siñgādar*, n. A horn-blower (*siñgā* + *dar*).

*siñgar*, v. a. m. To dress up, tidy, make oneself smart or fine (women). *Bāhu kuriho s.kedea*, they have dressed the bride (in her bridal clothes for the marriage) and made her fine; *ma nākiḍ s. hōdōkpe*, comb yourselves quickly and tidy yourselves; *ato maejiukoko s.ōk kana bāhu darame laḡil*, the women of the village are dressing themselves up to meet the bride. (H. *siñgar*.) C. gives the meaning as "to bathe and tidy oneself;" bathing is not included in the word in these parts.

*siñgar*, n., v. m. Evening, nightfall (when it has become dark, about 9 p. m.); to become night. *Phalna dō ayup s. jokhēd dhābide kami kana*, so and so is working until it is dark evening; *s. jokhēde tiōkkela*, we reached there at nightfall; *pāhil s.*, the first part of the evening (when there is still a little twilight); *ñuhum s.*, the evening after *pāhil siñgar*,

when it is too dark to see anything; *nitok dō s.ena, oraklebon calaka*, now it is evening, we shall go home (cf. *siñ*).

*siñgar*, v. m. To develop and become rigid, as the wings of an insect after emerging from the pupa-case or cocoon; applied mainly to tassar silk moths. (C.)

*siñgi siñ siñgi ñinda*, the same as *siñge siñ siñge ñinda*, v. sub *siñ*.

*siñgha*, v. a. m. To cup. *Dom qimaiye s.kedea*, a Dom woman cupped him; *s. ocoyenae*, he let himself be cupped. It is done in the following way; the operator (mostly a Dom woman, rarely a Santal) makes numerous incisions with a broken piece of glass, where there is a pain; a horn (of a cow or bullock, straight and with the top cut off) is placed over the incisions and a quantity of sindur mixed with mustard oil is smeared round the edge of the horn and on the surrounding skin. In some cases a little dried grass is put inside the horn and set fire to just before the horn is placed in position. The horn is kept there for some minutes and the operator putting her mouth round the top of the horn sucks. A quantity of blood is drawn out in this way; when the horn and the blood is removed, the surface is smeared over with the sindur. The cupping is rarely done (v. *siñga*; both forms are equally used; Munḍari *siñga*; H. *siñgi*).

*siñghaṣon*, n. A throne, chair of state. *S.roye durup akana bicar lagit*, he is sitting on his throne to judge. (B. *siñhāson*, lit. lion-seat.)

*siñghauṭi*, n., v. a. m. A kind of halter and muzzle; to tie do. on. A rope is wound round the horns of a buffalo that is to be emasculated, and tied in front (above the eyes); from here it is taken round the mouth and tied. The long end of the rope is in the hands of four-five men who pull. At the back of the head a solid piece of wood (*karhar*) is inserted through the rope. When the animal is lying on its back, two men, one at each end, keep this piece, that is some 4 m. long (long enough to prevent being hurt by the buffalo), down on the ground, while those in front pull the rope. The object is to make it impossible for the powerful animal to move. *S. lagaope*, fix the halter; *s.le enete sambraoka*, only when he is tied down with the halter, can he be managed. (H. *siñgauṭi*, horns.)

*siñghin*, adj. Having horns projecting in front, spiny. *Nui merom doe s.gea, bae bogea*, this goat has horns projecting forwards, it is not good (some people believe, that goats with such horns will cause fever, etc., and therefore will not keep them). A mountain is called Singhin. (cf. H. *siñg*, horn.)

*siñghin*, adj. Envious. (C.; apparently not used here.)

*siñghin*, adj., v. a. m. Great, important; to make, become do. *S. mokor-doma*, an important court-case; *huḍiñ kathako s.keta*, they made a small, matter important; *nase-naseye dalledea, onako s.keta*, he struck him just a little, this they made a great affair (v. supra; cf. H. *siñgh*, lion, pre-eminent).

- siŋghin bhāruq*, n. Certain caterpillars with spiny hairs (on head and along back), especially of the *Attacaus atlas* and *A. selene* (v. *siŋghin* and *bhāruq*).
- siŋghin dhip*, n. A slip of land in a river like a peninsula. (Only in books; v. *dhip*.)
- siŋghin hako*, n. A certain fish, so called on acc. of its spines. Not found here (cf. *H. siŋgi*, the hornbeak fish).
- siŋghin mārīc*, n. A variety of pepper, so called, because the fruit does not hang down, but stands pointing upwards (v. *mārīc*).
- siŋgh jopul*, n. The rain that falls when the sun is in the sign Leo. (C., not Santali.)
- siŋhāsqn*, the same as *siŋghāsqn*, q. v. (B. *siŋhāsqn*.)
- siŋho*, n. A lion. The more common name is *dhacri kul*, q. v. (B. *siŋho*.)
- Siŋhol*, n. Ceylon. (B. *siŋhol*; only in books.)
- siŋkor sōŋkor*, adv., v. m. With rattling or clanking sounds, loosely; to rattle, be loose. *Kombro s.s.ko idikelhoa*, they took the thieves away, their chains rattling; *babar topakigete carkhi babar s.s.oŋ kana*, because the rope is broken, the swinging mechanism rattles; *sakom s.s.e horok akala*, she has put the wristlet loosely on (it is loose-fitting); *bakhi s.s.oŋ kana*, the anklet is loose and clanking (onomat.).
- siŋ matha*, n. Horns and head (of a dead animal). *S.m. dōhokakme, kisāre heŋenge, adqbon udukasa*, keep the horns and head (e. g., of a hired bullock, that has died), when the owner comes we shall show it to him; *nui gōi dō un dinre gōdem lāye kana, s.m. baŋ hellekhan qhōŋ pōtiqulena*, you are saying that this cow has been dead so long a time, if I don't see the horns and head, I shall not believe it. (H. *siŋ*; v. *matha*.)
- siŋ mupd*, n., the same as *siŋ matha*, q. v. (v. *mupd*).
- siŋ mūr*, the same as *siŋ matha*, q. v. (v. *mūr*).
- siŋdāŋ*, n., v. a. m. Provocation, mischief-making; to provoke, cause mischief, strife. *Nui dō s.e nam barae kana*, this one is seeking a pretext to make mischief; *s.e qhōpela*, he is causing strife; *alōm s.a, bākhān dalem jōma*, don't make mischief, or you will get a thrashing; *phaina sōŋgeye s.oŋ kana*, he is provoking so and so (by doing what is objected to, teasing, pinching, talking).
- siŋdēkōp*, n., v. a. m. A mouse-trap; a steel-trap; to jam, pinch; to be caught in a trap. *Hōn s. oḍaope*, set a rat-trap; *kāthōme s.kidiŋa*, the crab pinched me; *kōtup s.eniŋa kaŋ parakre*, my finger was jammed in the cleft bit of wood; *lāruŋ s.ena*, the leopard was caught in the steel-trap (v. *sāpḍhak*; v. *siŋdēk*).
- siok*, v. si. *Siokić*, a plougher, the ploughman.
- sign*, the same as *sign*, q. v.
- siyoy*, adv. Inefficiently, superficially (ploughing). *Cel leku s.s. em siyet kana*, how are you ploughing so inefficiently; *hasa ketēgele nahel s.s. lagoŋ kana*, the plough goes only superficially, because the soil is hard (v. *soyoy soyoy*).



*sipof*, adj. Tasty, savoury. *Teheñak utu dɔ bañ s.a.*, to-day's curry is not tasty; *s.ko daka utu akata*, they have prepared tasty rice and curry (v. *supof*).

*sipol*, v. a. m. To squeeze in the hand (or between both hands). *Jel khub leka sipodme, māyām oɔok ocoɔ laɣil*, squeeze the meat well to get the blood out; *ul bele khajarireye s.keta*, he squeezed the juice of the ripe mango out on to the parched rice (cf. *cipa*).

*sip sipa*, adj. Slender, slim, thin (boys, bullocks). *S.s.i hara akana*, he has grown up slim; *nui ɔaŋgra dɔ enka s.s. menaea*, bae moʔak kana, this bullock is as slender as it has been, it does not put on flesh.

*Sir*, n. A country mentioned in the traditions (on the other, south-west, side of Sikhar).

*sir*, n. A vein, artery, blood-vessel, tendon, nerve, sinew, rib (vein of leaf), edge; muscle (when felt hard and standing somewhat out). *Hoʔoñ s. hasoyediñ kana*, I feel a pain in my neck-muscles; *hɔrmɔ dɔ s.te joɾao akana*, the body is joined together by sinews; *s.s.te māyām ɔarañ kana*, the blood "travels" through the veins; *dea s.*, muscle on both sides of the spine from neck down to the loin (felt like an edge); *nas s.*, the tendons on the under-side of the knee; *hawañ s.*, the tendon of the *hawañ*, q. v.; *nāɾi s.* (also called *naʔka s.*), the wrist artery; *sakam s.*, the veins of a leaf; *aɾak s.*, the ribs of vegetable leaves; *dañ s.*, the veins of water (in the earth, also the veins of trees through which moisture is drawn up), ray of sun (from behind clouds down to the earth, believed to forebode rain); *toa s.*, the lacteals (of animals); *bɔhoñ s.*, the trigeminal nerve; *kaʔ s.*, the edge of a piece of wood; *deal s.*, the edge of the wall (top); *alañ s.*, the tongue ligament. (Munɔari, Ho *sir*; H. *sirā*.)

*sir*, adj., v. m. Superior, better, more proficient; to be, become do. *Nui kora dɔ joʔo khone s.gea kamire*, this young man is better than the others in working; *oʔoñ paɾhaore nui kuɾi dɔe s.ena*, this girl has become superior in reading and writing (cf. H. *sir*; v. *sirɔ*).

*sirɔ*, adj. First, original, leader, principal. *Noa khɛt dɔ s. khɛt kantalea*, this rice-field is our principal one; *galmaraore nuigeye s. kana*, in talks (i. e., in councils) this man is the leader; *niɔ atore barea s. kuɾi mena-kina*, *joʔo kuɾiren maʔik kanakin*, in this village there are two leading girls, they are the leaders of all the girls; *noa paʔre dɔ miʔet s. goi menaea*, in this herd there is a leading cow (all follow where she leads); *s. gaɔɔo s.paʔa*, the principal stool, the principal board to sit on (from a *bakhēr*); *s. sindur*, first-class vermilion (in a song, otherwise not); *nuiɾenge s. hoɔon kule jome ma*, may a tiger eat her (the witch's) eldest son. (H. *sirā*.)

*sirɔ*, v. *ekasirɔ*.

*sirɔ*, n. Edge. *Pon s. kuʔhe*, a four-cornered leg of a bedstead; *pe s. kaʔ*, a three-cornered piece of wood. (H. *sirā*.)



*sirəḷḷ baralḷ*, v. *sirəḷ baral*. (C., not here.)

*sirəm*, the same as *sirom*, q. v.

*sirə sərə*, the same as *sirə sərə*, q. v.

*sirəḷ barat*, v. *sirəḷ baral*. (C., not here.)

*sirəḷ baral*, adj., adv. Fat, excellent, succulent, savoury. *Nui bəḍhiq dō s.b.ə iṇil akana*, this castrated pig has become plump and fat; *s.b. jelle jomkela*, we ate some fat and savoury meat; *s.b.ko marjatkellea*, they treated us to some rich and savoury food.

*sirəuna*, n. A certain plant, *Hygrophila spinosa*, T. Anders. Bulb used in Santal medicine.

*sirbə*, adj., v. m. Rough, that cannot be planed smooth (wood); to be do., to peel off the skin of a finger, run a splinter into the hand, tear a nail to the quick. *Noa haḷ dō s.gea, cikḥḥḥ baṇ lagolḷ kana*, this wood is rough, it cannot be pared smooth; *parkəm teṇ teṇte kaḥuḥ s.yentiṇa*, from weaving the bedstead, my fingers have got the skin peeled off; *rama s. ahantiṇṇa*, my nail has been torn to the quick (on one side); *kaḍḍeṇ s. ahana*, I have got a splinter into my hand.

*sirbə*, v. a. m. To cause trouble, bring in disturbing matter (in judging). *Jəḍḍe jullaḷa, nui phalnageye s.kela*, we have settled everything, this so and so spoilt the matter (by opposing, bringing in some disturbing matter) (v. supra).

*sir bhar*, n. Responsibility (for dues or performance). *Bapla realḷ s.bh. goḡḡolḡḡre menaḷa*, the responsibility for the marriage (expenses and all) is with his father's elder brother; *kəmi realḷ s.bh.ko jimə akawadea*, they have placed the responsibility for the work (performance) on him. (H. *sir*; v. *bhar*.)

*sirdur birdur*, adv. Unevenly, carelessly. *Cet leka noa khət dōm lakkela s.b.*, how have you cut the side ridges of this rice-field so unevenly (leaving bits here and there); *s.b. khəḡḡiye jərəḡ akala*, she has plastered the threshing-floor irregularly (carelessly).

*sire sire paḥḡ paḥḡ*, adv. For all occasions and how. Only heard in the following connexion: *mare haḡḡamko s.s.p.p.ko acar akal biḡḡḡ akalako*, the ancestors of old have made rules and regulations for all occasions, how to do and when (cf. H. *sir*, at the beginning; v. *paḥḡ paḥḡ*).

*sirḡḡḡ*, adj. Rough, upstanding, bristly (the wrong way), upside down; v. a. To make untidy, bristling. *Nui s. mara gidḡḡ*, this untidy wretch of a child; *uḡ dō s.geṭaḡa*, his hair stands the wrong way; *s.geṭaḡa ror, s.teye janam akana*, his speech is rough (overbearing, angry), he was born the wrong way (legs first); *nui s. bəḡhupe udulḡḡḡ kana*, are you showing me this small girl with hair standing up the wrong way to be my bride; *koḡḡḡ saḡḡiye s.kela*, the storm ruffled the thatching-grass. (C. has *sirḡḡḡ*, possibly a mishearing.)

*Sirḡḡḡḡ*, adv. In the reverse direction, backwards. *Sye ḡḡḡḡḡḡ*, he pulled him in the reverse direction (i. e., taking hold of legs of someone

lying on his back, and pulling); *s. puthiye sap akata*, he is keeping the book upside down; *Musla do s.ko ola*, the Mohammedans write from the wrong side (from right to left).

*sirgel*, the same as *sirgal*, q. v.

*sirgefi arak*, n. A certain plant, *Celocia argenta*, Moq. Leaves eaten in curry. (Local Jolhas *sirua*.)

*sirgit arak*, the same as *sirgefi arak*, q. v. (also *sirgiti*).

*sirgit baha*, n., the flower of *sirgit arak*. (Tied to the posts to which bullocks are bound in the street during Sohrae.)

*sirhi*, n. Wattles for roof thatching. *S.n agu hoeketa, gapah chafara*, I have brought all needed wattles, to-morrow I shall lay them on the rafters; *s. jhanti*, branches for a fence (while the wattles for a roof may be any kind, what is *s. jhanti* is only *saparom*, q. v.).

*sirhoc ceph*, n. The ashy-crowned Finch lark, *Pyrrhulauda grisea*. Name due to the sound of their call.

*sirhoc hako*, n. A certain fish. Said to be so called, because their head reminds one of the head of the *sirhoc* bird.

*siri*, n. Luck, fortune, genius, gift. *S. menaktaete algateko rebenaea*, they easily (quickly) say yes to him, because he has luck; *glokh parhao celjon lagit s. menaktaeu*, he has a gift for learning to read and write; *kisaphok lagit s. menaktaea*, he has luck to become wealthy; *s. taken hoy jahanak-geko nam dayeaka*, people who have luck (fate) are able to get anything. (H. *siri*, *sri*.)

*Sirian*, adj. Fortunate, lucky.

*siri birnda bon*, n. A certain forest (a certain place of pilgrimage near Mathura on the Jamuna). In a marriage song; *khuti dekhho s.b. bon*, see the posts (from) the lucky forest (v. *siri*; B. *brindabon*).

*sirijala*, n., the same as *sirjon*, q. v. (in a song). Used by *Jan guru* (q. v.) in their *bakhër* (*sirijala sirjon siri siri sirijala*).

*sirijol*, n. A certain tree, a *Salix*.

*sirjon*, v. *sirjon* (v. *sirijala*).

*sirip*, adv. Exactly, only, just. *S. uni lekan nelledea*, I saw one exactly like him; *s. ona lekae benao akata parkom kufhe*, he has made the legs of the bedstead exactly like that; *s. inge aguime*, bring just only that; *s. niq eskargen namlaka*, *s. niage tahakana*, I found just only this, this only was there. (Munari *sirip*; A. H. *sirf*, purely, only.)

*siripa*, v. *siropa*. (C., not here.)

*siri ram bai*, n. A promise of fortune and luck. Used when addressing a *rum bonga* (person supposed to be possessed by a bonga). *Bai dia bai siri ram bai alo jhutakok mathakok ma*, the hand given promise, the promise of luck and good fortune, may they never become false and worthless (v. *siri*, *Ram* and *bai*).

*siris*, n. Glue, starch. *S. lathate lathaeme*, make it stick with glue. (P. H. *sirtsh*.)

*siris*, n. Certain trees so called. The Santals distinguish:

*Capol s.*, *Dalbergia lanceolaria*, L.

*Kapla s.*, *Acacia odoratissima*, L.

*Poska s.*, *Albizzia Lebbeck*, Benth.

Except the last one, these trees have strong wood, much used.

(H. *siris*.)

*sirista*, the same as *sarista*, q. v.

*sirista*, the same as *seresta*, q. v.

*siristadar*, v. *saristadar*.

*siristan*, n., adj., the same *kiristan*, q. v. (Christian).

*sirjau*, v. a. m. To create, begin, invent, make. *Ṭḥakurge ot sermae s.keta*, God created heaven and earth; *unige am hōe s.ketmea*, He has also created you; *noa katha dō okōeye s.keta*, who started this matter; *mit tukud haṇḍiko s. akala*, they have prepared one pot of beer; *baplako s.eta*, they are making the preparations for the marriage; *daka emokko s.keta*, they have commenced to serve the food; *ruq s.kedete orakleye calaoena*, he went home, because an attack of fever commenced with him; *nawa pēra hijuk lagit s. akadea*, it has commenced with her for new friends to come (i. e., she is in labour); *bōhōk haso s. akawadiṇa*, I have got a headache; *ojo nonḍe s.ena*, a boil has formed here; *laḥ haso s.entiṇa*, I have got a stomach-ache; *nonḍe dare s.ena*, a tree has come up here; *sereniko s.keta*, they have started singing; *sisirjquid*, the Creator. (H. *sirjā*.)

*sirjon*, n., v. a. m. Creation, a creature; to create, make, begin. *Ṭḥakur reak s. kana*, it is God's creation; *uniren s. kanabon*, we are His creation; *en betar noa kathabon cabaleta, okōe arhōpe s.keta*, we had settled this matter a while ago, who of you has started it again; *laḥre s. akawadea*, she is with child; *jhograkin s.keta*, they have started a quarrel; *mare katha s.ena*, an old matter has been taken up again; *phalna phalna dō balaeakkhin s.eta*, so and so and so and so are making arrangements to become co-parents-in-law (their children are arranging to be married); *Ṭḥakure s. akatbona, apnarte dō babon s.ok hana*, God has created us, we are not created by ourselves. (B. *srijon*, *sqrjjon*; H. *sirjan*.)

*sirkā*, n. Vinegar. (P. H. *sirkah*.)

*sirkit arak*, v. *sirgit arak*. (C., not here.)

*sirloc cērē*, n., v. *sirhoc cērē*. (C., not here, and word would be considered obscene.)

*sir oḍao*, v. a. To put oneself in another's place, to stand in the gap for, defend, protect. *Hoponin nutumte in sirin o.eta*, I am standing in the gap for my son (place my neck to be cut); *ghatre gunere inḡe s.in oḍao*, in crime and fault I shall take the responsibility (for another, pay the fine, etc.) (v. *sir* and *oḍao*).

*sirom*, n. A certain grass, *Andropogon muricatus*, Retz. *S. geḡe cirqite jonok galaṇṭabonpe*, tear off the top of the sirom grass and plait a broom

for us (the top of the grass is torn or broken off at the top joint and the culms are plaited together so as to form a long row of culms; this is rolled up and the result is a broom, the most common broom in Santal households). The *sirum* is planted along the boundary of the homestead field, also on *ahar* (q. v.) ridges. The straw is sometimes used instead of thatching-grass. The roots are used in Santal medicine. The roots are used (although not by Santals) for making the *khas khas* tattles, so much used by Europeans; the mats are hung and wetted with water; when the wind blows through, the air is pleasantly cooled. (Mundari *sirum*.)

*siropa*, n. A present of cloth, given as a sign of respect, especially at marriages, to the Dom musicians, to the *Jog mahjhi* and sometimes to the headman; also by a zemindar to an over-chief or headman as a sign of office. It is now getting out of use. *Jog mahjhi s.e hamketa*, the custos morum got a piece of cloth as a present (at the marriage; in the bride's village the *siropa* was given by the bride's father, in the bridegroom's village, by his father); *s.ko tolkedeo*, they bound the cloth on his head (as a turban). The cloth might be used as a turban or as a loin-cloth. (P. H. *sar-o-pā*, lit. head and feet, an honorary vest or dress.)

*sirōd sirōd*, adv., v. a. m. Slightly and frequently (about diarrhoea); to have loose bowels. *Noko gidra dō ceka cōn hola mahnder khon s.s. lacho oḍokōk kana*, these children have somehow been having loose bowels since yesterday or the day before; *gidrai s.s.efa* (or *s.s.orojōk kana*), the child has loose bowels (cf. *sarač suruč*).

*sirō sōrō*, adv., v. a. m. Flowing, running profusely; to wet through, saturate; to run, leak profusely, stream. *S.s. phuruk jorok kana*, the leaf-cup is leaking profusely; *cel leka cope dapket, bogete daki s.s. jorok kan dō* (or *s.s.k kana sarim*), how have you thatched (the house), it leaks profusely (or the roof is leaking); *dak s.s.kedeae*, he was wet through by the rain; *dal s.s.kedeako, māyām bogete s.s.k kantaea*, they have beaten him, so that he bleeds, the blood streams profusely; *noa tukud dō parakena, s.s.k kana*, this earthenware pot has got a fissure, it leaks profusely (more than trickling) (v. supra; cf. *sōrō sōrō*; Mundari *sirō soro*).

*sirōt sirōt*, the same as *sirōd sōrōd*, q. v. Also used about repeatedly breaking wind (the sound) (v. *sōrōt sōrōt*).

*sirpā*, v. *sirpā* (the common form).

*sir pīlāl*, adj., v. a. m. Slightly wet, moist; to make, become do. *S.p.geae, khub dō bae lqhōl ahana*, he is slightly wet, he is not drenched; *qhen hōr s.p.kako lagile dakheta, khet perejōk leka dō bañ*, it rained just enough to make people wet, not so much as to fill the rice-fields; *nase naseh lqhōl s.p.ena*, I have become slightly wet.

*sirpud*, n., v. a. m. A narrow strip of cloth, just sufficient to cover the private parts (used by men); put do. on. *Kami din dō s.kolige bogea*,

during the working season it is good to put on (only) a narrow strip of cloth; *kuḍiñ gendretteye s.kedea gidra*, he put a small rag on the child to cover his nakedness; *ruḥḥ s.kedea, thir utgrenae*, he scolded him so that he felt like having only a narrow strip of cloth on, he became utterly quiet; *s. ḥor tuḥḥ bam dareka*, you will not be able to compete with people who have only a narrow strip on (i. e., people who feel no shame). The same practically as *bhagwa*.

*Sirpuḥ deḥga*, n., the same as *sirpuḥ* (there is nothing round the loins). *sirpuḥ*, v. a. To make a sucking, smacking sound. *Jel utui s.kela, qdi sebelkedea*, he made a sucking sound eating the meat-curry, he found it very tasty (onomat.).

*sirpuḥ mante (-marte -mante)*, adv. With a sucking, smacking sound.

*S.m.ye sirupkela*, he sucked it in with a smacking sound.

*sirpuḥ sirpuḥ*, adv., v. a. Making sucking, smacking sounds; to suck.

*S.s. daka utui jomela*, he is eating the rice and curry making a sucking sound (often done to let it be known that the eater appreciates the food; considered good form).

*sirri*, adj., v. a. Persistent, determined; to persist, importune. *S.geae, miḥ talae khoja*, he is persistent, he asks constantly. Word is generally used with *ek* or *miḥ* prefixed.

*Ek sirri*, the same as *miḥ sirri*.

*Miḥ sirri*, adv., v. a. Uninterruptedly, persistently; to persist. *M.s.ye roḥela*, he is talking uninterruptedly; *nui dō jāhān katha m.s.getaea*, whatever he has in mind, he persists; *dake m.s.kela*, it rained persistently. *sirriḥ birriḥ*, adj. Tiny, small and neat (of pinnate leaves). *Joḥo saham dō s.b.gea*, the tamarind leaves are small and pinnate.

*sir siḍuḥḥ*, adv., v. a. d. Angrily, displeased; to have a dislike to, be angry with. *S.s.e beḥḥḥḥḥ hana*, he is looking angrily at me; *cel iqte cōe s.s.ae han*, who knows why she is angry with him (showing it in looks) (v. *sur suḍuḥḥ*; cf. *siḍuḥḥ baduḥḥ*).

*sir siru*, v. m. n. To shiver, shake, rage (angry, here not about fear).

*S.s. calaenae dadal laḡiḥ*, he went off in high dudgeon to thrash someone; *edreteye s.s.ḥ hana*, he is raging in anger; *s.s. baḥae hanae*, he is shaking with anger (v. *sur suru*).

*sirtal*, n. Side, distance (away). *S.re durupme, ḥor pheḍre dō alo*, sit at a distance, not near people; *ek s.reho oraḥ akata*, they have built their house away from others; *s.re jomme*, take your food away from others (v. *ek sirtal* and *miḥ sirtal*).

*sirtar*, the same as *sirtal*, q. v. *Miḥ s.re durupkolme*, sit down on one side (away from others); *miḥ s.rehin galmarao hana aḥin moḥo*, they are having a conversation at a distance away between themselves alone.

*sir talao*, v. m. To feel compassion; become stiff (standing out). *Boeha hutumte s.t.ḡgea*, one feels compassion for a brother; *qeqe loḡo dāḥ basāḥ dake ḥū akata, inialḡe s. dō t.ḡa, dosra ḥor dō cel jalayea*, the one who

has drunk the hot water, the boiling water, his sinews become stiff, what pain will another person feel (said by a woman who has lost a child); *nui dɔ boŋa māyā unŋke ɕaɕaoketa*, *mit s. hō baŋ ʃ.lentaɕa*, he has given up loving his brothers to such a degree that he did not feel the slightest compassion; *taramtɛŋ hɛtɛna*, *s.ʃ.entiŋa*, I came walking, my muscles are stiff (v. *sir* and *ʃaŋao*).

*sirɔ*, n., v. a. m. A strip, slice; to cut into strips, be torn into strips; adj. Hare-lipped. *Dɛn mit s. jel nŋtɛnŋpɛ rapag lagit*, please give me here a slice of meat to fry; *mit s. bargeho emadea*, they gave him a strip of a homestead field; s.s. *bir menaka*, *niɔ s.ɛye calaɕena*, there are strips of forest, he went to this (or, along this) strip; *mit s. kicriɕ hō bae ɛmlɛna*, he did not give even a torn strip of cloth; *kicriɕ s.kɛta*, he tore the cloth into strips; *janumre kicriɕ baŋ s.yɛna*, my cloth was caught by a thorn and torn; *luʃi dɔ s.gɛtaɕa*, his lip is torn, he is hare-lipped.

*sirɔŋ*, n., v. a. m. A rift, rent, fissure; to tear asunder (clothes). *S.ɛt dɔ maraŋɛna*, *bape rɔk hollaka*, the rift has become large, you did not sew it quickly; *s. kicriɕɛye bande akana*, she has put on a torn piece of cloth; *noa kicriɕ dɔ qhoɕpɛ s.kɛta*, who of you has torn this cloth asunder; *qɕitɛt s.ɛntaɕa*, *nawanak kiriŋaɕpɛ*, (her cloth) is very much torn, buy her a new one (v. *sirɔ*).

*sirba*, v. *sirba*.

*sirbɛi*, adj. Glistening, jaunty, grand (women's abuse of men and women who try to make themselves pleasant to the other sex). *Am s. cudi dɔ*, *isir barayɛtaɕ*, you jaunty wretch, he (she) is grinning; *qɕi joloŋɛm hɛloŋ kana*, *s. cudi dɔ*, you are looking very flashing, you glistening wretch.

*sirhi*, n., the same as *siri*, q. v.

*siri*, n. A ladder, a flight of steps or stairs. *S.ɛɛ deɔjokɛ calle*, mount the roof by the ladder; *koʃhate deɔjok lagit s.ko benaɕa*, they make a flight of stairs to go up to the loft; *s. khapre durupɛ*, sit on the stair. (H. *sirhi*.)

*siri*, v. a. m. To inquire, ascertain, find out, search. *Ape atokore jãhãe arko qtriŋ khaɕ ma sɔ siriaŋɛ*, if anyone in your village will sell unbroken straw, please find out for me; *baku s.aleme ale kora lagit*, find out where a suitable bride for our boy might be had; *caro ɕaŋgras s.kɛɛa*, he inquired for and found a bullock to be hired (including arranging for hiring); *at miŋkile s.kɛɛa*, we found out where the lost calf is (making inquiries); *gutile s. hamkɛɛa*, we have made inquiries and found a man to become our servant.

*siriɕ*, n., adj., v. m. Stench, stink, a putrid or fish smell; stinking; to stink, smell badly; v. a. To reduce to nothing. *Cal s. cɔŋ sɔ kana*, some kind of stench is felt; *hako dɔho s.gɛa*, fish smell badly; *noa utu dɔ s.gɛ sɔyɛŋ kana*, this curry seems to me to be smelling badly; *bɔʃi s.ɛna*, *hako utuko jemlɛta*, the brass-cup has got a bad smell, they ate fish-

curry (out of it); *ti s.entina, jeliñ jotellele*, my hand is smelling badly, because I handled the flesh; *ror s.hedeako joto horte*, all of them talked and reduced him to nothing (he was unable to say a word, they made him like a stench). (Ho sīt.)

*sīřīc*, n. A brat, youngster (contemptible). *Nui s. dō cele kāmī dareaka*, what will this brat be able to do; *nui s. bahu dō celpe agukedeā*, for what did you bring this baby bride (ref. to marriage of minors); *bin umie nui s. dō calpe asen barayede kana*, why are you carrying this bad-smelling babe about without washing it (v. supra).

*sīřīc sīřīc*, adv. Stinkingly, badly smelling. *s.s.ko utu akala, sasan hō bako lagao akala*, they have made the curry bad smelling, they have not even added turmeric; *s.s. sō kana, hakoko gupketkhoa nonde*, there is a bad smell, they washed the fish here (v. *sīřīc*).

*sīřīc sōbōc*, the same as *sīřīc sōbōc*, q. v.

*sīřīc sōbōd*, the same as *sīřīc sōbōc*, q. v.

*sīřīc sōbōc*, adj., adv., v. m. Empty, silent, without a sound; to become do. *S.s.iñ qikketkhoa, jopiketako*, they seem to be absolutely silent, they are asleep; *noa atore herel kopon banukhoa, s.s. qikukū kana, sendraho sen akana*, there are no men in this village, it feels quiet, they have gone to hunt; *ato dō s.s.ena*, the village has become empty (no people seen or heard).

*sīřīk takam*, adv. Without a sound, dead silence. *Phalnarenko dō okate coko calaoena, onkateh parom hečena, cele hō bako qikukū kana sīt.*, who knows where so and so's people have gone, I came past that way, no one seems to be there, dead silence.

*sīřīñ hako*, n. A certain fish. They have prickly fins and no scales. Considered very savoury.

*sīřīp mants (-marte, -mente)*, adv. With a clink. *Poesa nūren leka s.m. sađe gotena*, there was a sudden clinking sound, as if a piece of money had fallen down; *batři s.m. sađe yena*, the toe ring made a clinking sound (v. infra).

*sīřīp sīřīp*, adv., v. m. Making tinkling, clinking sounds; to clink, tinkle (particularly referring to toe-rings). *Batřiye horok akala, s.s.e taramela*, she has put toe-rings on, she walks, making clinking sounds; *batři s.sīřibok bantaea*, her toe-rings are tinkling (onomat.).

*sīro*, v. a. m. To tear, split; adj. Split (lip), hare-lipped. *Kicricē s.keta*, he tore the cloth asunder; *tqrup merome or s.hedeā*, the leopard tore the goat asunder; *lufi s.getaea*, he is hare-lipped (v. *sīřīp*).

*sīrog*, v. a. d. To mock, deride, ridicule; adv. Mockingly. *Hore s.ako kana, memelae, ale dō ape khon qditelle rehgēgea, tāhāe kisēgea*, he is mocking people, he says, we are very much poorer than you, really he he is wealthy; *alom s.aña, am hēm onkangea*, don't deride me, you are just the same; *jaoge s.e rora*, he constantly speaks mockingly. *Sīrog* always refers to speech, not to mimicking.

*sirpāḥ sarpāḥ*, adv., v. m. Easily, quickly extinguished; to go out, be extinguished; to become loose. *Goṭṭha sahan dō s.s.*, *seṅgel bañ jolok kana*, dried cow-dung fuel is easily extinguished, the fire does not blaze up; *s.s. iṛiḥ cabayena berel sahan*, the raw fire-wood was quickly extinguished; *seṅgel s.s.ena*, the fire went out; *tōl sahan s.s.ok kana*, the firewood tied up in a bundle is becoming loose (cf. *liṛpāḥ loṛpāḥ*).

*sirp soro*, the same as *siḍo soḍo*, q. v. (rare).

*sirpa*, n., v. a. m. A pair of sticks tied together at one end to support the fore-end of a cart (to keep it up when the bullocks are unyoked); to support a cart by this. *S. lagaokate ḍaṅgra joraokinme*, put up the pair of cross props and yoke the bullocks; *sagar s.ime*, *ḍaṅgrabon arakkina*, support the cart with the pair of props, we shall unyoke the bullocks; *sagar s.yena*, *ona lalarrebon giṭiḥa*, the cart is supported by the pair of props, we shall lie (for the night) under the cart. The front of the cart rests on the rope between the two props. (Desi *sirpa*; v. *sirpa* and *sābri*.)

*sirpuṭ*, the same as *sirpuṭ*, q. v.

*sirpuṭ mante* (-*marie*, -*mente*), the same as *sirpuṭ mante*, q. v.

*sirpuṭ sirpuṭ*, the same as *sirpuṭ sirpuṭ*, q. v.

*sirup*, v. a. m. To sip, suck, to suck in audibly. *Utu s. qikqume*, *buluḥ adawa se bañ*, take a little of the curry in your mouth and feel whether it is properly salted or not; *maric jhalteye s.et kana*, he is making a sucking sound because of the hot pepper; *iqhōfēnae*, *s.kēlae*, he stumbled against something, and made a sucking sound (on acc. of the pain); *lutur s. aroe laepe*, *bae aḥnjom kana*, suck his ears again, he does not listen (refers to the custom of a midwife to pour a little water into the ears of a new-born babe and suck this out, to obviate deafness); *dhāi budhiko siḥrupa*, midwives suck out (the ears); *ul beleye s.et kana rasatēl*, he is sucking out the juice of the ripe mango; *gidra s.ede kana*, *piṭṭa dō bako emae kana*, they are sucking before the child (making it want to get something), they are not giving any cake to it (also *s.ae kanako*); *siḥrup kagoj*, blotting-paper (cf. *sirpuṭ*; onomat.).

*sis*, n. The ear of paddy; offspring, child, descendants. *Bae dakilette s. bañ oḍoklena*, no paddy-ears came out, because it did not rain; *tiṅk s. menaḥkotaee*, how many descendants has he (not only children, but also their offspring); *noko nabalq s. dō celko baḍaee*, what do these minor (immature) children know. (H. *sis*, head, spike.)

*sisq*, n. Lead. *Banduk guli dō s. reaḥ*, gun bullets are of lead. (H. *sisā*.)

*sisgar*, v. a. To whistle through the teeth. *Isirḥateye s.et kana*, he is whistling showing his teeth. (H. *sishāri*.)

*sisgar*, n. Heart-wood. (C., not here.)

*sisi*, v. perform. of *si*, q. v.

*sisi*, n. A small bottle, phial. *S.te ranko qgu akata*, they have brought medicine in a phial; *s. bōtqrege saqbōka*, it will go into a small bottle. (H. *shtsht*.)



*sisiqar*, adj. Thin, slim, slender. *Noa s. thengate dq okpeyem dalkoa*, whom will you beat with this thin stick; *noa s. bata dqm cekaea*, what will you do with this thin lath; *qdi s.e hara akana*, he has grown up very slim  
*sisiqari*, adj., the same as *sisiqar*, q. v. *S. darere dejoj dq ban ganoka, livedokea*, it will not do to climb a thin tree, it will bend.

*sisiqarin*, n. A large kind of squirrel (greyish brown). (Rare.)

*Sisili*, n. Sicily (only in books).

*sisind*, adj. Burgling. *S. kombro kanako*, they are burglars (v. *sind*).

*sisin*, v. perform. of *sin*, q. v.

*sisin hako*, n. A certain fish, *Amblyceps mangois*, Ham. Buch. Certain filaments on the head said to be poisonous.

*sisir*, n., v. a. Dew; to dew, to fall dew. *S.re alope gutida jhala nanama*, don't lie in the dew, it causes strangury; *s. hurok kante rear kangea*, it is cold because dew is falling; *bogeteye s.ela netar*, a good deal of dew is falling at present. (H. *sisir*.)

*sisir*, v. *harhat sisir*. Gall.

*sisirqu*, v. m. To start, shiver, quake with fear. (C., not here; v. *sir sirqu*.)

*sisir cas*, n. Crops that depend on the dew for moisture (v. *cas*).

*sisir daka*, n. lit., dew rice. A basket of rice given by the bride's father (and by the bridegroom's father in his village) to the young people who have been dancing both during daytime and at night. At the same time they get one cooking-pot full of curry and one earthenware pot full of beer (this last is called *sisir hanqi*).

*sisir dak*, n. Dew, water caused by dew in grass. *S.d. qdi dariq nur akana*, there has been a heavy fall of dew; *gai s.d.em khawaokedea, mqnkhan bae moqak kana*, you made the cow eat dew (i. e., let her out to graze very early while the dew was heavy), but she is not becoming fat (v. *sisir*).

*sisir hanqi*, n. The beer given to the young people who have been dancing at marriages (v. *sisir daka*); it is consumed there and then. Beer given on the last day of the Sohrae to the young people who have been dancing, by the headman and the *Jog manjhi*, separately, is also called *sisir hanqi* (v. *hanqi*).

*sisir hurul of*, the same as *sisir of*, q. v.

*sisir jali*, adj. Formed after the rains, when dependent on the dew for moisture, consequently small; not strong, a late child. *Noa kohnda dq s.j. jo kana*, this pumpkin is a fruit that has formed after the rains; *s.j. dq ban latuka*, fruit formed late does not become large; *am dq s.j. leka bam joaolen dq*, like a late fruit, you have not become strong; *nui dq s.j. kanae, hudin utaridge*, this one is of a late season, the very last one of the children (v. *jali*).

*sisirjquid*, n. The creator (v. perform. of *sirqu*, q. v.).

*sisir khond*, n. Cold season crops, dependent on the dew for moisture (v. *khond*).

*sisir of*, n. An edible mushroom; found growing on stumps of the sal tree.  
*sisirid*, adj. Lonely, empty, no one to be seen (in a song, as quoted).

*Kulhiñ nonḍohlen*, *Kulhi s.*, *Bargeñ nonḍohlen*, *Barge s.*, I went out into the village street, the street was empty, I went out to the homestead field, the field was empty.

*sisi sisi*, adv., v. m. Whistling; to whistle through the teeth. *Isiphate s.s.ye goleta* (or *-ye s.s.yeta*), he is whistling, showing his teeth (onomat.; cf. *sisgar*).

*siso sqsq*, the same as *sisi sisi*, q. v.

*sisu*, n. A certain tree, the Sissoo, *Dalbergia Sissoo*, Roxb. Gives an excellent wood. (H. *sīso*.)

*sisuq*, n. A certain grain, also called *sisuq bajra*, *Pennisetum typhoideum*, Rich. (v. *bajra*).

*sisu god*, n. A certain climber. Used in Santal medicine (v. *god*).

*sisu juqn*, n. A lad or girl just before reaching maturity (some 13 to 15 years old); v. m. To become do. *S.j. kanae, quriye juqn satoka*, he (she) is nearing maturity, he has not as yet reached maturity; *s.j. got akanae*, he has grown so as soon to reach maturity. (H. *sisu*, child; v. *juqn*.)

*sisu umer*, n., the same as *sisu juqn*, q. v. Still growing. *Bae hara sat akana, s.u.ge menaea*, he is not as yet full-grown, he is of the age of growing. (H. *sisu*; v. *umer*.)

*Sita*, n. Sita, the wife of Rama, mentioned in Santal traditions. (H. *sītā*; in Santali the name is mostly given as *Chitā*, now a common name for women.)

*sita*, n. A grain of boiled rice. *Ninaḱ gan s.ṭe emoka, ar dakṭet dō aema*, she gives just so much (shown) of rice, and a great deal of water; *eken dakṭea, s. dō banuḱa*, it is only water, there is no boiled rice; *dē gō, s.ṭel emaeṭinpe*, do, mother, give my one (child) some rice (begging woman's expression) (cf. H. *sita*, white).

*sitan*, n. A pillow. *S.reye bohḱē akata*, he is lying with his head on a pillow. (Rare among Santals; Desi *sitan*.)

*sita nala dak*, n. Sitanala water, very clear and pure water. *S.n.d. leha phariagea noa dak dō*, this water is clear like the water of the Sitanala. *Sita nala*, Sita's valley or ravine, is spoken of, but no Santal has been able to tell where it is.

*sitañ*, n. A kind of grass. (C.)

*sitañ*, n., v. m. Cold, chill; to become cold. *S. sap akadea*, he has got a chill; *ruq chuḱuentaea, s.enae*, the fever has left him, he has become cold. (H. *sitañ*; very rare.)

*sitar*, n. A kind of guitar. Not in use among Santals. (H. *sitar*.)

*sitaṣal*, n. A variety of paddy. Also a village name (said to be so called because a very big *sal*, q. v., had been killed there).

*sital*, the same as *sitel*, q. v.

*sitel*, n. Wax. *S. lekae daka akata, jau cabayena*, she has prepared the rice so that it is like wax, it is extremely soft (sticking together); *s. dq dumur chata realkko benaoa*, they prepare wax of the beehive (very rarely done by Santals, they buy it from Birhor); *carkha bah qcurok kana, mal baber s. gasaoakme*, the spinning-wheel does not turn round, rub wax on the driving string. (Ho *situad*.)

*sitē karase*, v. *karase*. Some say it is also the name of a *bir bong*a, invoked by ojhas.

*sitiik sabak*, v. *sitiik sabak*. (C., a mishearing or misprint.)

*sittau*, v. a. To annoy, make angry, irritate. *At bahui s.kedetye dqrketa*, his wife ran away, because he had irritated her; *s. namkidiñako, ghqri ghqriko qcuyediñ kana*, they have made me worry, they are putting me to do some work again and again (cf. *infra*).

*sittau*, v. m. To become cold, cool. *Daka s.ena*, the rice has become cold; *edre s.entaea*, his anger has cooled down; *hormo s.entaea*, his body has become cold (after fever). (H. *sital*, cold, frigid, benumbed.)

*sitli*, n., the same as *sitoli*, q. v.

*sitlo*, v. m. To become cold; adj. Cold. *Amañ ti berid s. qihquk kantama, alom jotediña*, your hand feels awfully cold, don't touch me; *s.yenae*, he has become cold (also, he has cooled down) (v. *sitql*; C. also applies it to "a kind of numbness produced by cold").

*sitol*, adj. Cold; v. *sitql*.

*sitoli*, n. Coldness, a form of disease, collapse. *S. bai nam akadea*, he has got an attack of convulsions with collapse (v. *sittau*).

*sitolment*, n. Settlement. Engl. settlement, about the surveying and recording of land, agricultural and other.

*sitolmit*, the same as *sitolment*, q. v. *S.re rqhoe dare dñ chqd akana*, in the settlement, planted trees have been excluded (not recorded).

*sitor*, n. Toothache. (C., not here.)

*sitqd sqtd*, adv. Loosely, carelessly, lazily, slowly; v. a. To work, do do. *S.s.e qeñga akana*, he has put his loin-cloth loosely (carelessly) on; *sahan s.s.e tq akata*, she has tied the firewood bundle loosely; *parkom s.s.e benao akata*, he has made the bedstead carelessly (nothing fits properly); *s.s.e ql barayeta*, he is writing slowly (has not as yet learnt properly) (v. *sitq sqtd*; v. *hitq hqtq*).

*sitql*, adj. Cold. *Tql mañi s. pani*, "tied" earth (i. e., earth low down, below the surface), cold water (from a *bapla binti*). (H. *sital*.)

*sitqf sqtdf*, adv. Slowly, tiredly (walk). *Nonka s.s. taramle tiñre hañem tioga*, when will you reach the market-place by walking in such a slow way.

*sitq sqtd*, the same as *sitqd sqtd*, q. v. *Bandiye s.s.yeta*, he is making the paddy-bundle up, so that it will be loose; *are lake s.s.heta*, he cut the rice-field ridges in a slovenly way; *hamiye s.s. barayeta*, he is working lazily (carelessly).

*situr*, v. *mer situr* and *nase situr*.

*situr na gatar*, adj. Trivial, nonsensical. *S. na g.e n̄elok̄ kana*, he looks of no importance (also about being dirty); *s. na g.e r̄oreta*, he talks nonsense.

*situraḷ*, v. *nase situr*. *Nase s.em r̄oreta, bam pur̄an dareaka*, you are speaking inadequately (vainly), you will not be able to prove it.

*sil*, v. a. m. To pluck, gather. *Araḷ s.ho sen akana*, they have gone to gather vegetables; *baha p̄orgbre bahako sida, ar haḷakre d̄ohgkateko daḷaka*, *ar kuyiko emakoa bahae laḡil*, at the Flower-festival they gather (sal) flowers, and, putting them in a winnowing-fan, they sprinkle water on them and give them to the girls to adorn themselves with (putting them in their hair); *ca p̄otiko sida*, they pluck tea-leaves. (Muḡdari, Ho *sida*.)

*sif*, v. a. m. To finish, run out, run short, be exhausted. Mostly used as second part of a compound, when it may be translated by "exactly, definitely, entirely, completely," or "exhausted, finished." *Khelle benao s.keta*, we have made all the possible rice-fields (no possibility of making any more); *dakale em s.keta*, we have served out all the rice (nothing left); *jokha s. aguime*, bring the exact measure (finding out what is exactly needed); *kaḍako koḷeḷ s.kede*, they have completely emasculated the buffalo; *gidra ulko ciq s.keta*, the children have found out all the mangoes there are; *n̄el siḥkateko kombrokede*, having explored everything they stole from him; *ql s. ketae*, he has written all there was to write; *raḡḡi era heme era ql s. aḷel s. akatae*, a widow, a woman of ill-omen (i. e., a witch) has foredoomed to death (from a *dihri's* *bakh̄r*); *taka s.ena*, the money is exhausted; *daḷ s.ena*, the water is finished (run out); *bandko maḷ s.keta*, they cut the water reservoir open and let out all the water; *r̄or s. akatale, in̄aḡgebon agūye*, we have said all we have to say, we shall fine him that much; *n̄eḡḡa s.kateko heḷ akana*, they have come at the time exactly fixed (v. *supra*; cf. *q̄sil*).

*sith̄q̄l*, v. *sith̄q̄l*. (C.)

*sith̄el*, v. *sith̄el*. (C.)

*sif*, n. A sheet (of a map); v. a. To make do. *Noa ato d̄oko bar s.keta*, they have mapped this village in two sheets. (Engl.; heard from the settlement surveyors.)

*sif̄q̄*, v. *sif̄q̄*.

*sif̄q̄l miḥq̄l*, adv., v. m. Disappointed, hopeless, not having realised one's expectations; to become disappointed, etc. *Bahui d̄oreḷeta, s.m.e heḷ ruḡrena*, his wife ran away, she came back disappointed; *s.m. in̄q̄ dakae jomketa*, he ate the food there was, hopeless of getting anything better; *s.m. in̄igeye d̄ohq̄ ruḡrkede*, not realising his expectations he took her in again (a wife he had left); *s.m. enae, q̄h̄e h̄u bako hataoede*, she became hopeless, no one is taking her (for a wife) (v. *sith̄q̄l miḥq̄l*, just as much used).

*sifam kagoj*, n. Stamped paper. *S.k. aguime, adq takan emama*, bring a stamped paper, then I shall let you have the money. (Engl. stamp; v. *kagoj*.)

*sifap*, n., v. a. m. A trap (for rats, and other animals); to catch in a trap (by its suddenly closing). *Hon s.*, a rat-trap; *tarup dq s.reye lebetena, adqe s.ena*, the leopard trod on a trap and was caught in it; *kuritko s.kedea*, they caught the kite in a trap (v. *sindkap*).

*sifap sifap*, adv., v. m. Making clapping sounds; to make do. *Pati dq khilena, s.s. sade kana*, the outside parts of the solid wheel have become loose, there is a clapping sound (also *s.sifabok kana*) (onomat.; cf. *sandap sandap*).

*sifar pafar*, adv., v. m. Covered with ornaments and finery; to adorn oneself, deck. *S.p. khube hqrokh akawana*, she has covered herself with ornaments and fine clothes; *tire, hqokhre, luturre, jangare, bqhqkreye s.p. akana*, she has decked herself out with ornaments on her arms, neck, ears, legs, head; *s.p.e hqrokh bande akana*, she has decked herself out with ornaments and fine clothes.

*sifar pafar*, adv. Loosely, with spaces between. *Noa patiq s.p.ko rok akala*, they have joined this mat (made of date leaves) loosely together; *noa kicid s.p.ko ten akala*, they have woven this cloth loosely (spaces between the threads) (cf. *sifo soto*).

*sifan*, the same as *sifan*, q. v.

*sifap sare*, adv., v. a. Disorderly, loosely, irregularly, roughly; to prepare, make in a disorderly, rough way. *Noa khacqak s.s.ko benao akala*, they have made this basket in a rough way; *phuruk s.s.ko rok akala*, they have pinned the leaf-cup roughly together; *patrako s.s. akala*, they have made the leaf-plate carelessly; *noa kicricko s.s. akala, ghettekhan turi hq paromkoka*, they have woven this cloth very loosely, if anything is tied up in it, even mustard seed will slip through (cf. *sifar pafar*; *sifo soto*; v. *sifap sare*; C. gives a meaning of inharmónious, at variance, about people; not so used here).

*sif bhand*, adv., v. a. Shamelessly, foully, vilely; to scold do. *Nui qimqi dq s.bh.e egerkidina*, this woman abused me foully; *s.bh.e ruhetkedeas, sima bae dqholaka*, he scolded him shamelessly, he did not "keep the boundary" (paid no heed to decency). (H. *sifh*, refuse, dregs; v. *bhand*.)

*sifi*, v. a. To whistle (an engine or locomotive). *Rel hijuk kana, s. qguyetako*, the railway is coming, they are whistling, coming; *rol injinko s.keta*, the steam-roller whistled. (H. *sift*.)

*sifid palak*, adv., v. a. To annoy, be turbulent, make a row (children). *Nui gidra s.p. bae thiroka, etak gidrai rak ocokoa*, this child is turbulent and will not be quiet, he makes other children cry; *s.p. barae kanae, jahanaageye nam, onae odoka*, he (the child) is harassing, whatever he finds he will bring out.

*sifid palak*, the same as *sifid sifid*, q. v. (rain).

*sifid sifid*, adv., v. a. Sparingly, patteringly (continually, but few drops, not like *poroe poroe*); to rain continually, but not hard. *S.s. mit hindai dakheta*, it has rained the whole night sparingly; *s.s.etae, bae asoreta*, it is raining continually (but not hard), it does not clear up (v. *sifih sifih, sifir sifir*).

*sifih sifih*, the same as *sifid sifid*, q. v. *S.s.e dakheta, bae hometa, bae sardiyeta, mit lekageye dakheta*, it is raining continually (but not hard), it does not become less, it does not become more, it rains continually in the same way.

*sifih sabak*, adj. Tasteless, unpalatable (beer). *S.s.akho nuyet kana*, they are drinking some tasteless stuff (v. *sabak*; cf. H. *sith*).

*sifi mifi*, the same as *sifi sifi*, q. v.

*sifir sifir*, the same as *sifid sifid*, q. v.

*sifi sifi*, adv., v. a. m. Gigglingly, squeakingly; to giggle, laugh squeakingly.

*Nui kuri dq okaren kan coe, s.s.ye landa barayeta*, who knows from where this girl is, she is giggling and laughing; *nui dq gdc orakreye s.s.yet kana*, this fellow is giggling in a house where a death has occurred; *alo nape s.s.ha, bakhkan dhurilan tapakapea*, don't giggle, girls, or I shall fill your mouth with dust (v. *sifi*; onomat.; v. *hihi hihi*).

*sifhq*, adj. Slender, small. *Noa s. dare dq cet lagitpe makheta*, for what purpose did you cut this slender tree; *noa mat dq s.ge eken tohop sumuige*, this bamboo is thin, just so large that you can grasp round it; *s. hako*; v. *sifhq boar*; *s. kaf*, a thin piece of wood.

*sifhq*, n. A disease of women, in which the saliva dries and there is much thirst, especially puerperal fever. *S. sap akadea, bancaoh coe ban coh*, she has got puerperal fever, it is doubtful whether she will recover; *s. ruq* (or *s. rog*), puerperal fever; *s. rogleye goena*, she died from puerperal fever; *gorob s.*, a state during pregnancy with a slight fever and great thirst. (C., leucorrhoea or whites; not here.)

*sifhq*, n. A thin iron for cleaning the hookah. *Hukq s. bota saphame*, clean the hookah pipe with the cleaning rod (v. *sifhq*, slender).

*sifhq boar*, n. A certain fish, *Silurus Pelorius*, while still young (v. *sifhq* and *boar*).

*sifhq mayam*, the same as *bul mayam*, q. v. An offering of one's own blood. Offered by ojhas and by the *hudam naeka*, q. v. *Johar tobe Pargana, bul mayam s.m. emam cal amkana*, be greeted, Pargana bonga, here my own blood, pricked out blood is given, offered to thee. Expression only used with *bul mayam* in *bakhir*.

*sifhqf*, the same as *sifhqf*, q. v.

*sifhqf*, adj. Having protruding teeth, unprepossessing; giggling. *Nut s. do landayet lekac nglok kana*, this toothed fellow, he has a look like laughing (protruding teeth); *nui s. qimqi dq qnde senkateye sifi sifih kana*, this giggling woman, she goes there and squeaks (cf. *sifi*).

*sifhqf*, v. *isir sifhqf*.

*sifkəḍ*, v. m. (as second part of a compound) Rueful, depressed, sedate; over-dry. *Haḍḍaye ḍurup s. akana*, he is sitting rueful there (without moving); *khet dɔ rɔhɔr s.ena*, the rice-field has become over-dry; *moca rɔhɔr s.entaa dalɔ tɔtɔtɔ*, his mouth has become absolutely dry from thirst.

*sif na sawad* (or here mostly *sif na sowad*), adj. Tasteless, unpalatable. *Noa utu dɔ s.n.s.*; *ceɓ hɔ baɓ seɓel kana*, this curry is tasteless, there is no flavour in it; *noa s.n.s.em jɔma*, will you eat this tasteless stuff. (H. *sifh* + *na* + H. *sawād*.)

*sifo sifo*, adj., v. a. m. Loose, not close, open, having open spaces; to make (anything) open, loose. *Noa paṭiɓ dɔ s.s.ko galaɓ akafa*, they have plaited this mat loosely; *kicriɓ s.s.ko roɓ akafa*, they have sown this cloth so that it is loose; *noa catɔm dɔho s.s.keta*, they have made this (bamboo) umbrella very open (spaces between the bamboo strips); *noa khaɓɓaɓ dɔ s.s.yena*, this basket has been made with open spaces (cf. *sifɔr paɗar*).

*sifpə sare*, the same as *sifbə sare*, q. v.

*sif siɓi*, adj., v. a. m. Rough looking, not clean (boiled rice); to let the rice become do. (about boiled rice that has not been finally cleaned). *Noa daka dɔ s.s. ɲeloɓ kana*, *bako sɔkɔleta caole*, this rice looks rough, they did not give the rice the final cleaning; *noa dakako s.s. akafa*, they have let this boiled rice become rough (not having been properly cleaned before boiling; such boiled rice looks dark and frilled) (cf. H. *sifh*).

*sif sɔrom*, the same as *siɓ sɔrom*, q. v. *S.s. baɓuɓɓataa*, she has no sense of shame (decency, modesty).

*sifhə*, n. Refuse, what is left, dregs; adj., v. a. m. Tasteless, insipid, without strength, weak, dry; to make do., treat so as to become without strength; to be exhausted, worn out, juiceless. *Noa dɔ ca sahaɓ reali s.ɩf*, this is what is left of the tea leaves after infusion (often dried and used again by poor people); *s. ɩf bale ɩn akafa*, we have not pressed the leavings (what has not been properly pressed in the oil-press); *noa barge dɔ s.gea* (or *s.yena*) this homestead field is exhausted (soil worn out); *noa tale dɔm cɔpɔɓ s.keta*, you have sucked this Palmyra palm fruit dry; *turiko dal s.keta*, they have beaten the mustard so that no seeds are left; *rɔr s.kedaa*, he scolded him so that he was cowed; *gutiye s.yena*, the servant was tired out (and went off); *jel aruɓ s.yena*, the meat was washed dry (of blood); *sukri laɓ s.yena*, the pig's intestines have been cleaned out. (H. *sifh*.)

*sifhəl miɗhəl*, the same as *sifəl miɗəl*, q. v.

*sifhəu*, v. m. To be wearied, tired of, sick of, to lose all desire, to be defeated, disappointed. *Khet beɓnaoɓ qhɔɓketa*, *s.enaɓ*, *bae sɩt dɔreata*, he commenced to make a rice-field, he lost all desire, he was unable to finish it; *qɩɩɩ paɗhaoɓ s.ena*, he got tired learning to read and write; *s.ente gutiye heɓ ruqɩna*, the servant returned being disappointed (not getting what he had expected elsewhere); *mohajone s.ena*, *keɓ keɓeɓe*

- lahgayema*, the money-lender has become wearied, he has become tired of asking again and again (without getting) (cf. H. *stħā*).
- sīh bhāṇḍ*, v. *sīh bhāṇḍ*. (C.)
- sīhwao*, v. *sīhqu*. (C.)
- siu*, v. a. To whistle (to call attention). *S.adinae bēṅget ocoṅ laḡit*, he whistled to me to make me look at him (onomat.).
- siu mante* (-*mante*, -*mente*), adv. With a whistle. *S.m.ye goladina*, he whistled to me once (v. supra).
- siu riu*, adv., v. a. d. Whistlingly; to whistle to. *S.r.e goladina*, *adṇ calaoena*, he whistled to me, then I went; *sedae dṇ ho balaṅko s.r. rebet tirio*, *nāhāḷ ma ho balaṅko dḡtīn tīh dḡtīn cupuikul*, formerly, my co-parents-in-law were whistling having a flute stuck in their loin-cloth, at present my co-parents-in-law have ceased drumming, being shrivelled up (from a song) (onomat.).
- Siuriu* (*ṭaṇḍi*), n. The Siuriu plain, a place mentioned in the traditions where the ancestors altered old customs.
- siur mante* (-*marte*, -*mente*), adv. With a whistle on a finger. The bent finger is put in the mouth and the air is blown out, giving a strong whistling sound; also using two fingers giving a shrill sound. *S.m.ko golketa*, *janwarko ṇam akadea*, they gave a shrill whistle, they have caught an animal (v. infra).
- siur siur*, adv., v. a. Whistlingly, shrilly; to whistle on one's fingers. *S.s.e goleta*, he is whistling on his fingers; *s.s.e hoeyet kana*, it is blowing whistlingly (both about a wind through an opening, and about a cold wind); *s.s.etae*, he is whistling on his fingers, or, a cold whistling wind is blowing (onomat.; cf. *siuyur*).
- siu siu*, adv., v. a. Whistlingly; to whistle (to call attention). *S.s.i goladina*, he whistled to me repeatedly; *s.s.etae*, he is whistling to call attention (onomat.).
- siveṭ geḷeḷ*, adv., v. m. Disquieted, anxious; to be do., disgusted, tired out, disgusted. *Mṇre s.g.iṇ qikqueta*, *tale tale egeredīn kante*, I feel disgusted in my mind, because she is constantly abusing me; *s. geḷejoh kanaṅ baṅ dṇ taḡen*, *baṅdṇ senjoh*, I am feeling disquieted (unable to make up my mind) whether I shall stay on or go away (cf. *siveḷ geḷeḷ*).
- siviṇ siviṇ*, adj. Thin, slender, slim (girls). *S.s.e kara akana*, she has grown up slim; *nui kuri dṇe s.s.gea*, this girl is very thin. Word used about young girls, generally before maturity (cf. *siḡṇ siḡṇ*).
- siyāhi*, v. *siḡhi*.
- siyāṇ siyāṇ*, v. *siḡṇ siḡṇ*.
- siyṇ siyṇ*, v. *siḡṇ soyṇ*.
- siyur mante* (-*marte*, -*mente*), v. *siur mante*.
- siyur siyur*, v. *siur siur*.
- so*, v. a. m. To prick a hole in, pierce, prick, extract. *Sokāṇma*, *jammin roḷ akana*, prick me, I have got a thorn in; *beleye so bogocheltasa*, he pricked his boil and made the pus come out. (Muṇḍari *su*; cf. *soḷ*.)



*so*, n. A handful (of rice), as much as will rest on the palm. *Bar sokate emakom*, give them each two handfuls of rice.

*soal*, n., v. a. Answer, deposition, address (before court); to give answer, speak before court, depose, address. *Phalmawāl s. dō bañ ihiklena*, so and so's deposition (evidence) was not good; *inañ s.teñ bañcaena* (also *s. bañcaenan*), I was saved (went free) through my deposition; *sakhin s. reketkoa*, I frustrated their witnesses by my evidence (not about getting them over to one's side, but about breaking down); *ereye s.kela*, he lied before the court; *ukile s.el kana*, the pleader is addressing the court. Word is used about speaking in a court or village council. (A. H. *suāl*.)

*soale*, n. The Tasar silkworm. *Inren s.ko nūroñ kantina*, my silkworms are falling down. Word used (where the silkworms are) by people who object to *lumam*.

*soaliq*, adj. Who is able to speak well before a court (both witnesses and pleaders). *Khub s. hōr kanae, ukilko modren sgrōsič*, he is a man who is very able to speak before the court, the best among the pleaders (v. *soal* + *iq*).

*soal jobab*, n., v. a. Answer to (court's) question, deposition (in court); to answer, depose. *Cel s.j. menaktama*, what answer have you to give; *hakime kuliyede jōkhede s.j.ela*, he answers when the judge asks him; *s. upar j. emokme*, answer each question (here *soal* is used in its original sense of question). (H. *suāl jawāb*; question and answer.)

*soaṇ*, n. Ability, power, strength (physical). *S. bānuktaea, niq hō bae tul dareak kana*, he has no strength, he is not even able to lift this; *s. gidile eneč daka dōm nama*, only when you spend your strength (work all you can), will you get your food; *s.em khaṭaole enečem caṭaoa*, only when you exert yourself will you eat (get your food).

*Soaṇan*, adj. Powerful, strong. *S. hōr kanae, tarup hōe tawāḷkoa*, he is a powerful man, he even throws leopards down. (Munḍari *sawaṇ*.)

*soaṇiq*, adj. Strong, powerful. *S. hōr kanae, bar hōrte bako ota dareaea*, he is a powerful man, two men are unable to press him down; *ni-s. hōr*, a person having no strength (*soaṇ* + *iq*).

*soaṇ poḍa*, n., adj. A weak wretch (term of contempt); impotent. *Nui s.p. dō dare loḷ kantaea*, this weak wretch, his strength is being consumed; *noko koṛa doko s.p.gea*, these young men are impotent (v. *poḍa*).

*soar*, the same as *sowar*, q. v.

*soar*, n. Pleasure, joy. *Oka s. hō bānuḷka*, there is no pleasure at all. (cf. *soarqṭ*).

*soara*, the same as *soarqṭ*, q. v.

*soarat*, v. *soarqṭ*.

*soarqṭ*, n. Pleasure, friendliness. *Oka s. hō bale jomlaka*, we did not get any tasty food; *oka s.teñ taḥena, dingeko egerina*, what friendly treatment am I getting that I should stay on, the women are abusing me every

day; *ror reat̃ s. b̃nuk̃taea, eken edre katha*, he has no friendly words, only angry speech. (H. *svārath*, wish, pleasure.)

*soār̃iñ*, n. A certain cricket, *Gryllodes berthellus*, Sauss. Also pronounced *soār̃eñ*.

*soba*, n. A handful (of food; as much as will rest on the palm). *Mimit̃ s.ge dakako emallea*, they gave us each one handful of rice; *mit̃ s.kate jelko joroketa*, they made the meat portions equal to one handful each; *babar s.kate khaj̃ariko emallea*, they gave us each two handfuls of parched rice (v. *so*).

*soba*, v. m. To get a splinter or thorn into the foot or anywhere, be pierced by do. *Jaṅgañ s.yena*, I got a splinter in my foot; *gaj̃ar̃r̃ paromen jok̃heč̃ deareñ s.yena*, when I passed through the thicket I got something into my back; *sate senerte bohok̃iiñ s.yena, bolok̃ jok̃heč̃*, I got a splinter from the rafter in the eaves, in my head when I entered.

*soba cuṭi*, v. m. To start and have its origin (only in address to a man supposed to be possessed by a bonga). *Okare s.yen c.yena, niṅge bes ok̃oṭe maṭ̃ paraṭ̃ sutam̃ tič̃ horkak̃ daharkakape*, where it started and had its origin, carefully using a split bamboo, a stretched out thread make a way, make a road in connexion with this (acc. to Santals, this means, tell it straightforward; it has reference to illness, believed to be due to malevolent bongas and witches) (v. *supra*; cf. H. *cuṭi*, top, in which case it might be translated "developed, came to a head;" but against this it may be said that the addresses to bongas always have two words about the same subject).

*sobae*, n., adj. All people, everybody; all. *S.gebon reṅgejok̃ kana*, we are all suffering from hunger; *s. simko gujuk̃ kana*, all the fowls are dying; *ale orakren s.gele ruṭ̃k̃ kana*, all members of our family are down with fever. (B. *soḅāi*; cf. H. *sab*.)

*soba sate*, the same as *soba sater*, q. v.

*soba sater*, adv. Heads and tails, top and bottom. *S.s.kin gitič̃ akana*, they are lying, one's head and the other's legs, being in the same direction; *hoṛo biṇḍa s.s. doḥope*, put the paddy sheaves down alternately top and bottom; *kaṭ̃ s.s.te bharipe*, load the cart, placing the wood alternately thick and thin ends; *seṇer s.s.te lagaope*, put the rafters alternately top and bottom.

*sobori*, adj., v. a. m. Chaste, mild, gentle, sober, enduring, patient; to endure, suffer, bear, be patient, restrain oneself. *Aḍi s. hoṛ kanae*, he is a very patient (gentle) man; *s.kate taḥenmc*, stay patiently (enduring); *s. hoṛ bako jhograṭ̃a*, mild-tempered people don't quarrel; *s. kaḍa kanac*, it is a quiet buffalo; *eḷger katha s.yeṭ̃a*, he bears patiently abuse (does not complain); *mohajon rin reake s. akata*, the money-lender has been patient over the debt; *eḷgere s.yena*, she restrained herself from abusing (did not scold); *haṇḍi nūñūi s.yena*, he restrained himself from drinking beer (did not drink). (A. P. H. *ṣabart̃*.)

*soboria*, v. *suburia*.

*sobol sobol*, adj., adv., v. m. Numerous, swarming; to swarm. *Horteko calaena s.s.*, a swarm of people went along the road; *haŕre hoŕko jarwalena muč leka s.s.*, people came together at the market place swarming like ants; *mučko s.sobodoŕ kana daŕŕ qikqute*, the ants are swarming (coming out in great numbers), feeling rain being near.

*sobha*, the same as *sabha*, q. v. Also v. *sqkhi sabha*.

*sobha*, n., v. a. m. Charm, beautiful; to adorn, make attractive, festive.

*Oŕaŕk reaŕk s. ko lagao akata*, they have put up what makes the house beautiful; *s.ge qikauŕ kana*, it feels beautiful; *baŕla oŕaŕko s. akata*, they have adorned the house where there is a marriage going on; *qhol ŕamak, boŕm daru, sarag baŕi taheŕ aneŕ s. aŕkaroka*, only when they have drums and kettle-drums, bombs and powder and rockets, is it felt grand; *eken khur khurite do baŕ s.lentaea*, only having a palanquin was not fine enough for him (he had to have much more); *bqhuko s. akadea*, they have adorned the bride; *qhula s.yena nitok do*, the scaffolding for the paddy-bundles has been made attractive now (filled with bundles); *gidra-kote oŕaŕk s.yena*, the house has become festive by children; *dakkelle ŕaŕdi s.yena neŕar*, because it has rained, the field has been adorned (has a vigorous growth of grass). (H. *ŕobha*.)

*sobhab*, n. Disposition, nature, habit, quality. *Noa s. do qhoŕ baŕgilea*, he will certainly not give up this disposition (habit); *bqrič s. algate baŕ baŕgika*, a bad habit is not easily given up; *uniaŕk s. do enkangetaea*, his nature (behaviour) is such; *uniaŕk s. iqte uniko dusi akadea*, they have thought him guilty because of his character. (H. *svabhāu*.)

*sobhabik*, adj. Natural, also used like n. Nature (very rare; H. *svabhhavik*).

*sobhao*, the same as *sobhab*, q. v. (Rare; C. also writes it *sobhaw*.)

*soc* (*sōc*), n., v. a. Thought, anxiety; to consider, think over. (C.)

*sod*, intj. to fowls. Get away; v. a. d. To call out to fowls to get away.

*Hoŕole tase akata, sim s.akom*, we have spread out paddy to be dried, drive the fowls away (say *sod* to them).

*sod*, v. *sud*.

*sodae*, adv. Daily, always. *Phalna do s.geye hijuk kana*, so and so is coming daily; *bqhu do s. dingeye dqŕel kana*, our daughter-in-law is running away every day. (H. *sadaŕ*; B. *soda*.)

*sodagor*, n. Merchant, trader. *S. do kicričko bepareta*, the traders sell cloth. (P. B. *sodāgor*.)

*sodamod*, adv. Continuously, without a break. (C., not nere.)

*sodara* (*-ŕ, -m, -ŕ*), n. (My, etc.) relative (mostly used by women, frequently in sarcasm). *Okaren s.ŕ coko heŕ akawallea, in do noko pŕra baŕ ŕel akalkoa*, some relatives of ours from somewhere have come to us, I have never seen these friends; *cele s.mŕŕtko coŕ dingeko heŕulea, tinqhem dahawa-koa*, some relatives of yours, who knows who they are, come to us every day, how much food are you to prepare for them (said by wife to husband);

*jəjəmre nūhūre dɔ nokokotam s.m.*, when eating and drinking, these are your relatives; *s.t kantaeako*, they are his relatives. (H. *sodarā*, co-uterine.)

*sodgo*, adj. Shaggy, having a large beard. *Nui s. haram dɔ, s. goco bae hoyo ocoa*, this shaggy old man, he does not let his large beard be shaved (v. *hodgo*).

*sodgo bodgo*, the same as *sodo bodo*, q. v.

*sodgoro*, adj., adv. Clear, public, manifest, exposed, before one's eyes, visible. *Noa galmarao dɔ bañ cabalena, s. katha takhyena*, this talk was not finished, some manifest matter remained untouched (they left it although all could see it); *nonde khon s.ge helok kana*, it is clearly seen from here; *amali mēt samatre s. puiji akana, kārā cudi herel dɔ bae nel namela, thu mēt dɔ*, there before your eyes it is visibly lying in a heap, this blind wretch of a man does not catch sight of it, his eyes are burst; *noa kami s.gepe bagiala*, you left this work with your eyes open (seeing that it was not done). (C. gives the meaning as "disarranged, out of place, confused," etc.)

*sod hamur*, n. The mythological blacksmith who made the chain for securing the turtle on the back of which the earth rests.

*sodo bodo*, adj., adv. Rough, hairy, shaggy, hirsute, uneven; v. a. m. To make, become rough, uneven (cord, rope, surface). *Gofa hqrmqe s.b.gea*, he is hairy all over his body; *s.b.e goco akana*, he has a full beard (not about the moustache); *noa boy dɔ s.b.ko uñ akala*, they have twisted this straw-rope so that ends of the straw stand out; *kharaq s.b.ko la akala*, they have cut the surface of the threshing-floor unevenly (roughly, have let parts of grass remain); *noa kat dope s.b.kela*, you have let this piece of wood become rough (not pared smooth); *barahiko s.b.kela*, they have let the rope become rough (not smooth); *khel s.b.yena, herhel tondipe*, the rice-field has been filled with grass, weed it clean; *s.re b.re lapit nāire, qarire qarqi tha jol nāire*, when hairy and shaggy there is no barber, when black and dirty, there is no water (a song) (v. *hodo, hodgo*).

*sodo bodgo*, the same as *sodo bodo*, q. v.

*sodo rodo*, the same as *sodo bodo*, q. v.

*sodo sodo*, the same as *sodo bodo*, q. v.

*sodro*, adj. Bearded, large and rough (beard). *Nui s. haram dɔ bae hoyo ocala*, this bearded old man never lets himself be shaved; *noa s. goco qris dɔ bam qikwela*, don't you feel this large and rough beard a nuisance (v. *sodo bodo*).

*sodro bodro*, the same as *bodo bodo*, q. v.

*sodroñ*, v. m. To press oneself in, enter without being invited. *Adleye het s. akana*, he has come of his own accord without being asked; *nui dɔ jel jome s.ena*, he has invited himself to eat meat (curry) (v. *sodre*).

*sodre*, v. a. To throw down, away; v. m. To press oneself in, enter without being invited. *Təgopə nondəye s.kela*, he threw the axe down

here (did not take it to its proper place); *teke horo nondeye s.keta*, she has thrown the boiled paddy down here; *amtegem s. akana, disomre herel ban julqualmea*, you have pressed yourself in (on this man), was there no man to be found for you in the country; *mohajon botorte horo bandi ale thene s. akata*, fearing the money-lender (that he should take it) he has thrown the paddy bundle in to us; *orad banukata, sada suke s. akata*, she is unable to make an estimate she has put an excessive amount in (the cooking-pot) (cf. *sonde*).

*soḍa*, n., v. a. m. A trench, drain, canal; to make do., make an incision, drain off. *S. dalle noako khetle rohoketa*, we planted these rice-fields using irrigation-water; *daḥ agui lagit s.ko la akata*, they have cut a trench to bring water here; *piḍhere s.ko makketa* (or *-ko s.keta*), they cut a channel through the embankment; *kaḥ s.eme, paragabon*, make a long incision in the wood, we shall split it; *band daḥko s. idiketa*, they drained off the water from the reservoir.

*soḍa*, v. a. To scold, find fault 'with. *Aḥeye usat akana, gkpe hḥ bale s. akaaen*, she is sulky for some reason of her own, none of us has scolded her; *gutiye s. oḍokkedeā*, she scolded the servant so that he went off (v. supra).

*soḍea boḍea*, the same as *boḍea soḍea*, q. v.

*soḍgaḥ*, adj., v. m. Senseless, insensible; to become do. *S.geae, alope kuliyea*, he is senseless, don't ask him; *haḍi nūteye s.ena*, he is senseless from having drunk beer; *bul s.enaē*, he is dead drunk.

*soḍgoḥ*, v. *soḍgoḥ*.

*soḍra*, n., v. a. d. A letter of permission, a writ for any purpose, letter of safe conduct, passport, document; to grant do. *Raj theḥ khōḥ s. hēḥ akana*, a written order has come from the zemindar; *kaḥ mag lagit s.ē aguketa*, he has brought a written permit to cut trees; *pulis dō s. menaktakoa jāhāe then bolōḥ lagit*, the police have written permission to go in to anybody; *caḥaḥ lagitko s. akawadea*, they have given him a letter of safe conduct to go (somewhere). (Also pronounced *soḍra*.)

*soebot*, adj.; v. a. m. Ready, prepared; to make ready, finish; adv. Certainly. *Khet dō s.gea*, the rice-field is ready, made; *goḥako s.keta*, they made all (finished it); *sahebko heḥkate disomko s.keta*, after having come, the Europeans have made order in the country; *ḡahar s.ena*, the road has been finished; *durup s.enako, ma daka aguipe*, they are sitting ready, do, bring the food; *isin s.ena*, the food is ready prepared; *katha s.ena*, the matter is proved; *s. uni kangeae*, it is certainly he (he is proved to be the culprit) (v. *sqibul*).

*soeda*, v. a. m. To trade, buy. *Amge s.waleme*, buy you for us; *hicridle s. aguketa*, we have bought and brought clothes; *moca thapale s. aguketa*, we have bought and brought "mouth-slapping" (i. e., parched rice, so called because it is thrown into the mouth) (v. *sacda*).

*soedam*, the same as *sordom*, q. v.

- soeda pati*, n., v. a. m. Goods, things that are bought; to buy. *S.p. jotole aguketa*, we have brought all the things (from the shop); *buluh sunumle s.p.keta*, we have bought the salt and oil (v. *soeda*; cf. B. *pāti* or *pāti*).
- soedom*, adv. At present, for the present, in the meantime; without anything. *Nit s. dō menak hatagetalea*, just for the present we have; *nit s. dō bae goč akana*, he is not dead just as yet; *in dō cel hō bah kirinlaka*, s. *kor neliñ senlena*, I did not buy anything, I just went there in the meantime to see people; *s. thora buluh emahme*, give me a little salt in the meantime; *s. in dārā barae kana*, I am walking about without having any special purpose; *s. ehgnalle hēč akana*, we have come without having brought anything with us (without any special purpose).
- soega*, adj. Pointed, sharp, long and pointed. *S. dereh kađa*, a buffalo with long, pointed horns; *noa janum dō s.gea*, this thorn is long and sharp-pointed (cf. *saegas*).
- soela*, adj. m. Tall, long and thin, long and pointed (men, trees, fruit, thorns). *Marah utar s.e hara akana nui kora dō*, he has grown very tall and slim this boy; *s. dare*, a tall and slender tree; *s. dāhgra*, a bullock with long and pointed horns; *noa ghañgra dō s. gea*, this *ghañgra* (q. v.) is long and pointed; *s.s. jō akana*, it has got long pods; *noa babla janum dō s.gea*, these acacia thorns are long and sharp (v. *saela*).
- soela boela*, adj., the same as *soela*, q. v., but about several; when about people, also girls may be included (not used about girls alone). *Noa utoren dō s.b.ko hara akana*, the boys and girls in this village have grown up into tall and slim youths; *s.b. dare*, tall and slender trees (v. *saela boela*).
- sog*, v. *sok*.
- sogač*, v. a. To peck, sting, bite (snakes, birds); to nag, eat. *Tehen ninda cele cqe s.kidiñ, bañdqe bisan biñ bañdqe cele kan*, last night something bit me, whether it was a poisonous snake or some other kind; *busqk sime s.kidiña*, a hen with just hatched out chicks pecked me (they may fly up and peck one's face); *sim koroko s.ē kana*, the fowls are pecking the paddy; *nalha bam senlena, tehen cetem sogaga*, you did not go to work and earn some money, what will you peck (eat) to-day; *janum in capal kqilelalea, bogeteye s.kidiña*, I committed the sin of throwing down some thorn-fruit of hers, she nagged me a good deal (cf. *sagač*).
- soga sugi*, adv., v. a. Eating all kinds without discrimination, insatiably; to eat now of this, now of that. *S.s.ye joma, bae bađqia*, he eats all kinds, he is not fastidious; *quri hqñhtageye s.s.yeta*, he is pecking (eating voraciously) before he gives others (v. *supra*; about the same as *khawa khavi*; cf. *sograo*).
- sograo*, v. a. Eat up, consume, eat voraciously (mostly cattle). *Dañgra hoře s.keta*, the bullock ate a large mouthful of paddy (especially said about threshing-bullocks); *dakam s.a s. baha*, will you gorge the food or

not (wife's abuse); *nonde khajarin dophlela, okpe cpe s.kel*, I put some parched rice here, somebody has devoured it (cf. *soga sugri*).

*sogra sugri*, adv., v. a. Greedily, all kinds without discrimination (eat), to eat greedily. *S.s.ye jomela*, he eats all kinds greedily; *gai do mit gharileye s.s.kela ghās*, the cow devoured the (cut) grass in a moment; *dakac s.s.a, bandpe bilk bandq bañ*, he eats greedily, who knows whether he will be satisfied or not; *s.s.ye ham baraea*, she is greedily seeking to find something to eat (v. supra).

*sogha*, v. *sohga*.

*soghor*, the same as *sughor*, q. v. (C.)

*sohag*, n., adj., v. a. m. Affection; affectionate, savoury; to love, fondle, caress, please, be affectionate, agreeable, ingratiate oneself. *Nui do cel s. hñ banuñtaea*, this one has no affection; *qdi s. biñ kantiñae*, she is a very affectionate girl of mine (may also imply "easily hurt"); *qdi s. utuko emadiña*, they gave me some very savoury curry; *orak hortele s.ede kana*, he fondles his wife (avoids giving her too much work); *kisqr theñe s.ok kana*, he is ingratiating himself with his master; *daka utu bañ s.ok kantaea*, the food is not agreeable to him. (H. *suhag*.)

*sohaga*, v. *sohga* (the more common form here). (H. *sohāgā*.)

*sohagi*, the same as *sohagiā*, q. v. (H. *sohāgi*.)

*sohagiā*, adj. Beloved, dear (especially females, but also males), favoured. *S. biñ kantaea*, she is a beloved daughter of his; *nuige s. gutilae, unige bqrñ dahako emaea*, this one is his favoured servant, they also give him more food (v. *sohag*).

*sohagini*, adj. f., the same as *sohagiā*, q. v., but applied to females. (H. *sohāgini*.)

*sohagni*, the same as *sohagini*, q. v.

*soham*, the same as *sohan*, q. v. (P. H. *saham*; rare.)

*sohan*, n., adj. Beauty; beautiful, pleasing, charming; v. a. m. To make, become pleasing. *Orak reak s. banuñka*, there is no beauty in the house (more about what is felt than what is seen); *bapla orakre s. bañ qihauñ kana*, there is no cheerfulness felt in this house where there is a marriage going on (i. e., no joyous noise, etc.); *gulap baha do qdi s.gea*, a rose is very beautiful; *nui kurige akhrae s.el kana*, this girl is making the dancing-place charming; *phalna bae tahenkan orak do bañ s.oka*, if so and so is not present, the house is not pleasing (felt empty). (H. *sohan*.)

*ohan*, adj. Susceptible to injury, easily killed, lacking vitality, applied to plants requiring extra care in transplanting. (C., not here; cf. H. *sahan*, enduring; cf. H. *suhan*.)

*sohan*, v. a. m. Cause to fall off; to fall off, drop off; be bewitched. *Rimilkette turiye s.kela*, the cloudy weather caused the mustard to fall (flowers fell off); *matkom s.ena, kūñdi bañ saplena*, the mahua flowers fell off, no fruit was formed; *phalna riniñ behgar kocateye boloyente s.ena*,

because so and so's wife (when having menses, not otherwise) entered the egg-plant field, it was bewitched (no fruit); *rimil hotete ul s.ena*, on acc. of the cloudy weather the mangoes fell off.

*sōhār*, the same as *sōhāra*, q. v. *Parwa dō orāk s. ar s.ko dōhqa*, the pigeons keep the house pleasant (by always being heard lively).

*sōhāra*, adj., v. a. m. Lively, pleasant, beautiful, festive; to make do., cheerful, mirthful, joyous (referring to what is heard). *Netar dō birren cārē qđi lekako raga, ona iqte bir dō qđi s. ahjomok kana*, at present the birds in the forest sing in many ways, therefore the forest is heard very joyous; *nisun leka qikquk kana, serehte s.epe*, it feels like being without people, sing and make it festive; *niq sqhraere kulhi ban s.k kantakoa, bako enec kana*, during this Sohrae their village street is not becoming festive, they do not dance.

*sōhāre*, the same as *sōhāra*, q. v.

*sohga*, n. Borax (v. *sohaga*).

*sohga*, v. *sohga*.

*sohij*, v. *sohoj*. (C.)

*sohit*, the same as *sahit*, q. v.

*sohna*, adj. Easily vulnerable or sick, delicate, frail, easily hurt. *Nui kađa dōe s.gea, seton bae sahaoa*, this buffalo is easily hurt, it cannot stand the heat of the sun; *kāc dō s.gea*, glass is easily broken; *nui hor dōe s.gea, cel hō alope metaea*, this man is easily hurt (offended), don't say anything to him; *s.geae, algateye ruq godoka*, she is delicate, she easily becomes ill (cf. *sohan*).

*sōho*, the same as *suhu*, q. v.

*soho doho*, the same as *soho doro*, q. v.

*soho doro*, n. A certain tree mentioned in the traditions; the tree in which the kite was killed; v. *Cil bindha Hāsdaē*.

*soitin*, n., the same as *soitini*.

*soitini*, n. A co-wife. Only heard occasionally, for Santal *hirom*. (Desi *soitini*.)

*so jnum*, n. lit. Pricked thorn, beer given to certain people by the bridegroom's father. When the bridal pair have come to the bridegroom's home, they receive gifts from relatives and others (v. *cumqura*). If the sisters of the bridegroom at the *cumqura* give one rupee each (v. *cuman*), the bridegroom's father is to give each of these a cow (or a heifer); if they do not give the *cuman*, they get nothing. Next morning the sisters come attended by relatives, the village headman, custos morum and others, also a couple of elderly women to see the cow that the bridegroom's father points out; the girl who is to receive the gift, goes and slaps the cow, or takes up a bit of cow-dung and throws at the cow; thereupon she salutes the cow (like when receiving a salute). When they return to the house, they are treated to beer; this is the *so jnum hanđi*, so called, because they are supposed to have been pricked by



thorns when going to see the cow. This beer is only given when a cow is given. It is a fairly common custom (v. *so* and *jānum*).

*so johar*, n. Equal greeting. When two persons are uncertain as to who is the elder one, they greet each other as if they were receiving the other one's salutation; one does not bow while the other acknowledges the salute; both receive. Even when the two are of different sex, they act in the same way; v. a., v. m. d. To greet one another as equals. *Gale kurikin s.j.joh kana*, the two girl friends are greeting each other as equals (in age). (H. *so*; cf. *sā*; v. *johar*.)

*sojha*, the same as *sojhe*, q. v.

*sojhe*, adj., v. a. m. Straight, upright, erect, honest, simple; to make, become straight, etc. *S. hortebon caloka*, we shall follow the straight (direct, short) road; *s.te royme*, speak straightforward; *s. kaf*, a straight piece of wood; *s.te gilieme*, lie straight; *s.te begedme*, look straight in front of you; *s.te taka emokme*, pay the money straightforwardly (without trying to evade payment); *s. hor kanae, bae pheprawa*, he is a straight man, he is not perverse; *sar s.me*, make the arrow straight; *pindehe s.keta*, we have made the rice-field ridge straight; *horiko s.keta*, they have made the road straight; *phalna do dandomkedeteko s.kede*, they have made so and so straight forward by fining him; *nui dandgrako s.kede neta*, they have now made the bullock well-behaved; *katha do s.yena*, the matter has been straightened out (all settled); *deal nitok do s.yena*, the wall has now become straight; *uni ulbuliq dpe s.yena*, the disorderly (profligate) man has become well-behaved. (H. *sojha*).

*sojhe mojhe*, adj., adv. Straight, direct, straight away; v. a. m. Make, become do. *S.m. hor (hor)*, a straight way (person); *s.m. n laiam kana banuktiina poesa*, I am telling you straightforward, I have no money; *s.m. hana puriteko kolkoo danko do*, the witches send people straight away to the next world; *onkateko s.m.keta*, they made a short cut in this direction; *nitok dpe s.m.yena*, now he has become straight (upright) (v. *supra*; *mojhe* is a jingle).

*sokabda*, n. A year of Salivahana, the Śaka era. (B. *shokabdo*; in a book.)

*sokao*, the same as *sokhao*, q. v.

*soka suki*, the same as *sokha sukhi*, q. v.

*sokaŋ*, the same as *sokhaŋ*, q. v.

*sokol*, n. Fire, always prefixed by *seŋgel*; v. *seŋgel sukul*. *Seŋgel hilok*, *s. hilok*, the day when there is a fire (from *binti* at the *caco chaŋiq*). (Mundari, Ho *sukul*, smoke.)

*sokolbar*, v. *sukulbar*.

*sokra*, n. A low narrow sloping valley for rice-land, low-lying rice-land between high-land on both sides, of second-class quality. *Aleak do eken s. jumi menaktalea, baŋhar do banuka*, we have only narrow-valley rice-land, we have no low-lying rice-land; *s. horo do kartikre beleka*, narrow-valley paddy ripens in Kartik (Nov.) (cf. H. *sukra*, contracted, narrow; Mundari *sokra*; v. *sakra*; Ho *sokoa*).

*sokra jhagri* (*horo*), n. A variety of paddy.

*sokra sendek*, adj. Fertile. (C.)

*sokra sindif*, n., the same as *sokra*, q. v. *S.s. jumige dhertalea*, our rice-land is mostly valley-land with high-land on both sides. (*Sindif* is here explained as equal to *sindir*, q. v., *sokra sindir* is also used.)

*sok*, v. a. To thrust the hand into a hole, cavity, vessel, mouth or bag; to grope after in a hole, etc. *Tukuc khon caole s. odokme*, take some rice out of the pot with your hand; *hakoe s.elko kana bhugukre*, he is trying to catch some fish by putting his hand into the hole; *gidra bati dake s.ata*, the child thrust its hand into the water in the brass cup; *dic akanne, moca sogepe*, he has got something in his throat, put your finger into his mouth to get it out; *bugli sogme, poesa menaka*, put your hand in the bag, there is some money there (cf. *so*; Kurku *iso*).

*sok sutruc*, adv., v. a. Thoroughly, everywhere, the whole, diligently; to search thoroughly. *S.s. gofan nam baraketa, ban nam dareala*, I searched for it everywhere, I was unable to find it; *s.s.e qinetsko kaqa*, he is letting his buffaloes graze everywhere (between the fields, not in the fields); *s.s.e daran kana*, he is walking round going in to people everywhere; *s.s. oyenpe*, look in everywhere (e. g., to find a hare that has hidden itself); *kulqile s.s.kedea*, we searched everywhere for the hare (v. supra; cf. *sutruc*).

*sok sutur*, the same as *sok sutruc*, q. v. *Celem nam barayeta s.s.*, what are you searching for, nosing everywhere.

*sok sutuc*, the same as *sok sutruc*, q. v.

*sokha*, n. A jan or witch-finder, soothsayer, seer. *Delabon s. thenbon calaka, nel ocyeabon*, come let us go to the seer, we shall let him see (the cause of disease). (Munḍari *sokha*, witch-finder; Ho *soka*.)

*sokhao*, v. m. To be parched with thirst, dry up. *Dar darthen s.ena*, I have become parched with thirst running along; *dak tetante ar rengeete horinq s. ularentiha*, through thirst and hunger my body has become utterly parched; *khet s.ena*, the rice-field has become dry. (H. *sukhna*.)

*sokha sukhi*, adj., adv. Equal, alike, on a par. *S.s. hoeyena, am ho upri alom emoka, in ho ban emoka*, it is equal, you shall not pay anything in addition, nor shall I; *s.s. kmi hor kanakin*, they are equal workers; *s.s.kin calak kana*, they are walking equally fast; *s.s.kin jom dareaka*, they are able to eat on an equality. (Also pronounced *soka suki*.)

*sokha sukhi*, v. m., the same as *sokhao*, q. v. (H. *sukha* and *sukhi*.) *Khet anjet s.s.yena*, the rice-field has dried up.

*sokhat*, v. m., the same as *sokhao*, q. v. *Band anjet s.ena*, the water reservoir has become dry. Mostly used as second part of a compound verb, off, dry. *Darhako arec s.keta*, they baled the pool dry; *mit batiye nu s.keta*, he drained off one full brass-cup.

*Sokhear Murmu*, n. A sub-sept of the Murmu sept (likely the same as *Copear Murmu*).

*sol*, v. a. m. To pacify, make, become quiet. *Disomko s.keta*, they have pacified the country; *ato s.ena*, the village has become quiet (no disturbances).

*sol*, n., v. a. Strain; to strain (at childbirth). *S. emme*, strain yourself (also *s.me*); *s.ketae*, *adqe khalasena*, she strained herself, then she was relieved (cf. H. *sul*, pain).

*sol*, n. A certain fish, *Ophiocephalus striatus*.

*sola*, n. A tally. When measuring grain, one handful is taken and put down every time one score is completed; this is the *sola*; when sheaves of thatching-grass are counted, one sheaf is put aside for every twenty sheaves; when *qr* is counted, one *sola* (i. e., one sheaf of unbroken straw) is put aside for every twenty *ganda*, i. e., for every eighty sheaves; the same as for *qr* is done when cocoons are counted, one cocoon is put aside for every  $20 \times 4$ . *S. dqhqeme*, *mit suli hoeyena*, put down a tally, one score has been counted; *mimit isire s. dqhqeme*, put down a tally for every score (v. *suli*; ? cf. A. H. *şalah*, adjustment).

*sola suluk*, n. Peace, harmony; v. a. m. To make peace between. *S.s. menakkina*, *tis hō bakin jhograḱa*, they live peacefully, they never quarrel; *s.s.te takenpe*, live in peace with each other; *s.s.kakinpe*, make peace between them; *s.s.enakin*, they have made peace. (A. H. *şalah*, peace, concord.)

*solgat*, v. a. m. To put away, in, under, to hide (head or whole body). *Holat okare cqe s.kel*, he has put the razor away somewhere; *onko thene s. tahēyena*, he stayed away (hidden) with them; *gundri ghāsreye s.ena*, the quail has hidden itself in the grass; *bhoḱḱ moḱqe s.akata bir sim*, the wild fowl has put its head in (the grass) to hide itself; *satere ramiñ s.keta*, *qkqe cqe boḱketa*, I put the medicine into the eaves, someone among you has taken it out (v. *salgat*, *solḱel*, *solḱot*).

*solgat*, v. *solḱot*. (C.)

*solo*, num. Sixteen. *Eka nandi s. kqs*, one river, sixteen *kqs* (thirty-two miles; from a marriage *binti*). (H. *solah*; B. *şolo*.)

*solo ana*, n. Sixteen annas, corresponding to 100 pct.; the full amount; adv. Entirely, completely, perfectly. *S.a.re mit taka*, sixteen annas in one rupee; *s.a. hoḱo beleyena*, all the paddy has ripened (nothing lost); *s.a.ñ emkaltaea*, I have paid him back the full amount; *gidra dq s.a. purḱugetaea*, the child is of perfect shape; *ato hoḱ dq s.a. bhoḱ dakako nam akata*, the village people have every one partaken of the feast; *s.a.te kamipe*, work all of you (v. *supra* and *ana*).

*soloman*, adv. Equally, fairly, impartially; v. a. m. To treat equally, reconcile. *Dos jona reak poetsa.te jompe*, eat the village-council's money fairly (i. e., divide what has been paid to the council equally between all present); *hakime s.kalkina*, the judge reconciled them (settled their case between them, made them make a compromise); *s.okpe*, *alope jhograḱa*, be reconciled, don't quarrel.

*solo rukhiq*, the same as *solo sɔ́njɔk*, q. v.

*solo sañjak*, the same as *solo sɔ́njɔk*, q. v.

*solo sañjok*, the same as *solo sɔ́njɔk*, q. v.

*solo sɔ́njɔk*, v. *solo sɔ́njɔk*. (C.)

*solo sɔ́njɔk*, n., adv., v. a. m. All requirements; fairly, in harmony, equally. justly; to divide, apportion equally. *S.s.te jurqu akata, baplaŋge baki menaka*, we have procured all that is needed, only the marriage is left to be gone through; *s.s. utuko emallea*, they gave us curry, all equally; *s.s.te takenpe*, live all of you in harmony (some not trying to be superior to the others); *s.s.te hañinkate jompe*, eat after having divided all equally; *jumi s.s.pe*, divide the rice-land equally between you brothers; *nitok doko s.s.ena*, now they have got their equal shares (and are at peace) (v. *solo*).

*som*, adj. Hard, niggardly, miserly. (C., not used here; A. H. *shum*.)

*Somae sokra*, n. lit. Somae's narrow-valley rice-land; acc. to Santal traditions the place where the *nai* (i. e., the Damuda river) has its origin. Used in *binti* and ceremonial talk about death. *S.s., Kere dadi, lemen gitile mangar gupiko sen akana*, they have gone to Somae's valley, to Kere's spring, to the fine sand to herd the crocodiles (ref. to the custom that the bones of dead Santals are carried to the Damuda river) (v. *sokra*).

*soman*, adj. Equal, alike, similar, level; v. a. m. To make, become do. *S. hor kanakin*, they are alike (of the same condition or quality); *phasi-qrakin s.gea*, they are equal cheats both of them; *hararekin s.gea*, they are equal in growth; *usulle, umerte, muthantekin s.gea bahu jawde*, husband and wife are equal as to height, age and looks; *s. jumi menaktakina*, they have the same kind and amount of rice-land; *s.te hañinpe*, divide it equally; *khetko s.keltakina*, they arranged their rice-land so as to be equal (divided it equally); *danqomko s.keltakina*, they imposed equal fines on both; *pqi s.entakina*, their *pqi* measures are equal; *sorok do s.gea*, the road is level (across); *orak s.ko dap akata*, they have thatched the house uniformly. (H. *saman*.)

*somani*, v. *samani*.

*somasom*, adj. Equal, alike, similar. (C.)

*sombol*, v. *somol*. (C.)

*sombrao*, the same as *sumbhrqu*, q. v.

*sombh Rao*, the same as *sumbhrqu*, q. v.

*sompao*, v. a. d. To deliver over to (to be hurt). *Nui do bongako s. akawadea, onateye ruŋk kana*, (the witches) have given this one over to the bonga, therefore he is ill; *tqrupko s. akawadea*, they have delivered him to a leopard (to be killed). Word is here used only about giving over to a bonga (or animal) by witches; C. gives as a meaning also "to entrust to, give in charge, entrust oneself to," not so here (v. *somphao*; H. *səpnə*).

- somraj*, n. Empire. (B. *sāmrajya*, only in books.)
- somraṭ*, v. *samraṭ*.
- somsom*, n. Strait, embarrassment, pinch, critical situation, emergency. (C., not here; cf. A. H. *shim*.)
- somukre*, adv. Facing, face to face, in the presence, the same as *samukre*, q. v. *S. ror̄me, oko danahre dō alo*, speak before people, not behind people's back.
- sona*, n. Gold. *S.reak abhran*, an ornament of gold; *s. pagra*, an ear-ring of gold; *noa h̄sli dō s.ko qñū akawata*, they have gilded this neck-ornament with gold (also *sona dakleko qñū akata*, in which case the thing to be gilded is immersed in a liquid in which gold has been dissolved); *s. cōñ mona cōñ bale ñgl akaltama*, we have not seen any gold of yours or whatever it may be (*mona* is a jingle, not otherwise used). C. mentions *phosol sona*, in the meaning of spurious gold; not known here; *s. ſaka*, a sovereign. *Sona* is a common name for girls; when fondling a boy, the mother will say *s. beṭa* (or only *sona*) *kantiñae*, he is my gold son (or, my gold). (H. *sonā*.)
- sona ciṭa*, n. The medium-sized leopard, *Felis leopardus*, Hodgson, also *sona ciṭa t̄arup̄*. Very common. *S.c. t̄arup̄ leka kicriḍ menakiṭae, kabra koṭha*, he has a cloth coloured like a leopard (skin), spotted and speckled (v. *sona*; cf. H. *ciṭṭ*; Muṇḍari *son-ciṭa*).
- sona chala*, n. A golden umbrella (of yellow-coloured paper, fixed to a long pole, carried during the *chala* (q. v.) festival).
- sona chalar*, n. A golden umbrella, an umbrella of state, seen with *raja*, zemindars of great position, and with kings. Also the same as *sona chala*, q. v. *Bordoman raj reak, kathae, s.ch. menakiṭae*, the Maharaja of Burdwan, it is said, has a golden umbrella (v. *chalar*).
- sona moti*, adj. Adorned with gold and precious stones. *S.m. khaṇḍa* a sword adorned with gold and precious stones (v. *moti*).
- sona mukhi*, n. A variety of paddy.
- sonat*, n. Circumcision. (C., A. P. H. *sumat*; not used here.)
- sonathql*, the same as *sollqn*, q. v.
- sonda*, n. A billhook, cutter, an implement also used by women when they go to bring firewood. It is slightly curved and fairly heavy. *S.ṭe ḍar̄ko heṣea*, they cut off the branches with a billhook. (Local blacksmiths *sonda*.)
- sonde*, v. m. n. To intrude oneself, enter to hide, hide oneself. *Hor̄ko talareye s.ḥ kana rabah iq̄te*, he is pressing himself in among people because of the cold; *hor̄ talareye s. bar̄ae kana bot̄orte*, he is entering among people in fear (to prevent being seen or caught); *not̄ere kul̄iye s. ahana*, the hare has hidden itself somewhere here; *park̄om̄reye s.ḥ kana*, he is pressing himself in on the bed (to get warm) (v. *sondroḥ, sod̄re*).
- sondor*, v. *sondro*. (C.)

*sondrok*, v. m. To press oneself in, enter without being invited. *Nui qimai dō adleye s. akana*, this woman has forced herself in (as somebody's wife); *hañdi nūko s. bolok kana*, they are entering to drink beer without having been invited (v. *sodre*).

*sondra sondre*, the same as *sondra sundri*, q. v.

*sondra sundri*, adv., v. a. n. Poking; to poke (searching for anything).

*S.s. tēgōde nam barayel kana*, he is searching for an axe poking everywhere; *reñgēte dakae s.s. barae kana*, he is poking with his hand to find some food, being hungry; *gai dō loboñe s.s.yel kana*, the cow is nosing about searching for flour (husks).

*sondre*, the same as *sodre*, q. v.

*sondhaeni*, n. A certain plant, *Tylophora longifolia*, Wight. Used in Santal medicine. It is believed that if you walk across this plant without knowing it, you become unconscious, lose memory of where you are, etc.

*sondhao*, v. a. m. To make the inside of a vessel dry by keeping it over a fire to complete cleaning. *Daka tukuchole s.a. begor s.te dakaekhan*, *daka dō liñikgea*, we dry the cooking-pots over a fire, if food is cooked without the pot having been dried, the food (rice) will go bad; *noa toa karahi dō bañ s. akana*, this milk-vessel (v. *karahi*) has not been dried over a fire (cf. H. *soñdhñā*, to wash out, rinse; Muñdari *sondhao*).

*sondhar*, adj. Pleasant, savoury (mostly about smell, but also about the taste of certain parched cereals). *Buñ atako jomela, s.ge so kana*, they are eating parched gram, it smells pleasant; *pñhil pñhile daklekhan ot khonak s.ge so rakapa*, when the first rain falls, a pleasant smell rises from the ground (the Santal idea being that the ground has been parched by the hot sun); *narkan kasa rapakkateko joma, s.ge sebela*, they (enceinte women) eat fried soap-earth, it is pleasantly savoury (to them); *jondra ata dō s.gea*, parched Indian corn is savoury (also smelling pleasantly) (cf. H. *sōdha*, fragrant).

*sonhar*, n. A gold and silversmith, a worker in metals. *S. dō ruṇa reak noa pagrako benao akata*, a silversmith has made this ear-ring of silver; *kasa pitol barijolkhan s. orakte calaka, kuri hoponko barijolk khan apa bare orakteko calaka*, when bell-metal and brass go bad it goes to the silversmith's house, when girls go bad, they go to the house of their father and brothers (Santal saying). (H. *sonār*.)

*sonk*, v. *sñk*. (C., not Santal pronunciation.)

*sonoḍor*, n. A waterfall. *S. then habon sapketkoa*, I caught the fish below the waterfall (v. *sunuḍur*).

*sonoriq*, n., the same as *sonpat*, q. v. (the common word).

*sonotoñ*, n., adj. Two with no one between (brothers, sisters); following in birth (no one between). *Akin s.gekin calaoena hañe*, the two brothers (sisters, or, brother and sister) with no one between them (as to birth) went together to the market; *iñ s. kanae*, he is the one immediately following me in birth (v. *sotoñ* with infixed *n*; Ho *sunutu*).

*soñcao*, the same as *sañcao*, q. v.

*soñgar*, adj. Sober, upright, straightforward, honest, sensible, reasonable, moderate. *Phalna dq qdi s. hq kanas, jähän bariç cqlm bamuktaea*, so and so is a very upright man, there is no bad behaviour in him; *bul hq ar s. hq dq qhokin jurilena*, a drunk and a sober person cannot be equals; *s.geae, phepra bamuktaea*, he is straightforward, there is no trickery in him; *in don s.gea, bañ nü akata*, I am sober, I have not drunk anything. (C. gives the meaning of "uninitiated, in the mysteries of an ojha, fasting," not so used here.)

*soñgha*, n. A long, narrow, low, valley-like piece of sloping land for rice; about the same as *sokya*, q. v., but narrower and deeper and may be without rice-fields in a forest. *Bir s. dq bale rqhqe akata*, we have not planted the narrow valley-like strip of sloping land in the forest; *sedae noakhore dq s. khēt tahžkana, mitkote dqko laqu lauketa*, formerly there were hereabouts rice-fields in a low strip of sloping land, by this time they have enlarged them. (Muñdari *songha*, a narrow path.)

*soñda*, n. Tusk, tush, fang. *Hati s.*, the tusks of an elephant; *sukri s.*, the tusks of a boar; *mañgar s.*, the outstanding tushes of a crocodile; *biñ s.*, the (poison) fangs of a snake; *sadom s.*, the tushes of a horse (seen standing out in old horses); *s. bañ sahōp kantama, oqok calakme*, there is no room for your tush, get away from here (said to a person who will quarrel, also used to quarrelling children) (cf. *suñd*).

*soñda*, v. a. m. To scold, abuse, injure. (C.; here *soḍa*, q. v.)

*soñdkaḥ*, the same as *sañdkaḥ*, q. v. (Rare; v. *sañdāp*.)

*sop*, n. The length of the arm from the armpit (shoulder) to the tip of the middle finger, an arm's length. *Mit s. jelañgetaea nui tarup realk cañdbol*, the tail of this leopard is one arm's length; *nui kuri realk up dq mit s. khon hō barti jelaña*, this girl's hair is more than one arm's length long; *mit s. gaḍaeme*, dig a hole (trench) one arm's length deep (cf. *sopo*).

*sopo*, n. The upper part of the arm from elbow to shoulder; a certain part of the yoke (between *taren ar palan*; v. *arār*). *S. hqbiçe sañmea*, he will take hold of you up to the upper arm (fig. about the preliminaries ending in marriage, about the relatives of the girl, who will follow the matter up when once commenced); *jähäe hq rinem emaskhan pheḍ s. dhqbiçe sañmea*, if you lend money to anyone, he will take hold of you up to the shoulder-end of your upper arm (he will ask for more and more); *s. rapulentaea*, his upper arm has been broken; *s. hqbiç hakoñ soñhedeo*, I pushed my hand in to catch the fish up to my upper arm. (Muñdari, Ho *supu*.)

*sopor*, adj. Close to one another, near relatives; v. a. m. Make, become near. *Ato dq s.gealea*, our villages are near to each other; *oḥak s.gealea*, our houses are near to each other; *s.geale*, we live near together, or, we are near relatives; *phalna dq s. pera kantaleako, jet daku mit theḍe*

*joma*, so and so are our near relatives, we eat meat-curry and rice in the same place (i. e., of sacrificed animals); *s.pe durupena*, you are sitting close together; *s.kom, enđe enečbo sahqboka*, make them sit near together, then only we shall find room; *netar dqko s.ena*, now they have come near together (v. *sor* with recipr. *p* inserted).

*soporbhaja*, n. A supervisor (in census operations). (Engl.)

*sopor sopor*, adv. Close together. *S.s.ko orač akala*, they have built their houses near to each other; *s.s. darepe rohgeketa*, you have planted the trees close together; *s.s. jonđrako rohgeketa, onate bañ photlena*, they planted the Indian corn too close together, therefore there was no fruit.

*sopo serom*, v. a. d. To follow up, lend a hand. *Eskarte dq ohqe letečlea, abo mūrē hoyle babon s.s.ataekhan qho jullena*, he will not be able to manage it alone, if we village people do not lend him a hand, it will not succeed; *ganok khan sorokpe, ar bañ ganok khan pharak khon s.ak s.akpe*, if it is proper (for you), draw near, and if it is not proper give assistance from a distance (from a *bakhēr*); *s.ae s.aepe, eskarte ohqe darelea*, give him a helping hand, he will not be able to manage it alone (v. *sopo* and *serom*).

*sopot*, the same as *sopof*, q. v.

*sopotia*, adj., the same as *sopof*, q. v. *Ađi s. bahu kantaleae, bae ekgera*, our daughter-in-law is a very gentle person, she does not scold.

*sopof*, adj. Gentle, mild, peaceable. *Ađi s. kořa kanae, bae ror ruęra*, he is a very gentle-mannered boy, he will not answer back (v. *sapof*; opp. *kupul*).

*sopof*, v. *leņget sopof* and *nir sopof*.

*soprom*, the same as *saprum*, q. v.

*soprol*, v. a. m. To deliver, give in charge, make over to, give into the hands of, surrender, entrust, give in custody; to betray. *Kombroko s.kedea pulis then*, they delivered the thief into the hands of the police; *gidraqoge jolo ghor kornan s.atkoa*, I gave all the household property over to my children; *kamiye s.adea*, he gave the work over to him (entrusted it to him); *bgiri tireye s.kedea*, he betrayed him to his enemies; *raj mohajon hoptuile s.adea*, he gave all in connexion with the zemindar (rent, etc.) and the money-lenders over to his son; *bicqr dq phalna hqkim then s. akana*, the hearing of the case has been given over to so and so magistrate; *alo s.ena phalna then*, the village has been given into so and so's charge (as headman); *maran bahu then data tukuc kpe lehgon s.ena*, the cooking-vessels, the giving of alms have been entrusted to the older daughter-in-law. (P. H. *supurd*; Munđari *saprod*.)

*soptok*, adj., v. m. Immediately following (in birth, only used about two or more); to be do. *Noko dq s.ko kanako*, these are brothers (children) following each other with no one born between each of them; *s.kin kanakin*, they are immediately following each other in birth; *nukin dq*



*korā koragekin s. akana*, these two are boys born immediately following each other (v. *sotoŋ*, with infixed *p*).

*soptoŋ soptoŋ*, adj. Following each other in birth. *S.s. gidra kanako*, they are children born following each other (none between these) (v. *supra*).

*sop*, v. m. To be breathless, breathe heavily as one out of breath through continued exertion. (C., not here.)

*sor*, n., adj., v. a. m. Nearness, proximity; near, nigh, close (time, space); to make, bring, come do., make, be ready. *S. pera kanae*, he is a near relative; *umi s. menaklea*, we live near to him; *kisŋr s.reŋ taheŋ kana*, I stay near my master; *pera s.re taheŋme*, stay near the visitors (to help them if needed); *iŋ s.re doŋeme*, place it near me; *s. dine goŋena*, he died a short time ago; *s. dine hijuka*, he will come shortly; *baŋlako s.keta*, they have arranged for the marriage to take place in a short time; *bhaŋdanko s.keta*, they have fixed a near day for the final funeral feast; *dakako s.keta*, they have nearly done preparing the food; *paŋrako, phurukhoko qgu s.keta*, they have brought the leaf-plates and cups ready for use; *dāŋŋko s.kedeŋ*, they brought the animal to be sacrificed, near; *daka s.aeme*, place the food near him; *s.adeaŋ, bae jomlaka*, I offered him, he did not eat; *noŋ s.oŋme*, come near here; *ato hoŋko s.ena, paŋil do bako s.oŋ kan taŋŋkana*, the village people have come near, at first they were not coming (would not attend); *seŋ s.ena*, he went near.

*Sor sor*, adj., adv. Very near. *S.s. oraŋ menaklakoa*, they have houses near together; *s.s.reŋ hoŋ hoŋqakom*, call those in the near vicinity.

*sor*, v. *sur*. (Level.)

*sora*, n. An earthenware lid or cover. (B. *sora*, only in books.)

*sora*, n. Saltpetre. (P. H. *shorah*.) Used in Santal medicine, also to make powder.

*sorabon*, n. The month of *san*, q. v., an attempt to pronounce B. *shrābōŋ*.

*sorad*, n., v. a. m. Punishment; to punish, make an end of, kill. *Acuaŋ bam rebeŋ kana, s.em nama*, you are unwilling to do what you are put to, you will get punishment; *alom roŋra, baŋkhanlaŋ s.mea*, don't speak (as you do), or I shall punish you; *s. utarkedeŋ mit ŋengare*, he killed him with one stroke of the stick.

*Sorag casa*, n. A certain agricultural caste. (Desi *surak*.)

*soran*, n. A track, cart-road. (C.; not used by Santals here; Desi *soran*; H. *saraŋi*.)

*soraŋjan*, the same as *soromjaŋ*, q. v.

*sorao*, v. a. m. To remove. *Khaŋlaŋ hoŋ khōŋ s.kakme*, remove the basket from the road; *hana ŋolateko s.ena*, they moved away to that part of the village; *noa oraŋbon s. hōga, raca huŋiŋena*, we shall move this house a little away (from where it is, i. e., break it down and build another), the courtyard is too small (cf. H. *sarnā*, move on; Desi *sorao*).

*sora suri*, adj. Equal. *S.s. moŋqordomakin calaoela*, they are having a court-case against each other, both of the same kind; *tapamre s.s.kin*

*somanena*, in the fight they showed themselves equal. (Desi *sora suri*; word used especially about court cases.)

*sorbañ*, v. *surbañ*.

*sorbol*, the same as *sormbol*, q. v.

*sordor*, adj. Equal in value, as two animals exchanged. (C.; i. e., *sor dōr*.)

*sore*, the same as *sora*, q. v. (saltpetre; word used by few).

*sorhod*, n., the same as *sarhad*, q. v. (by some also pronounced *sorhol*).

*sorkao*, v. m. To move oneself. *Ma s. laha n̄gokme*, do, move yourself a little forward. (H. *sarakna*; rare.)

*sorma surmi*, adj., adv., v. a. Ashamed, bashful; to put to shame. *S.s.ñ qikweta*, I am feeling ashamed; *rōr s.s.kedeako*, they made him ashamed by their speaking (put him to shame); *lač jalate s.s.ñ sorena*, on acc. of my stomach-pain (i. e., lack of food) I drew bashfully near (v. *srom*; P. H. *sharm-ā-sharmi*).

*sormbol*, v. m. To go or come near, close; to become tired, enfeebled, worn out. When used as second part of a compound verb, it generally conveys the meaning of unexpectedly, tiredly, accidentally. *Biñ in thene heč s.ena*, the snake came unexpectedly near to me; *kulāye n̄ir s.ena*, the hare ran suddenly near; *perako heč s.ena*, the visitors came unexpectedly; *māñji thene s.ena*, he went close up to the headman; *rač rak̄eye s.ena*, she became worn out by continual crying; *sen senteye s.ena*, he became worn out by walking along.

*sormi*, adj. Shameless. (C., not here.)

*soro*, v. m. n. To take shelter, hide under. *N̄eñl tan̄dire okakorebo s. baraea*, *dač hečlenkhan*, where shall we seek shelter where the festival is going on, if rain should come; *dare bučareko s. akana*, they have taken shelter at the foot of the tree; *dale botorte phalna orak̄eye s. akana*, fearing that he might be beaten, he hid himself in so and so's house; *kulāi okareye s. akana*, where has the hare hidden itself (cf. *sor*; cf. Muṇḍari *soro*).

*soro*, the same as *sorwa*, q. v. (C., not here.)

*sorojan*, v. *soromjan*. (C.)

*soror*, v. a. m. To go straight unable to stop, to pass (owing to impetus), (to speak) amiss, make a slip of the tongue, to miss. *Setae n̄ir s. gōlena*, *bae sapledea*, the dog ran quickly past, it did not catch it (was unable to stop to catch hold of); *sar s. gōlena*, the arrow missed (passed the animal shot at); *piñdhetēn calak̄ kan tah̄kanre mił jañgañ lebel s. gōlena*, as I was walking along the rice-field ridge, I missed my footing with one foot (and fell down); *rōr rōrten rōr s.keta*, as I was speaking I made a slip of my tongue (and said what I should not have said); *lajaoake rōr s. gōketa*, he made a slip and spoke what was unseemly.

*sorpa*, the same as *sorpha*, q. v.

*sorpha*, adj., v. a. m. Abundant, cheap; to make, become do. *Hofo cuole teheñ gapa dō s.gea*, paddy and rice are cheap at present; *jomak̄ dō s.gea*, there is abundant food; *bulun̄ko s.keta*, they have made the salt

cheap (sell it at a lower price); *kicrič s.yena*, cloth has become cheap; *nuiak daka dō bejāe s.klaea*, *thora dakatege aema hore anpaokoa*, this man's (boiled) rice becomes abundant, he makes a little rice suffice for many (satirical saying) (cf. A. H. *saraf*, abundance, prodigality).

*sorwa*, n., v. a. m. Custom, usage; to make, become do., to ordain, initiate. *Noa ato reak s. dō judagea*, *disom s. leka dō bako kqmia*, the custom of this village is different, they do not act like what is the custom of the land; *noa atore dō nonka s. menaktakoa*, *mit orakren joto gūdra bapla cabakate mifet bqdhiq lagaokoa*, in this village they have such a custom, when all the children of a family have been married they have to give (to the village people) a castrated pig; *jel bhojko s. akata*, they have made it customary to have a feast with meat (in certain cases); *daṇḍom reakko s. akata mōrē sika*, in connexion with the imposing of fines they have made five four-anna bits customary; *casiko jom sukri gočko reaṇ s. akana*, it has been made a custom to kill pigs that eat (i. e., have eaten) crops.

*sora*, adj. Upright, honest, straightforward, sober, gentle. *S. hōr kanae*, *bae aṇḍuṇa*, he is an upright man, he does not come with excuses; *bul hōr dō s. hōr tulud bako dayeka*, drunken people are unable to compete with sober ones; *noa atoren maṇjhi dō qdi s. hōr kanae*, *bae daṇḍoma*, *bae rukhela*, the headman of this village is a very upright man, he does not impose fines, he does not scold; *s. haḳim kanae*, he is a gentle magistrate (does not act harshly).

*sora*, v. a. To divide, split, halve. (C., not here.)

*Sora nāi*, n. A large river mentioned in the traditions, generally mentioned following *Gaṇ nāi*, the Ganges (? the Soane river).

*Sora samud*, n. A sea or large river mentioned in the Santal traditions. Some Santals consider it to be the same as *Sora nāi* (v. *samud*).

*sorea poṭea*, adv. Somehow, as best possible, slovenly, disorderly, hurriedly. *S.p.le isin goṭkela*, we cooked it in a hurry as best we could; *s.p.ko kami goṭkela*, they did it in a hurry and disorderly (did not finish it properly); *s.p. jom hit dō baṇ bujhaṇka*, it is no pleasure to eat in a hurry, anyhow.

*soreo poṭeo*, the same as *sorea poṭea*, q. v.

*sōrga*, the same as *sornga*, q. v.

*sorha*, n., v. a. A large leaf-cup; to make do. Used for curry. *S.re utuko joma*, they eat curry from a large leaf-cup; *ponea sakam reakko s.ea*, they make the large leaf-cups of four leaves.

*sornga*, adj. Slender, thin, tall and slim (no protruding stomach). Mostly used about animals, but also about people. *Nui daṅgra dōe s.gea*, this bullock is tall and slender; *nui bqdhiq dōe s.gea*, *qdi utar lač bṇnuktāea*, this castrated pig is big and well rounded, it has not much in the way of belly; *nui kora dō s.e kara akana*, *lač baṇ maraktāea*, this young man has grown up tall and well-formed, his stomach is not big (protruding).

*sornga jutq*, adj., the same as *sornga*, q. v. (male animals).

*soronga*, v. *sornga*. (C., not Santal pronunciation.)

*sorop*, v. *sorok*. (C., not here.)

*sorta*, n., v. m. Side of the body; to lie on the side. *Sie gitidenkhan celko con adi kukmuka*, when one lies on one's side one dreams much who knows what; *s.kben, bankhan mit parkomre baben sahoboka*, lie both of you on the side, or you will not have room on one bedstead. (Munḍari *surtā*; Ho *sula*.)

*sorta ruq*, v. m. To return (a sickness), relapse. *Mirgi s.r.entaca*, he had a relapse of his epilepsy (v. supra).

*sorwa*, the same as *sorha*, q. v.

*sosa gora*, n. The whole, everything. *Mitḥet maraṇ matkom dare hoete patuplena, tiskore con joto s.g.ko idi cabakela, mit kutra hū banuka*, a large mahua tree had been blown down, some time or other people carried all and everything of it away, there is not a single bit left. (Expression very rarely heard.)

*sosam*, n. The hind of the *murum*, q. v., the Nilgai. *S. jel nilok doko maraoena noakore*, the Nilgai cows have now become extinct in these parts.

*sosea*, adj. Stupid, silly (women's abuse). *Nui s. mura herel do cel dhej hū banuktaea*, this stupid wretch of a man, he is unable to do anything.

*sostop*, adj., v. a. d. Pleasant, kind; to show kindness to, cherish. *Nui katha do s.gea*, this one's words are kind; *bahu bae sae kana*, he does not show his wife any kindness (cf. *susṭoh*).

*sosṭok*, the same as *sostop*, q. v.

*soṭ*, v. *sol*.

*sota*, n. A piece of wood put on to strengthen (what is weak or broken); an assistant; v. a., v. a. d. To join, add a support, assist. *Noa marār do livetgea, s. lagnaokme*, this carrying-pole is bent (easily bent), put a strengthening piece on it; *hudar rapudok kana, s.wakme*, the cart-shaft is breaking, give it a strengthening piece of wood; *segerin skela*, I strengthened the rafter by putting a piece of wood along it; *eskarenae, s. banukholaea*, he is alone, he has no assistants (none to stand up with him); *okoe hū bako s.wadea*, no one assisted him (e. g., in a court-case) (cf. H. *sallā*, power).

*Sōtar*, n. A Santal. Word used by Jolhas, low-caste Hindus (for *Sāotar*).

*sote*, postp. intensifying (following *chqi*). *Chqi s., bam emadiṇa*, fie, shame, you did not give me) cf. *se*).

*sote*, adj. Sober, watchful. *Unqk hanḍiye nū akatpe hūe s.gea*, although he has drunk so much beer he is sober; *s. jugwar tahenpe*, be watchful and alert (cf. *sotea*; Munḍari, Ho *suti*).

*sotea*, adj. True, just, trustworthy, honest; n. Trustworthiness. *Sedae bongga do s.ko tahḥkana, nilok do s. banuktakoa*, formerly, the bongas were trustworthy, now there is no trustworthiness in them; *s. hqf kanae, ere bae rora*, he is a true (veracious) man, he does not lie; *s. kakim*

*kanae*, he is a just judge; *nui hōr dō boṅare s. menāḱtaea*, this man has trust in his bonga. (H. *satyā*; B. *soṭya*.)

*Sotear Murmu*, n. A sub-sept of the Murmu sept (possibly the same as *Copear Murmu*; cf. *Sokhear Murmu*).

*sotel*, adj., v. a. m. Level, plane, regular, even; to make, become do. *S. ṡt kana*, it is level ground (also even, without anything disturbing the smooth surface); *khārai dō s.gea*, the threshing-floor has a smooth surface; *s. ḡahar*, an even, level road; *naṡka dō s.geṭaea*, his pulse is regular; *gaḡa daḱ s.ena*, the river has become gently flowing; *ruḡ s.entaea*, his fever has subsided; *racako s.ḱeta*, they have made the courtyard smooth and even; *khṡko karha s.ḱeta*, they have with the wooden scraper made the rice-field level.

*sotoḱ*, adj., v. a. Following after (in birth); to follow immediately after guarding or assisting; give birth to the next following. *Am s.iḱ dō ṡkṡetaḱ kanae*, which one is the one following after you in age; *nui kuri dō iṡ s. kanae*, this girl is the one following immediately after me in birth; *miṡṡe s.adiṡa*, *adō bānuḱkoa*, (my mother) gave birth to one after me, no more were born; *marah kōra s.kate nui kuriye hoeyena*, after one following the big boy, this girl was born; *ruḡḱiḱe s.ede kana*, he is following the sick one assisting him; *bāriḡ nui gidraṡ s. seṡereḱe kana*, I am with difficulty bringing the child here, helping it along; *nui haram ḡaṡgra dō s.idiyem daḱ ṡṡeḱ*, follow this old bullock down to the water (taking care of it); *bāriṡtoḱ bale calaḱ kana*, *raebariḱ miṡ bar hōr s.aepe*, *noṡḡebon baplaḱa*, we are not going to form a bridegroom's party, follow the marriage-broker a couple of you, we shall have the marriage here (the bride is to be brought to the bridegroom's house for the ceremony, as in *ṡuṡḱi dipil bapla*); *sendra phḡd soktoḱko calaoena*, they went following after the crowd of hunters. (Ho *sutu*; cf. Kurku *sutu*, before.)

*sotoḱ sumuṡ*, adj. Just one, always followed by *jivi*. *Miṡ biṡa laḱ s.s. jivi*, *iṡa laḡiṡ hōr ḡoko dhāe khāe barae kana*, one span (long) intestine, just one soul, for this people are exerting themselves to the utmost; *miṡ biṡa laḱ ar s.s. jivi laḡiṡ reṡḡeḱ jalate gidraṡ piḡare sotoḱ tapḱetḱotaea*, for the sake of one span of intestine and just one soul, he took his children away elsewhere because of the hunger-trouble (v. *supra* and *sumuṡ*).

*soto poṡo*, adv., v. a. 'In a hurry somehow, as best one can; to do quickly and anyhow, inefficiently. *Nahel s.p.e benao ḡoḱḱeta*, he made the plough in a hurry somehow; *s.p.e casketa*, *onate bae arjaolaka*, he did his agricultural work hurriedly and carelessly, therefore he got no (good) crops; *enka s.p.ṡ baḡaekḱhan ḡoṡ cekaḱa*, as I only know how (to do it) inefficiently what can I do; *māciye s.p.ḱeta*, he made the stool in a hurry and carelessly (cf. *Muṡḡari soṡo poṡo*).

*sotra*, n., v. m. The menstruation, menses; to have do. *S. ḡendreḱ*, a rag used during the period (cf. *Muṡḡari soṡra*).

*sotyot*, adj. Feeble, weak, unstrung, helpless, dull-witted, obtuse. *Ađilele s.gea, bogeteye rakel kana nui gidra*, this child is utterly helpless, it is crying a good deal; *nui s. herel dō cet hō bae bađaea*, this obtuse man, he does not know anything. (Word rare.)

*sothel*, the same as *sotel*, q. v. (Also pronounced *sothil*.)

*sofa*, adj. Protruding (teeth); v. m. To get do. *Nui s. mara herel dō*, this wretch of a man with front teeth standing out; *s.ge omonentaea đafa* (or *s.yenae*), his (front) teeth have grown sticking out (he has got sticking out teeth); *s. đafa dō luđite hō bañ esedoka*, protruding teeth are not covered by the lips either.

*sořmal*, adj., the same as *sofa*, q. v. (abuse). *S.cudi herel, isir barayetae*, this wretch of a man with protruding teeth, he is grinning.

*sořik*, v. *sutik*.

*sořoyak*, v. *sořoyak*.

*sowal*, v. *soal*.

*sowar*, n. A rider, a palanquin. *S.te bařuko agukedea*, they brought the bride in a palanquin. (P. H. *sawār*; very rare; v. *aswari*.)

*sowara*, the same as *soarq*, q. v.

*sowari*, the same as *sowar*, q. v. (P. H. *sawār*.) *S.teye sen akana*, he has gone riding.

*sō*, n., num. A hundred. Used in certain expressions, but not ordinarily, v. *sae*. *Sō řaka sō patri* (or *putri*) *lagaomea, emokme, bañkhan bale gatemala*, it will cost you one hundred rupees and one hundred plates (of food), give this, or we shall keep company with you (said to a man whose behaviour has resulted in outcasting, or will so result); *sō řaka khorocena*, a hundred rupees were spent (i. e., a large sum). (Desi *sō*; B. *shotō*; H. *san, so*.)

*sō*, n., v. m. Smell, odour, stench; to smell, emit a smell; v. a. impers. To smell. *Herem sō notē khon hijuk kana*, a sweet smell is coming from this side; *bařic sō kana*, it is a bad smell; *seage sō kana, bñ tanake gođ akana*, there is a rotten stench, a snake or the like is dead; *ohne bañcaolena, mārī mārīye sō kana*, he will not recover, he smells like a dead body; *rořgok kan leka sō kana*, it smells like being burnt; *bařicge soyena*, it gave a bad smell; *qđi jut sokidiña, emanñhanñ jomkea*, I felt a very nice smell (of food), if I am given anything I shall be glad to eat. (Muñđari, Ho *soan*.)

*sō (dare)*, n. The Black Plum tree, *Eugenia Jambolana*, Lam. Generally planted, but also found wild. The fruit is eaten; the juice of the fruit is squeezed out and used as a medicine. Wood is used for certain purposes; it is not eaten by insects. *Sō bele tiok aguipe*, pluck and bring some ripe Black Plums; *sō bele leka rimile rakap akata hen-dege*, clouds have gathered black like ripe Black Plums; *sō bele leka hendekin iđlok kana kađa*, the two buffaloes look black like the ripe *sō* fruit.

*sqbbo*, adj. All, every (word heard, but not considered Santali; B. *sqrbbq*).

*S. kal qhqm jojaolea noa oraḱre dḡ*, you will not spend your whole life in this house; *s. kal miḱ leka dḡ bam taḡena*, you will not always have it in the same way (as now).

*sqbbonas*, the same as *surbonas*, q. v.

*sqb din*, n. Every day; adv. Always. *S.d.ren hoṛ kanabo, babon ḡapan-ḡoma*, we are people living always together (neighbours), we shall not inflict fines on one another; *s.d. miḱ leka kiṣṛ dḡ bam taḡena*, you will not always be well-to-do like now. (B. *sqb*; v. *din*.)

*sqbdḡ*, the same as *sabad*, q. v. *Gḡḡi teaḱ s. aṇjomok kana*, the sound of the car is heard; *rimil reaḱ s.*, the sound of clouds (thunder). (B. *skqbdo*.)

*sqbḡḡ sqbḡḡ*, adj., adv., v. m. Wet, moist, watery; to ooze out. *Noa jaega dḡ s.s.gea*, this place is watery (near a spring); *noa kūire dakiṇ la tiok akata, s.s. oḡokoḱ kana*, I have reached water digging in this well, it is coming, oozing out; *balballe s.s.iṇ qikqueta*, I am feeling wet from perspiration; *daka s.sqbojoḱ kana, alope joma*, the rice is oozing (moisture is coming out of the boiled rice), don't eat it (cf. *sabar subur*; cf. *sqb sqb*).

*sqbḡḡ d*, v. *siriḱ sqbḡḡ*.

*sqbḡḡḱ*, v. a. m. To thrust in, to spear, stab, pierce, stick into, to jab (with the point of anything). *Ṭheṇḡateye s.kedea*, he jabbed him with a stick; *s. idime, tiṇḱ daḱ coṇ calaḱ kan*, thrust (your stick) in as you go along, who knows how much water there is running (when crossing a river); *noa pḡeṛṛ daḱ ḡḡi ḡṫ sqbogok kana, ḡaḡa idiḱa*, the water of his overflow channel is falling down with great force, a trench will be formed; *ḡhinkileye s.kidiṇa*, she hurt me by letting the pestle of the *ḡhinki* fall down on (my hand); *biṇ boḡok s. ḡeḡertaeme*, crush the head of the snake with the end of your stick; *siḱiṇ cele coḡ s.keḱ*, somebody or other stabbed the door; *khub ḡṫ hasa sqbogpe khunṫi uriḡok laḡiḱ*, ram the earth tightly down, that the post may stand firmly; *hoṛo s. ḡḡuipe*, pound some paddy and bring it; *bam thiṛokkhan mṫṫṫaṇ s.mea*, if you will not be quiet, I shall stab your eyes. (Muṇḡari, Ho sobo.)

*sqbḡḡḱ koḡḡḱ*, adv., v. m. Stumblingly, moving up and down, heaving; to stumble, roll along. *S.k. ḡurigeḡe calao idiyena*, he went stumbling along; *ḡaḡa daḱ s.k. calaḱ kana*, the river runs heavingly (also *s. koḡḡḡḱ kana*); *hoṛe atketa, s. koḡḡḡḱ kanae*, he lost his way, he is stumbling along (v. supra and *koḡḡḱ*).

*sqbḡḡḱ kuḡi*, n. A spade, shovel, Dutch hoe. *S.k.te sqṛokko maḱ soḡhe idia*, with a spade cut the (side of the) road straight (v. *sqbḡḡḱ* and *kuḡi*).

*Sqbḡṛnaka*, n. A river (or lake) mentioned in the traditions (said to be far to the south-west). (cf. B. *subḡṛnaka*).

*sqbḡḡḱ*, v. a. m. To dump (in washing clothes), to wash fibre by striking it on water. *ḡapabon boḡḡaka, kiṛiḱ teke sqbḡḡḡḡabonpe*, we shall have a sacrifice to-morrow, boil and wash our clothes to-day (the common

way to wash clothes is to boil them in water with ashes and then to go to water and clean them by dumping against a stone slab); *jārī seayena*, s. *qguīpe*, the hemp has become decomposed, wash it and bring it (the plant is put in water and lies there until the outer bark is decomposed, the hemp fibre then being cleaned by beating the stuff in the water; all fibre-plants are treated in this way) (cf. *sōbōkē*).

*sōb sōb*, the same as *sab sab*, q. v. *Dak s.s. oḍokōk kana*, the water is oozing out.

*sōb sobao*, the same as *sab sabao*, q. v. *Udgār dak s.s. k kana*, perspiration is oozing out.

*sōbhāb*, v. *sobhab*.

*sōbhābik*, v. *sobhabik*.

*sōbhō*, adj., v. m. Civilized, well-bred; to become do. *Ona atoren doko s.gea*, the people of that village are civilized (especially properly clothed); *buru toṭharen hōr dō quriko s.kā*, the people living in the mountain regions have not as yet learnt to clothe themselves properly. (B. *sōbhyō*.)

*sōc*, n. Place. (C., not here.)

*sōc*, v. a. m. To store up, lay past, save, accumulate. *Ṭakae s. akata*, he has accumulated money; *horoe s. akawana*, he has stored up paddy; *puthiye s. akata*, he has collected books; *aema dhōne s. akata*, he has stored up much property. (H. *sañcā*.)

*sōc*, adj., the same as *sāc*, q. v. (true, honest). *S. katha bṇukṭata*, there is no truth (speaking) with him; *s.re taḥenme, qkōe hī bako ceka dareama*, remain in truth (i. e., always speak the truth), no one will be able to do you anything; *s.re menakpe hōr dō bōhōkṭetpe nāma*, you people who are in truth (i. e. have been abstinent) will get of the head (of a sacrificed animal; expression refers to *ṇeo dhōrom*, q. v., persons who have observed abstinence during the preceding night).

*sōcō racōr*, adv. Ordinarily, commonly. *Noa dō s.r. rōrōgōk kana*, this is ordinarily used (in speaking). (B. *sōcōrācōr*.)

*sōc*, v. m. To be extinguished, die. *S. akanic bindār akanic kanān in dō*, I am the one who has died, who has fallen down (said by one who is supposed to be possessed by the spirit of a dead person); *phalna harām dō tchehe bindār s.ena*, so and so old man tumbled and was extinguished (died) to-day (cf. *sōc sōc*).

*sōc*, adj. Straight (mostly followed by *leka*). *Khub s. dare kana*, it is a very straight tree; *noa ṭhēnga dō s. leka sojhege*, this stick is straight like a line (v. *sojhe*).

*sōc bōdrōc*, adj. Poor, meagre, poorly off. *Ale s.b. hōr dō ḡhōle sorlena*, we poor people shall certainly not draw near; *s.b.e jometa*, he eats meagre food; *ale s.b. hōr dō bako hōhōalea*, they do not invite us poorly off people (v. *sōc*; cf. *bōc*).

*sōc gāḍa biū*, n. A certain snake (? *Echis carinata*).



*səḍ səḍ*, v. a. To straighten out (one's legs); v. m. To smoulder, burn feebly, go out; to stretch oneself out. *Jaŋgae s.s.kela*, he stretched out his legs (also used about the way in which the body is stretched out at death); *s.s.e gitiḍ akana*, he is lying stretched out; *teheŋ phalna dœ s.s.kela*, to-day so and so stretched himself out (i. e., died); *s.s.ena seŋgel*, *baŋ joloŋ kana*, the fire has become smouldering, it does not burn brightly; *qtreko gitiḍ s.s.səjok kana*, they are lying stretching themselves out on the ground (v. *səḍ*; cf. *təḍ təḍ*).

*səḍ səḍ*, adv., v. m. Dried up; to dry up (by water being allowed to run out). *Khet dœ s.s.rohorena*, the rice-field has become dry by the water being allowed to run away; *daŋ arele baŋ hoŋo dœ haŋiqroka*, *khet s.s.akan tahente ghās gajaŋroka*, only when a ridge is made to keep the water will the paddy become green, when the rice-field is allowed to remain dry, it will be full of grass. The word has reference to the custom that when the paddy is planted, the rice-field ridge is cut through to let the standing water run out, as they believe that if this water is permitted to remain, larvæ will develop and spoil the paddy. When the water has run out, the ridge must be closed to let fresh water stand. *Band phor s.s.ena*, the embankment was breached and the dam became dry (cf. *səŋ səŋ*; cf. supra).

*səḍ*, n., v. a. m. Payment, discharge (of debt); to repay debt in full, pay off, liquidate. *S.e emkela*, he liquidated his debt; *riniŋ s.keltama*, I have repaid with interest all I owed you; *bœchor bœchoriŋ emetre hœ rin baŋ s.oŋ kantiŋa*, although I pay year after year my debt is not liquidated. (H. *sodh*.)

*səḍagor*, the same as *sodagor*, q. v.

*səḍgœ bœdgœ*, the same as *sedge bedge*, q. v.

*səḍgœyak*, the same as *sadgaeak*, q. v.

*səḍo bido*, adv. Clearly, well. *Noa dœ sanam hoŋ s.b.ko baḍaea*, all people know this well; *s.b.e ŋeloŋ kana*, he is seen clearly (also uncovered).

*səḍor*, n., adj., v. a. m. Revelation; public, known, manifest; to make known, publish, reveal, expose, bring to light. *S.re oḍokokme*, come out so that you may be seen by all; *s.teŋ idikela*, I took it away seen by all; *katha dœ s.gea*, the matter is public; *s.boeha kanakin*, they are full brothers (or sisters); *mœjhi then noa katha s.kakme*, reveal this matter to the headman; *lai s.ketae*, he made it publicly known; *nitok dœkin s.ena*, now their affairs have become known; *alom s.oŋa*, don't let yourself be seen (? cf. A. B. *səḍor*, outer, external).

*səḍor bœḍor*, adj., v. m. Dirty, soiled; to become do. *S.b.e joŋom kana*, he is eating, dirtying himself; *noako thoŋi baŋi dœ qḍitel s.b.gea*, these brass-plates and cups are very dirty; *s.b.iŋ lœsœl akana*, *quriŋ qbuk saphaka*, I have got mud on me and am dirty, I have not as yet washed myself; *daka ŋukœ s.b.akana*, *enkategeye condaea nui qimœi dœ*, the cooking-vessels have become dirty, this woman puts them on the fire-place in this state. (Muŋḍari, *sodor bœḍor*.)

*sodre*, adj., v. a. m., the same as *sodor*, q. v. *Nitok dpe s.keta*, now he has made it publicly known; *notē s.kme*, come out here where you may be seen; *s.reye ropkela*, he spoke in the presence of people.

*sodh*, v. *sod* and *sud*.

*sodgo bodgo*, adv., v. a. m. Splashingly; to splash, make a splashing sound (in water, in a hole or where there is little water). *Noa dabhakre s.b. hako menakka*, in this pool there are fish making splashing sounds; *hakoko s.b.yel kana*, the fish are splashing; *hakoko s.b.k kana*, the fish are making splashing sounds (onomat.).

*sodgoḥ*, n. A ravine, a deep trench (caused by running water); v. a. m. To make, become a ravine. *Sontorle calakpe, notē s. menaka, nūrkokape*, walk carefully, there is a ravine in this direction, you might tumble in; *nonde dō nesge maraṇ utare qtu s.keta, din dinte arhō tin maraṇ cōṇ sodgogoka*, during this year the water has flowed and made a very deep ravine here, as time passes who knows how big a ravine will be made; *sarim s.ena*, a trench has been formed in the roof (thatch) (v. *sodok*).

*sodok*, n., v. a. m. A ravine, a deep trench, a brook, small stream; to make, become do. The difference between *sodok* and *sodgoḥ* is that *sodok* is wider and more open, and frequently has a running stream, while *sodgoḥ* is narrower and smaller and is not a stream, although caused by running water. *S. gadare sagar theao hoeoka*, it will be necessary to push the cart when passing the brook; *ale disom dō qhen s.gea, bogete gada s. menaka, ar ape disom dō bilangea*, our country is full of ravines, we have any amount of brooks and ravines, while your country is level; *noa s.re tarup menaca*, there is a leopard in this ravine; *dahteye s.keta*, the flowing water has made a ravine; *khet pæpæ s.ena*, the overflow channel of the rice-field has become a deep trench.

*sodok rodok*, adv., the same as (the more common) *sopok rodok*, q. v.

*sodor bodor*, adj. Muddy, turbid, dirty (water); v. a. m. To make, become do. *Noa dak dō s.b.ge, alope nūia*, this water is dirty, don't drink it; *kada bolokate gadiq dakko s.b.keta*, buffaloes went in and made the water of this pool dirty; *handi s.b.ena*, the beer has become turbid. (C. gives the meaning of the sound produced by pouring water, water which has been stirred up and muddied; here it is not used about any sound) (cf. *sedor bedor*; cf. *sodor sodor*).

*sodor sodor*, adv., v. m. Splashingly; to make a splashing sound. *Noa tukud dō s.s. jorok kma*, this earthenware pot is leaking splashingly (a thin stream); *pinthere okare cōṇ dak paramok kana, s.s.ok kana* (or *s.s. sade kana*), somewhere water is running through the rice-field ridge, it is making a splashing sound (v. supra; C., the same as *sodor bodor*; here only about the sound).

*sodo sodo*, adv., the same as *sido sodo*, q. v. Sound of water falling from a little high up, in water or on anything) (cf. supra; onomat.).

*sədrəŋ sədrəŋ*, adv., v. a. With a bubbling sound (of the hookah), splashingly (fish entering a hole); to make a bubbling, splashing sound. *Nui Deko də enan khən hukqi nūnū kana s.s.*, this Deko has for a long while been smoking the hookah, making bubbling sounds; *hako bhugakte s.s.ko bəŋŋə kana*, the fish are entering the hole, making splashing sounds; *s.s.əl kanae*, he is making bubbling sounds (smoking the hookah) (onomat., cf. *səŋŋə səŋŋə*).

*səŋ səŋəo*, v. a. m. To make a splashing sound (water falling down in a thin stream in water or on dry ground). *Racare əkpepe s.s.əl kana*, who of you is making a splashing sound in the courtyard (urinating); *gəŋbħur khən dəŋ nūr s.s.ŋ kana*, water is falling down from the water-pipe, making a splashing sound. (Stronger than *səŋŋə səŋŋə*, q. v.)

*səŋga*, adj. Long and pointed (thorn, about a single one; v. infra; v. *soega*).

*səŋga soega*, adj. Long and pointed (thorns, certain pods, horns). *Mən noakore ŋəl ŋelle tarampe, s.s. jənum menaŋka*, mind, walk looking carefully in these places, there are long and sharp thorns (on the ground); *ghaŋgra s.s. jə akana*, the *ghaŋgra* (q. v.) has got long and pointed pods; *noko kaŋa də s.s. dereŋ menaŋtakoa*, these buffaloes have long and sharp-pointed horns; *s.s. jaŋ menaŋtakoa noko əsul hako utu də*, they have long and sharp bones, the kept fish from which this curry is made (v. *saega soega*; cf. *saegal*).

*səla*, v. *soela*.

*sə mənle (-marte, -mente)*, adv. With a light sound (break wind; v. *sə sə*).

*səenasi*, v. *sənyasi*.

*səendħəb ləbən*, n. Rock salt. (B. *səendħəb ləbən*; only in books.)

*sə sə*, adv. Exposed, indecently (women). *S.s.ə dəruf akana*, she is sitting exposing herself.

*sə sə*, adv., v. a. Breaking wind; to break wind (onomat.).

*səta*, used as a jingle to *həta* or *jəta*, whether or not. *S. cən jəta cən əleŋ hē calaŋa mohajən then*, whether it will result in anything or not, our man will also go to the money-lender; *həta cən s. cən əraŋ sille calaŋ kana*, whether we shall find any or not, we are going to gather vegetables.

*Səetan*, n. Satan, the devil, an evil spirit, a mischievous person. *Maran buru S.*, the evil spirit Marang buru; *S. səŋwa həŋ kanako*, they are devil worshippers; *nui s. də*, this mischief-maker. (A. H. *shaitān*.)

*səfaŋ*, adj. Grinning, not shutting one's mouth; uncovered. *Nui s. mara qimqi bae sahəŋ kana*, this grinning wretch of a woman, she cannot find room (quarrels with all in the house); *s.ə dəruf akana*, she is sitting uncovered (cf. *səf səf*; *səfaŋ* is also used about the cunnus; it is considered a bad word).

*səŋ*, v. *səŋ*.

*səŋe*, v. a. m. To force or put in between, insert, slip in, hide. *Datrom salereye s.ŋeŋa*, he stuck the sickle into the eaves; *səŋim s.əŋpe jorəŋ*

*then*, put some thatching-grass in the roof where it leaks; *ḍaḍare jel s. akawadiina*, some meat has stuck in my teeth; *sufre bahue s. akata*, she has put a flower in her hair-knot; *puḥire ciṭhiñ s. akata*, I have put the letter into the book; *gundrile laga agukedea, okare cqe s. goḥen*, we chased the quail here, it has hidden itself somewhere; *noko dḍo nitko s. akana, enanre dḍo bako taḥḡkana*, these have forced themselves in among the people now, they were not here a while ago; *taenḡme s. ḥoṛ kanako*, they are people who have pushed themselves in after the others (original settlers); *s. tola*, a part of a village where late settlers have built their houses (generally away from the original village; *s. tola* is fairly frequently used as a name for such a part).

*soḡle*, v. a. m., about the same as *soḡe*, q. v. *Okare cḡñ s. kaḥ, bañ disqyeta*, I don't remember where I have put it in; *ḥoṛko talare alom s. ku*, don't force yourself in among people; *sḡrimko s. ata*, they repaired the roof by pushing bits of thatching-grass in here and there.

*soḡoe*, n., v. a. A noise-making instrument; to make a noise with do. The *soḡoe* as ordinarily made is a piece of bamboo (one joint or less) one end of which is slit up into thin splits, so that it becomes like a broom. To make the noise they have a *regra* (q. v.), a notched stick, that is pushed in between the splits and moved backwards and forwards, in this way producing a noise when the splits are touched by the notched stick. The *soḡoe* is used when they dance the *laḡrē* at the hook-swinging (*pata*) festival. When they have made enough noise at one place, they lift the *soḡoe* high up, continuing the "rubbing" and call out *soḡoe* repeatedly. Then the boys (who only work this instrument) go to the next dancing-place. Another kind of *soḡoe* is a dried leaf (of sal or any other tree) in which a hole has been made. A small stick (of any kind, not notched) is worked backwards and forwards to make some noise. This *soḡoe* is used when dancing the *doñ* dance at marriages. *Pata ṭaydire korako do kuriko samañreko soḡoea*, at the hook-swinging festival the young men make a noise with the *soḡoe* in front of the girls (dancing); *sakamteko s. yeta doñ eneḍre*, they are making a rubbing noise with a leaf at the *doñ* dance (? onomat.).

*soḡoe*, v. a. To impregnate. In this meaning, not used before women (v. supral).

*soḡoe soḡoe*, adv. Rustlingly (wind). *S.s.ye ḥoeyel kana*, there is a rustling wind (v. *soḡoe*).

*sogor*, v. a., the same as *sograo*, q. v. *Ḍaḡgrae s. keta hoṛo*, the bullock gorged the paddy.

*sogor bogor*, adv., v. a. Mixing up or together (food, in fairly equal parts); to mix (e. g., rice with curds or milk, when eating). *Daka ar utu s.b. sipikateye jomketa*, having mixed rice and curry together in fairly equal parts he ate it; *ḍuka ar daḥeye s.b. keta*, he mixed up rice and curds (eating).

*sogor manie* (-*marie*, -*mente*), adv. Gulpingly, voraciously. *Horon tase ahal tahikana, gai s.m.te sograketa*, I had spread paddy out to dry, a cow ate it voraciously (v. *sogor*).

*sogol*, n. The large civet cat, *Viverra civetta* (or *Viverricula malaccensis*). (Fairly common). *S.e apak gohkeda*, he let the civet cat loose (fig. he broke wind, *sogol*, in this case taken to be, the same as *so gol*, sudden smell).

*sogol baha*, n. A kind of plant the flower of which is said to smell like the *sogol*. (C., not here in this meaning; v. *supra*.)

*sogol caudbol baha*, n. A dried civet cat tail used as a kind of pigtail. When a civet cat has been killed, they make a cut at the root of the tail and pull the skin off (v. *tud*); a stick is inserted and the tail is allowed to dry. When going to a Hindu festival (*pata* or *dibi*) the young men will fix this stick with the civet tail in their hair (if they have a knot), or in their turban, standing up; the whole may be some 40 cm. long. *S.c.b.eye baha akana*, he has adorned himself with a civet cat tail flower (v. *sogol*, *caudbol* and *baha*).

*sogol lutur apori*, n. An arrow-head of iron in shape resembling the ear of the civet cat. It is roundish and four-sided (v. *apori*).

*sok*, v. *so* (the tree; C.).

*sok*, adj. Smelling. *Cel coh s. kana seage*, something is smelling rotten (v. *so*; rare).

*sokbod*, adj., v. m. Safe, quiet, tranquil, sure; to become do. (people being there). *Sedae do noako bir do qdi botor tahikana, nahak do s.ge qikauk kana* (or *s. ena*), formerly, these jungle parts were very frightening, nowadays, they are felt safe (have become safe; people being everywhere); *disom s.ena*, the country has become safe (no fear of robbers); *alo s.ena*, the village has become safe (you need not fear witches when going out at night). (A. P. H. *sokbat*, companionship; B. *sokbol*, society; the Santal word presupposes people being near.)

*sokela*, adj. Straight, tall and straight, lanky, slender and tall. *S. dare*, a tall and straight tree; *nui kora do s.e benao akana*, this young man has become tall and straight; *nui dahgra dge s.gea*, this bullock is tall and well-formed (not fat); *khub s. sengerko agu akata*, they have brought very long and straight rafters; *khub s. deroh menaklata*, it has very long and straight horns (v. *soela*).

*sokga*, n. A mould or form to cast in. (Meaning possibly wrong; in any case obsolete; v. *sokga*.)

*sokga*, n., v. a. d. Assistance, incitement; to incite, suggest, assist, help (by backing, standing behind). *Nui set s.e emketa*, he gave assistance in favour of this one; *uniye s.wadeleye lalisketa*, he brought a lawsuit, because that man suggested it to him; *qanko s. akata, onate duk bol akana*, the witches have suggested it (to the bongas), therefore the epidemic has entered (the village); *roy s.wadeae*, he helped him by speaking for him (cf. *sokol*, *sokqi*, *sokosa*; H. *sahae*).

*sqhōda*, n. A helper, assistant, succourer. (C., not here; v. *sqhōl*.)

*sqhōe*, n. The stamens of the mahua flower. *Noa mathōm dō s. salākko bāndikela*, they have put these mahua flowers with the stamens in a bundle (the stamens are ordinarily removed before making up into a bundle).

*Mathōm sqhōe dak*, n. Rain coming when the mahua season is ended or ending.

*sqhōe sqhōe*, adv., v. m. Roaringly; to roar (river in flood). *Nitōk dō gaḍa perēḍ sāt akana*, s.s. *sadek kana*, now the river is full in flood, there is a roaring sound; *gaḍa s.s.ōk kana*, the river is roaring; *hqedak hijuk kana*, s.s. *sadek kana*, a storm is coming, there is a roaring sound (onomat.).

*sqhōe sqhōe*, adv. Harmoniously (two flutes). *Juri tirio s.s. sade kana*, the pair of flutes are sounding harmoniously (onomat.).

*sqhōj*, the same as *sahaj*, q. v. (Easy, light.)

*sqhōka*, the same as (the more commonly used) *sqhōsa*, q. v.

*sqhōkar*, adv., the same as *sqhōsa*, q. v. *S.e rōreḷa*, he speaks openly (rare; B. *sqhōkār*).

*sqhōl*, n., v. a. m. Alleviation, relief; to ease, lighten. *Dher s.e hāmkeḷa*, *bānkhan qāi ulqre juribanakoka*, he got much relief, otherwise he might have been very heavily fined; *mōrē hōrko s.kedea*, the village council lightened it for him (imposed only a small fine); *rin khōne s.ena*, he has been relieved from debt. (A. H. *sahl*; B. *sqhōl*.)

*sqhōr*, n. A city, town (large). *Kolkata s.*, the city of Calcutta; *goḷa s. bajaran dārā qurkela*, I walked round the whole market town; *Dili s.*, the city of Delhi. (P. B. *sqhōr*; P. H. *shahr*.)

*sqhōr*, n., v. a. d. A cross-border on cloth; to make borders. *Noa kicriḍ reak arak s. menaka*, this cloth has red cross-borders (at each end of the cloth); *noa kicriḍ arak ar hēndē sutamko s. akawallē qāi mōnj nēlōk kana*, they have given this cloth cross-borders of red and black thread, therefore it looks very nice.

*sqhōr*, v. a. m. To throw forward, hurl, dart, rush headlong, throw (a shuttle), fall forward, push forward, move forward, advance. *Taruḥ bōrlōme s.adea*, he threw the spear forward at the leopard; *buru khōn kaḷ s. ārgoepe*, run the wood down from the hill (let it fall lengthwise down); *teṇōk jōkheḍ makuko s.a*, when weaving they shoot the shuttle; *dahan emadea*, *bae jomlettina*, s. *gidikatae*, I gave him food, he did not eat what I gave him, he pushed it away; *sauri biḍḍai s. rakaḥadea*, he threw the thatching-grass sheaf up to him (on the roof); *dor jōkheḍ s.ena*, he fell forward when running; *lad haso iḷeye s.ōk kana* (or s. *bayas kana*), because of his stomach-ache he is pushing himself forward (lying on his stomach); *gaḍare bariareye s. paromēna*, he crossed the river with difficulty, pushing himself forward (i. e., swimming); *gidrō parkom khōne s. hūrhayēna*, the child pushed itself down from the bedstead (moving

head foremost over the head-end); *bhugakte bine s. boloyena*, the snake darted into the hole; *darha khon hakoko s. odokok kana*, the fish are rushing out from the (deep part of the) pool; *bariare pera oraktele s. seterok kana*, we are with difficulty arriving at our friends' house, moving along.

*Sqhor*, n. Part of the Murshidabad district, where many Santals have settled. *S. hasare menaklea*, we live in Sohor. (Desi *sqhor*.)

*sqhor dan ened*, n. A children's game. Cattle-herd boys practise this.

The one who throws his stick, bent forwards and sends it backwards between his legs, to hit a stick lying at a certain place.

*sqhoriq rak*, n. Pretending lamentation. About women who sit down with one hand shadowing their brow, and, bent forward, cry and lament, to make people believe that they are grieved at some one's death. *S.r.e rakel kana*, she is crying pretending to be grieved.

*sqhosa*, adv. Openly, freely, unrestrainedly, fearlessly; distinctly, clearly.

*S.e ropeta*, he is speaking unrestrainedly (fearlessly); *s. tarupin helkedeu*, I saw the leopard distinctly; *s.tekin galmarao kana*, *bakin lajaok kana*, they are talking together openly, they have no feeling of shame (v. *sahsae*; B. *sqhosa*).

*sqhsae*, the same as *sqhosa*, q. v.

*sqhosi*, adj., the same as *sahsia*, q. v. (Courageous; rare.)

*sqhql*, v. a. To help, assist, aid. *Thora sqhodiñme*, help me a little; *em sqhodem* (or *em s.aeme*), *bankhan qhqe calao durelea mokordoma*, give him help, otherwise he will not be able to carry on the lawsuit; *ror s.kedeae*, he helped him by speaking; *gidrai heo s.adea*, she helped her to carry the child on her hip; *sap s.adeae dakka uklu jokhed*, she helped her by taking (different things) to her, when she was preparing the rice and curry; *horo irokreye kami s.adea*, he assisted him working during the reaping of the paddy; *nir s.te jelko guroka*, *em s.te perako bodoku*, by assisting in chasing, a deer will be felled, by assisting in giving (i. e., taking something along when going on a visit), friends will be pleased (Santal saying) (v. *sohga*; cf. H. *sahae*).

*sqhrae*, n. The month of Sohrae; the name commonly given by Santals to what is otherwise called *kartik* (end of Oct. and first half of Nov.). (Possibly from H. *dasahra*, the tenth day of the light half of the month of Asvin; others explain it as derived from A. H. *shahr*, the new moon when it appears, viz., after the *Dasae*.) *S. cando paromkate Aghar horole tioga*, when the month of Sohrae is past we reach the paddy of Aghar.

*sqhrae*, n., v. m. The principal festival of the Santals, so called; to observe this festival. Acc. to tradition, the Sohrae festival was formerly observed in the month of Sohrae, as it still is among the Mundas, Hos and Birhor in Chota Nagpur. It is very likely a harvest festival. When the people cultivated jungle grain, the month of Sohrae would be the time when these were harvested. Now that rice has become their principal

food, the harvest festival has to come later, and it has consequently been moved to the latter half of the month of Pus (just before or after our New Year's day), when all paddy is reaped. It should regularly be started on a Wednesday, but this is not always observed. All people bathe and have their clothes washed; sacrifices are offered by the village priest outside the village (not in the *jaher*), near water, and in every house by the master of the house to the house-gods (*orak boŋga*). The young men go from house to house to bless the cattle (*jagao*); the girls do the same in their respective cow-sheds. On the third day, big posts are fixed in the street, and bullocks or buffaloes are tied to these (v. *khupŋau*). Five days are spent in dancing, drinking and debauchery. It is significant that, at the commencement, the village headman gives a talk to the village people, in which he says that they may act as they like sexually, only being careful not to touch certain women; otherwise, they may amuse themselves. The village people reply that they are putting twelve balls of cotton in their ears and will not pay any heed to, nor hear or see, anything. This festival is in many ways a disgrace to the people. *Nôkhe s. porôbbo aguketa, maraŋ Daiye seterena*, as we see, we have brought the Sohrae festival (have started it), the Big sister has arrived (quoted from the headman's address). (Muŋdari, Ho, Birhŋr *sohrai*.)

*sôhrae enet*, n. The dance danced during the Sohrae. The girls and young men go dancing from one end of the village street to the other, and return in the same way, singing Sohrae songs to Sohrae tunes, while the young men drum using a peculiar time.

*sôhrae rar*, n. The tune to which the *sôhrae sereŋ*, S. songs are sung.

*sôhrae ru*, n. The peculiar Sohrae drumming.

*sôhrae sereŋ*, n. The songs sung during the Sohrae festival.

*sôhrôt*, v. a. m. To make known, publish. *Noa katha dq qhobon bae dayerlea, s.gotkakabon*, we shall not be able to keep this matter hidden, we shall at once make it known. (Desi *sôhrôt*; A. P. H. *shuhrat*.)

*sôhrôç*, v. a. Put down with a clinking sound (v. *sôkrôç*).

*sôhrôç mante* (-*marte*, -*mente*), adv. With clinking, chinking sounds (of many rupees poured out, not of only one). *S.m. aema takae dqhqketa*, he put a large number of rupees down, making clinking sounds (v. *infra*).

*sôhrôç sôhrôç*, adv. Making clinking sounds. *S.s. takae lekhayeta*, he is counting rupees, making clinking sounds (onomat.; v. *sôkrôç sôkrôç*; *sôkrôç sôkrôç*).

*sôjontar*, v. *sôjontor*. (C.)

*sôjontor*, adj., v. a. m. Splendid, stately, magnificent, fine, grand; to make, become do. *Khub s. orakko benao akata*, they have built a very grand house; *khub s.e hara akana*, she has grown up into a beautiful girl (also about boys); *khub s.kin juri akana nukin bahu jawâe dq*, the bride and bridegroom are a fine pair, both beautiful; *bagwan khub s.e.na*, the garden has become very fine-looking (cf. *sajao*; Desi *sajontor*).



*sojhe*, a common pronunciation of *sojhe*, q. v.

*sōk*, v. *sōk*.

*sōk*, n., v. a. d., v. m. d. Desire, inclination, fancy, pleasure; to have, feel do. *Bəhujon reak s. menaktaca*, he has a desire to get a wife; *inaik s. quri purquik dhabid cakin batooa*, why should I give in before I am satisfied; *tumdaik kirin ləgil s. an kana*, I have a desire to buy a dancing-drum; *panahi s. an kana*, I have a desire for shoes (to buy or to put on); *s-jon kanae barea bəhu ləgil*, he feels desire to have two wives. (A. H. *shauq*; not common.)

*sōkē*, v. a. m. To finish, eat up, drink (up). *Dak maṇḍile s.keta*, we have finished the gruel (nothing left); *tayomenape, haṇḍile s. cabaketa*, you are too late, we have drunk up all the beer; *gidra sapkate ran s.aeme*, take hold of the child and pour the medicine in; *uni dō pəurqi s. akawana, onate qəiye rəreṭa*, he has filled himself with liquor, therefore he talks a good deal. (C. gives the meaning of "to take a fancy, to indulge a fancy or desire"; not so used here; v. *sōk*.)

*sōkər*, v. a. m. To drink, finish, eat. *Dak maṇḍibo s.keta, delabon*, we have drunk the gruel, come let us go; *pəurəko s.keta*, they finished the liquor (v. *supra*).

*sō kod*, n., the same as *sō* (*dare*), q. v.

*sōkōt*, v. a. m. To shake, agitate, toss, hitch up. *Horo s.kate sōhne*, shake the paddy and measure it; *daka s. ulqume, bankhan jəuoka*, toss the boiled rice up and turn it round, otherwise it will stick together; *caole rel jəkhət haṭakteko sōkoja*, when they winnow rice they toss it up with the winnowing-fan; *gidra s. rakabem dāṇḍate*, hitch the child up to your hip (a child that is carried on the hip and is sliding down); *horo bhəri laha sē s.ena, onate qəilena*, the cart-load of paddy has been shaken towards the front, therefore it has become too heavy in front.

*sōkōt sōkōt*, adv. Thrusting head forward (walk). The way in which certain people walk (v. *supra*).

*sōkər*, v. a. To sniff (the sound produced when there is mucus in the nose). *Set kanae, ma suluckaepe gidra*, the child is sniffing, clean his nose of mucus (onomat.).

*sōkərdom*, v. a. m. To put out of breath, be do., breathless, dead tired. *Bae laiyela, ma s.epe*, he is not telling (what he knows), make him tired (pushing, beating him, as the police are reported to do); *nir nirtəye s.ena*, he became breathless by running along; *dal dalleko s.kedea*, they made him dead tired by beating him; *kaḍakin s.ena ghaṭre*, the (cart) buffaloes became out of breath (unable to pull the cart) in the ford (v. *dōm*; v. *sōkər*).

*sōkər mante* (-*marte*, -*mēnte*), adv. With a rattling, gurgling sound. *Mit dhao s.m. ye suheḥketa, adqe cabayena*, he breathed once rattlingly, then he died; *s. m. ye saḍe ocoketa māre*, he made a rattling sound in his nose (full of mucus; about children).

*sokor sokor*, adv., v. a. m. Rattlingly, gurglingly; to rattle, gurgle, to foam in an epileptic fit with rattling sound. *S.s.e sahēlela*, he is breathing gurglingly (when having a cold, or, rattling at death); *mandateye s.s.ela*, he is making gurgling sounds on acc. of a cold; *mirgi nam akadea*, *s.s.ok kane*, he has got an attack of epilepsy, he is foaming and gurgling (v. *sokor*).

*sokor*, v. a. To gulp, gulp down. *Mit jembetre dake s.kela*, he gulped the water down without moving the cup away from his mouth; *ran s.gotkakme*, gulp the medicine down (onomat.; cf. *sokor*).

*sokor mante* (-*marte*, -*mente*), adv. With a gulp, suddenly. *S.m.ye iñu cabakela*, he drank it all in one gulp; *note hañdi aguipe*, *s.m. nahel gada dak anjedok kana*, bring beer here, the plough-furrow-water is suddenly drying up (fig. speech) (v. supra).

*sokor sokor*, adv., v. a. Gulpingly, hurriedly; to gulp down. *Tinqem emae*, *unqke s.s.e iñu cabayela*, as much as you give him, so much he is drinking up gulpingly; *telahtey s.s.ela dahgra*, the bullock drinks gulping it down, being thirsty (v. supra).

*sokot*, the same as *sokto*, q. v.

*sokrot*, v. *sorkot*.

*sokra*, v. *sokra*.

*sokrod*, v. a. To put down with a clinking sound. *Takae s.kela*, he put the rupees (always a number, not only one) down with a clinking sound (v. *sokrod*; onomat.).

*sokrod mante* (-*marte*, -*mente*), adv. With a clinking, chinking sound. *S.m. takae uphela baksare*, he poured the rupees into the box with a chinking sound (v. supra).

*sokrod sokrod*, adv., v. a. With clinking sounds; to make clinking sounds. *S.s. takako atahela*, they are receiving their money clink, clink; *sakome s.s.ela*, she is making her wristlets clink (v. *sokrod sokrod*, *sekrud sekrud*).

*sok soko*, adj., v. m. Sticking out, projecting, long; to become do. *Data s.s.getaea*, his front teeth are projecting; *s.s. sakwa goco*, a moustache standing far out; *s.s. janum*, a long thorn; *sauri seayena*, *señer s.s.yena*, the thatch has rotted, the rafters are seen sticking out (at the eaves); *dahgra real derin s.s.yentaea*, the horns of the bullock have become long and pointed (cf. *sakwa*).

*sokto*, adj., v. a. m. Hard, tight, fast, strong; to make, become do. *S. kaŋ lagope*, use strong wood; *s. baberte tolpe*, tie it with a strong cord; *kathako s.kela*, they have fixed the matter (made a final arrangement); *nahelko s.kela*, they have made the plough strong (i. e., made all preparations for the agricultural work); *haram dahgra real jel do s.yena*, the meat of the old bullock has become tough; *s. hgr*, a well-to-do man, rich. (B. *shokto*.)

*sok*, v. a. m. To clean rice or other grain finally (the last operation to make rice properly clean before boiling). Paddy is pounded three times

in a *dhinki* or *ukhur* (qq. v.); the first is called *seteč*, the next *tala*, and the final pounding is *sqk*. With other stuff *sqk* is the final act. *Noa caole dɔ bagargea*, s. *saphaepe*, this rice is impure, pound it clean; *dɔl s. aguipe*, clean the split peas in the mortar and bring it (the *dɔl* is first ground in a hand-mill and then cleaned in a *dhinki* or mortar); *jondrako s. pahila*, they at first clean the Indian corn in a *dhinki* (to get it ready for being ground).

*sqk*, v. a. To suspend a plough from the yoke while on the bullocks' neck (a common way of having the plough carried). *Nahel s.akinme*, hang the plough (to the yoke) on the bullocks; *nahelko s. aguketa*, they brought the plough having suspended it from the yoke.

*sqk*, v. a. To impregnate. (Word obscene.)

*sqk borok*, v. m. To be cleaned. Only used when playing with children. One child is sitting, another takes hold of her big toes (only girls do this), and lifting her feet up, she pounds them down saying *sqkkok borokkok kuɖujak kuɖujak*, cleaning, pounding, dump, bump (or something similar; *borok* is likely to be a jingle).

*sqk seteč*, v. a. To clean up and settle. *Kathale s.s.keta*, we have cleaned up and settled the matter (v. *sqk* and *seteč*; note, this is in the meaning of overcome).

*sol*, n. A large perennial water-plant, *Æschynomene aspera*, Willd. The pith is used for corks as well as for chaplets worn by brides or bridegrooms. The pith is also used for making the common sun-hats (naturally not by Santals), called *sola-tupi* in Anglo-Indian language. (H *solā*.)

*sola*, v. *sola*.

*sole bambaro*, the same as *bambaro*, q. v. (Heard in *Dasæ* songs.)

*Sole Hāsdač*, n. A sub-sept of the Hāsdač' sept. Santals have tried to explain the name, saying that it refers to a long, pointed beard.

*Sole Hembrom*, n. A sub-sept of the Hembrom sept.

*sole icak*, n. A large kind of prawn. *S.i. lekañ biyol boyolok*, I shall become clothed (in long flowing garments) like the large prawn (from a Sohrae song).

*solget*, the same as *solgat*, q. v.

*sol gol*, adv. Together, in company; adj. Peaceful. *S.g.ko tahena*, they live in harmony together; *noko pɛra dɔ qɔi s.g. hɔr kanako, leβelle dak hɔ alo bodek ma*, these relatives are very friendly people, may water trod in, not even become muddy (Santal saying, may no fault be found.)

*solgat*, the same as *solgat*, q. v. *Gludri okare cɔe s.en*, the quail has hidden itself somewhere.

*solgot*, v. a. m. To unite with, join, mix up with; to add. *Daka ar utuko s.keta*, they mixed the rice and curry together; *pon ar eac s.lekhan tinač hoekā*, when four and seven are added, how much will it be; *caole ar jelko s.kettalea*, they mixed our rice and the meat up together; *aleren gai aperenko tuluce s. hɔt akana*, our cow has come mixed up

with your cattle; *haŋe calak kan hoŋ tuluŋe s.ena*, he went along with people that are on their way to the market (cf. H. *salag*; v. *solgol*; it might be noted, that the word is used in Santal schools about addition in arithmetic).

*solha*, n., v. a. m. Counsel, advice; to advise, counsel; to take counsel, consult. *Ihak s. bae jometa*, he does not take (follow) my counsel; *onkoak s. lekae kami kana*, he is working, following their advice; *nui do okoe koko s. akawadea, onate abo tuluŋ bae solhoŋ kana*, somebody has given this man advice, therefore he will not consult us; *s.ketakin ca disomte calak laŋit*, they took counsel together about going to the tea-country (i. e., a tea-garden); *joto hoŋak s. kana, nitok do mit hoŋko doŋe kana*, it is the advice of all (all were agreed), now they are throwing the blame on one person; *kami reakko s.jon kana*, they are consulting together about the work. (A. H. *ŋalāh*.)

*solho*, n., v. a. m. Unity, concord, harmony; to reconcile, be in harmony. *Ona oraŋren do s. baŋukitakoa, dingeko jhograk kana*, there is no concord between the people of that house, they are quarrelling daily; *mōrēko s.ketkina*, the village-council reconciled them; *haram buŋhikin s.yena netaŋ*, husband and wife have been reconciled now (v. supra; of same origin, but used differently).

*solok bokok*, adv. In confusion, tangled, disorderly, disarranged; to disorder, disarrange. *Horo biŋda s.b.ko doho akafa*, they have put the paddy sheaves down in disorder; *cel lekape gitiŋena kamar leka s.b.*, how disorderly you are lying, like the blacksmiths (not having their heads all turned the same way); *kaŋa ŋauriko s.b.kesa*, the buffaloes have disarranged the thatching-grass; *baŋar ar baŋ biŋda s.b.ena*, the sheaves of low-land and high-land paddy have been disarranged (mixed up); *s.b.ko roŋeta*, they are speaking confusedly (one so, another so) (v. *ŋalud bakud*).

*solom loŋom*, adv., v. a. m. Mixed up with (inadvertently or knowingly); to mix up with, pass off as one's own what is stolen. *Ihak kicriŋ do okoe s.l.pe idi toraketa*, who of you has taken my cloth away mixed up with your own; *nui kuri do okoeak bojgar cōŋ jāwāetel reak tuluŋe s.l.eta*, this girl is pregnant by somebody or other, and pretends that it is her husband; *meŋomko s.l.kedeŋ*, they passed a goat off as their own (taking it along with their own, or killing it with one of their own); *peŋa ŋāote atoren hoŋ hōko s.l.ena*, the village people were also mixed up with the visitors (got food with them although not invited). (Muŋdari *solom lotom*; v. *loŋom*; cf. *solgol*.)

*solon*, v. a. m. To fill up or in, pour in, put into; to lie with the head lower than the body, fall head foremost. *Baŋi ke baŋiye s.eta*, he is pouring cup after cup into himself; *tukuŋre caole s.kakpe*, put the rice into the pot; *dak maŋdi s.gotkakme*, pour in (eat) the gruel; *noa gaŋa do sollōŋena, qdi ŋontorte paromakpe*, this river is treacherous (causes

people to tumble in), be careful crossing; *kūi daḥ sṃtṃrtṃ loepe, baṃkhanpe s.koka*, be careful drawing water from the well, otherwise you might tumble in on your head; *noa parkom dṃ ghaṇjuagea, s.okape*, this bedstead is sagging; you will tumble in backwards; *parkom khṃne s. akana nui bul hoṃ dṃ*, this drunken man is lying on the bedstead with his head outside, hanging down; *daṃaṃre daṃgrakin s.ena*, the (cart) bullocks fell down on their forelegs in passing down the steep incline. (H. *soloṃ*.) *soloṃ labre*, adv., v. a. Putting in somehow; to put in so long. *Noa tukuḍ dṃ paraṅkea, en hṃ s.l. laḡil dṃ ganokṃea*, this earthenware pot is fissured, still it will do for putting something in it for a while (where no special care is needed); *noa tukuḍ dṃho akata s.l.*, she has put this earthenware pot there to have it for putting something in occasionally (v. *supra* and *labre*).

*soloṃ loṃm*, the same as *soloṃ loṃm*, q. v. *Neko s.l.tele baplayena*, we had the marriage mixed up with these; *marahiṇṇ then s.l.le boṃgayena*, we had our sacrificing together with our eldest brother; *s.l.ko nūkefa*, they drank, mixing the less good stuff up with the good.

*sol suluk*, the same as *sōla suluk*, q. v.

*soltṃ*, v. a. m. To purify, to cleanse, clean, pacify. *Disomko s.kefa*, they have pacified the country (done away with robberies, etc.); *kamiko s.kefa*, they cleaned up the work (finished it); *māṃṃ hoṃ baṃhuko s.kedeteye dṃho ruṃṃkadea*, he took his wife back, because the village-council did the needful to cleanse her; *nit hṃ bam s.ok kana, baḡiamako*, are you not getting ready even now, they will leave you behind; *guṃi roḡ aloṃre bṃṃṃṃ taḡḡkana, nitok dṃ alo s.ena*, small-pox had got into the village, now it has become free of it; *jhograle s.kettakoa*, we cleared up their quarrel (reconciled them).

*soltṃṃ*, the same as *soltṃ*, q. v.

*som*, n. Monday. *S. hiloḥ*, Monday; *s. mṃḡgolkoteye hijukā*, he will come by Monday or Tuesday; *hana s.reye goḍena*, he died that Monday (the Monday before last). (H. *som*; v. *sombar*; a very common nickname for a man born on a Monday.)

*sombad*, n. News, intelligence, information, tidings. *Apeak s. laialepe, aleak s. dṃ nonka onka kantalea*, tell us your news (how you are), our news (the statement of how we are) is such and such; *onkoak s. dṃ baṃ heḍ akana*, no tidings have reached us about them; *boge s.*, the Gospel, good news. (H. *sambad*.)

*sombar*, n. Monday, the form commonly used. (H. *somvār* or *sombār*.)

*sombat*, the same as *sombad*, q. v.

*sombol*, v. *sompl*. (Rare.)

*sombond*, n. Connexion, affinity; adj. Associated, joined. *Phalna tukuḍ jāḡḡn s. baṃnukṃina*, I have no connexion with so and so; *qḡi s. gate menukṃina*, they are very close companions, *ona katha real s. baṃ baḡaea, cet leka kan cṃṃ*, I have no knowledge in connexion with that matter, what it possibly is. (B. *sombondṃ*.)

- sombot*, v. a. m. Push down (forwards); to fall or tumble forward, fall on one's knees, or down. *Thelao s.kedeako*, they pushed him, so that he fell down on his face; *bul s.enas*, he fell down on his face, being drunk; *nui gai dō pinḍhe latarreye s.ena*, this cow fell down below the rice-field ridge (on her breast); *uni haram dōe s.ena*, the old man fell on his face.
- sombot tṛoṭ*, adv., v. m. Stumbling and tumbling, head over heels; to flounder, stumble along. *Tarup botṛte s.te nīr heḍena*, fearing the leopard he came running, stumbling and tumbling; *bul akante s.te heḍena*, being drunk, he came stumbling along; *andhuṭeye s.tṛṛḍok kana*, because of his night-blindness he is stumbling along (v. supra and v. *tṛoṭ*).
- sombhob*, n. adj. Possibility, probability, doubt; possible, probable, doubtful. *Noa mōṛḍoma reak s.ge qikauḱ kana*, the possibility of this lawsuit being gained is felt (he will probably gain it); *noa galmarao reak dō s.geḥ bujhauḱa*, I feel doubt as to the outcome of this talk (cf. H. *sambhav*; word rare).
- sombhori*, v. *sombhuri*.
- sombhuri*, adj., v. a. m. Patient, forbearing, long-suffering, tender-hearted; to show or exercise forbearance, have patience. *S. hoṛ kanae*, *bae edreka*, he is a long-suffering man, he does not become angry; *s.te laheḥme*, be patient (forbearing); *in reak s.me*, *alom edre saṅgiḥaḥa*, have patience with me, don't drive me away in anger; *kisṛ dōe s.yena*, *bae ruhḱeḱeḱe*, his master showed forbearance, he did not scold him (v. *suburi*; A. H. *ṣabr*).
- somḍoḥ*, v. a. m. To roast, fry (without oil), boil. *Noa jel dō eḱen buluh lagaokateye teke s.keta*, she has cooked this meat having added only salt and no oil; *apaḱ teke s.tabonpe*, boil us some vegetables without adding oil.
- somḡca*, n. Everything, all. *Kombro s.ko idikela*, the thieves carried everything away. (H. *saṁāca*.)
- somḡe*, n. Time, time of day; v. a. m. To fix a time, postpone. *Daka jom s. hoeyena*, *reḥgeḱ kana*, the time for getting food has come, one feels hungry; *oka s.ye heḱena*, at what time did he come; *tiṅḱ s. hoc akana*, what time is it; *mōṛḍomako s.keta*, they postponed the court-case; *galmarao reak s.yena*, *bale caba dureata*, the (council) talk was postponed, we were unable to finish it. (B. *somḡy*.)
- somḡḡs*, adj., adv. Equal; equally, in equal shares. *S. haṭiṅteko haṭiṅkela*, they divided it by equal shares; *s.te haṭiṅpe*, divide it equally; *s.teko begarena*, they were separated getting equal shares of all; *s. joṛoepe*, make the portions equal; *s. kḡmiḡe*, *adom dō alope duruḡ baṛaea*, work all equally, don't some of you be sitting down. (B. *somḡ* + v. *jḡs*.)
- somḡl*, v. a. m. To provide, supply, provide oneself with; to prepare. *Taben khajariye s.keta*, he provided himself with flattened and parched rice (for the road); *sṭu sambar quriḥ s.oḱa*, I have not as yet provided myself with food for the journey; *bapla laḡiḱo s. akawana*, they have provided themselves with the necessities for the marriage; *nui doko*

*s. golkadea, toberageye gočena*, they (the witches) supplied him with his provisions, therefore he died (sent him away). (B. *sqmbol*.)

*sqmpn*, n., v. a. m. A summons; to summon. *S.ko jariadea*, they served a summons on him; *s. hečena, mohajone lalis akatie*, a summons has come, because the money-lender has brought a suit; *s.adeako*, they served a summons on him; *s.enaē*, he has been summoned. (Engl. summon.)

*sqmqsta*, v. *sqmqstq*.

*sqmqstq*, adj. All, whole, entire, everything. *S. uniye emadea*, he gave him the whole; *s. horo gočentalea*, all our paddy died; *s. bale kqmi cabalaka*, we did not finish all the work; *s.ko gočena*, they are all dead. (B. *sqmqstq*.)

*sqmpao*, v. *sompao*.

*sqmpok*, n., v. m. Relationship; to be, become related; v. a. To arrange kinship. *Bocha s. menaktalea*, we stand in the relationship of brothers; *balaea s.*, the relationship of co-parents-in-law; *cel lekape s. akawana*, in what relationship do you stand to each other; *kakaale s.kela*, we arranged to be related as uncle and nephew (or, found out to be) (cf. B. *sqmporko*, union; H. *sampark*, relationship).

*sqmpok*, v. a. d. Make rich, fertile. In *bakhēr* parallel with *sahar*, q. v. *Saharak s.akam*, mayest thou manure it, make it rich.

*sqmpol*, n. Wealth, property, goods. *Khub s. menaktalea*, he has much property; *uni leka s.an hōr noakore dō bānuḱkoa*, there is no one wealthy like him in these parts. (Rare; H. *sambat*; B. *sqmpod*.)

*sqmpurun*, n., adv. Superfluity, abundance, entirety; in its entirety. *S. hōr kanae, okate hō bae khaṭoa*, he is a man of abundance, he is not wanting in anything; *s. joṭo menakkotalea*, he has all his ones living (none dead or away). (B. *sqmpornq*; not common.)

*sqmphao*, a fairly common pronunciation for *sompao*, q. v.

*sqmphola*, the same as *samphola*, q. v.

*sqn*, n. A kind of hemp, *Crotalaria juncea*, Willd. Commonly cultivated. Also its flax or fibre. *S. reāk barahi*, a hemp rope; *s. reāk parkomiñ teñ akata*, I have woven the bottom of the bedstead with (cord of) hemp fibre. (B. *sqon*.) The Santals distinguish:

*Bir sqn*, the wild hemp, not used for its fibre, but used in Santal medicine.

*Dare sqn*, a kind, larger than the ordinary *sqn*, also cultivated by the Santals.

*Dhamma sqn*, a large kind.

*Paṭ sqn*, the same as *mesta*, q. v. Cultivated in Eastern Bengal and Assam, by Santals.

*Phul sqn*, a small kind, also cultivated by Santals.

*Sāci sqn*, a variety of the *sqn*.

*sqn*, n. Fibre (in fruit). *Noa ul reāk gabe dō bānuḱka, eken s.ge*, there is no pulp in this mango fruit, only fibre; *tale jo dō bārti s.gea*, the Palmyra palm fruit has more fibre (than pulp) (v. supra).

- sɔn*, n. A year. (B. *sɔn*, heard used by a few, in the same way as *sal*, q. v.)
- sɔn araŋ*, n. A kind of vegetable.
- Sɔn Besra*, n. A sub-sept of the Besra sept.
- sɔndes*, the same as *sandes*, q. v.
- sɔndgɔnd*, n. Odour, fragrance, aroma, smell (also bad); adj. Strong-smelling; v. a. m. To make, cause, become smelling. *Cel cɔko utuyel*, s. *sɔ hijuk kana*, who knows what kind of curry they are making, a strong (good) smell is coming; *cele cɔe seak kan*, s. *baɾiɕe sɔ kana*, some animal is rotting, there is a bad smell; *baɾiɕeye sɔ kana* s., *haɱɱiye nũ akala*, he is smelling badly, he has drunk beer; *goŋa oraŋko s.keŋa*, they have filled the whole house with the (sweet) smell; *utu s.ena*, the curry has got a strong and savoury smell. (B. *gɔndho*; cf. B. *sugɔndho*, fragrance; cf. H. *sōdhā*, fragrant.)
- sɔndrɔ*, n., v. m. A scab; to heal up, to form a scab. *Noa ghao reak* s. *dɔ alom chaɖaoa*, don't remove the cicatrice of this sore; *ghao s.k kantaɛ*, a scab is forming on his sore; *mũre subuɖ rohpɛntaɛ*, s. *akana*, the mucus has become dry in his nose, it has formed into a crust. (Muɱɖari *sondro*, pus; Ho *sondoro*, pus.)
- sɔndhe*, n., adv. Difficulty, endeavour; with great difficulty, under great strain. *Aɖi s.te gidraŋ harakɛɛa*, *ɛngattɛle gɔɖente*, I have with great trouble brought the child up, because its mother died; *aɖi s.n jurɔw akala*, I have with great difficulty procured (collected) what there is; *aɖi s.n baŋcaɛna*, I was with great difficulty saved (e. g., from a leopard); *aɖi s. aɱɛɖin sɛn dɛraŋka*, I can go only with great exertion.
- sɔndho*, n., v. a. m. Doubt, suspicion; to doubt, be uncertain, suspect. *In s.re nuige kombɔn bade kana*, in my suspicion (I suspect that) I guess that he is the thief; *nui gupin s.ɛ kana*, *nuige hoɾɔe jɔm oco akala*, I suspect this cattle-herd, that it is he who has let the paddy be eaten. *s.teko sapketkoa kombɔ*, they caught the thieves on suspicion; *s.el kanai cel cɔn hoe akantaɛ*, *onate bae hijuk kana*, I suspect that something has happened to him, therefore he is not coming; *s.yena*, *nuigeye idi akala*, it has been suspected that this one took it away. (B. *sɔndɛho*.)
- sɔner gidi*, n., the same as *sɛngɛl gidi*, q. v. (cf. B. *sonā*, gold).
- sɔnek bɛi*, n. A golden promise (used in *bakhɛɾ* and talk with *rum bɔngɔ*; v. sub *bɛi*; meaning of *sɔnek* is uncertain).
- sɔne sɔd*, adj., adv. Whole, entire, untouched, unaltered, unchanged, innocent. *S.s. dɔhɔkakme*, *alom bhaŋgɔa*, put it away, as it is (the whole of it), don't break it (take anything of it away); *s.s. kɔminɛ*, *jɔhɔnaŋ alom kombɔɛa*, work honestly, don't steal anything; *s.s.ge menaka*, it is there all in its entirety; *s.s. menakɛpa menkhan*, *baŋ gujuktaɛpa dɛarwaŋ*, if you are innocent, your branch will not die (about the branches put down to find out the guilt or otherwise); *s.s. qimɔi dɔ qɔm ɱamlea*, you will not find an untouched woman (cf. *sɔd*; ? cf. *infra*).



- sone son*, adv. Annually, every year. *S.s.e hijuk kana*, he comes here every year; *s.s.ko gujuk kana neko do*, these people have a death every year (in their family). (B. *son son*.)
- son spt*, the same as *son spd*, q. v.
- son sud*, the same as *son spd*, q. v.
- son sut*, the same as *son spd*, q. v.
- sonhar*, v. *sonhar*.
- son iri*, n. A variety of the *iri*, q. v.
- sonjok*, v. *solo sonjok*.
- son jhuakq*, n. A certain wild plant, *Crotalaria striata*, DC.
- son ke son*, the same as *son spt*, q. v.
- Son Kisku*, n. A sub-sept of the Kisku sept.
- sonman*, the same as *soman*, q. v. *S.katkinale*, we made them equal (i. e., found both equally guilty); *s.le hqinikettakina*, we divided (e. g., the land) equally between them. (H. *sanman*.)
- sonmgt*, n., adj., v. a. m. Harmony, peace, consent, good-will; united, of one mind; to make, become united, harmonious. *Noa gharonjren do s. menaktakoa*, the people of this household are of one mind; *s. banuktakoa noa atore do*, there is no harmony in this village; *oka s.le cqe calak kan*, *aboa s. bae senak kana*, who knows by what (whose) consent he is going, he does not follow our consent (counsel); *ato hor doko s.gea*, the village people are united (have made up their mind to follow a certain course); *bikcor hore s.kelkoa*, he made the judging men united (brought them to his side); *ato horpo s.ena*, the village people combined. (H. *sanmat*.)
- sonmuk*, adj. Facing, fronting, face to face; v. a. m. To confront. *S.re kuliem*, ask him to his face; *in s.reye rorhela*, he said so before me; *sakhiko s.kelkina*, they confronted the two witnesses; *hakim samahrekin s.ena*, they were confronted before the magistrate. (H. *sanmukh*; word rare here; v. *samuk*.)
- souot*, n., adj., v. a. m. Innocency, integrity; pure, virtuous, innocent, holy, unbroken, unpolluted, unspoilt, untouched; to sanctify, make whole, like new. *S.re menaha*, *ban kombro akata*, I am in my integrity, I have not stolen; *s.geae, jahān dos banuktakoa*, he is innocent, he has no fault; *s.le kamime*, *alom jolet baraea jahānalk*, work with integrity, don't touch anything (i. e., steal); *s. hor kanae, oko kombro cel hō banuktakoa*, he is a virtuous man, there is no hiding or stealing (underhand, behaviour) with him; *s.re bape tahkan hor bchoak sure do bape nama*, any of you who did not remain holy (i. e., did not observe the rules of *neo dhogom*, (q. v.)) will not get anything of the head-hash (of sacrificed animal); *kuriko s.kedea*, they declared the girl to be untouched (e. g., kept it secret that she had been besmeared with sindur); *non bafi do pahil leka s.ena*, this brass-cup has become whole like formerly (has been repaired); *sngurke s.kela*, they have repaired the cart so that it is like new; *ulruk kutha do baričena, onkoak do s.ena*, our matter was declared to

be false, while theirs was declared true; *khub s. male nam akawana*, he has got a very unpolluted property (i. e., wife); *s. malre s. dam lagaoka*, full price (without deductions) has to be paid for an untouched girl (about the bride-price). *Sqnot* has been introduced as a translation for holy; *S. Jiu*, the Holy Spirit; *s.ak*, a sanctuary. (Possibly from *sqt* with infixed *n*.)

*sonpat*, n. Toothache due to a swelling of the gums (both upper and lower). *S. rogte dafa dhal nurentina*, due to a diseased swelling of my gum, my tooth became loose and fell out. The swelling may be caused by any disease in the gums; the tooth may be good. (C., *sonpat ghao* is unknown here; Mundari *sonpat*, hysteria.)

*sonsar*, v. *sōsar*.

*sontor*, n., adj., v. a. m. Care, caution, heedfulness; careful, cautious, heedful, watchful; to take care of; to be cautious, careful, heedful, to take heed. *S.te tahenme*, be careful; *s.teko kami kana*, they are working cautiously; *gada then s. tahenpe*, be careful at the river (also, remain there vigilant, to meet somebody); *uni orañ hor do khub s. hor kanae*, his wife is a very careful person; *tahae s.kela*, he took care of the money (kept it aside); *jomake s.ela*, she is careful with the food-stuffs; *gidra s.kaeme*, keep a careful watch on the child; *s.okme, nūrkokam*, be careful, you might fall down; *calak lagile s. akana*, he is ready (waiting) to go; *jom lagil s.okme*, be ready to eat (cf. B. *sotorko*, watchful).

*sontori*, n. A guard (military or police, or of a zemindar); v. a. m. To appoint to be, to become do. *S. kanae*, he is a guard; *rajren pea s. menakkotaea*, the zemindar has three guards; *s.reye bhurti akana*, he has been enlisted in the (police) guard; *phalnako s. akadea*, they have made so and so a guard; *pulisreye s. akana*, he has become a police-guard. (H. *santri*, from Engl. sentry.)

*Sontori dol*, n. A bodyguard, a regiment of soldiers.

*Sontori khata*, n., the same as *sontori dol*, q. v., but generally smaller.

*Sontori palon*, n., the same as *sontori dol*, q. v. *Maharajren s.p. menakkotaea*, the King-Emperor has regiments of soldiers, or, military guards; *s. gora p.*, European soldiers, sentries.

*sonthol*, the same as *solthon*, q. v. (Rare.)

*sonyasi*, n. An ascetic, devotee (Hindu). (Also pronounced *sqenasi*; B. *sonnyāstī*; H. *sanyāstī*.)

*soncao*, the same as *sancao*, q. v.

*sonjok*, n. Opportunity, proper time. (H. *sanjog*; C., not used here in this meaning.)

*sonjok*, adv. Equally. *S.te hafintabonpe*, divide it equally among us. (Rare; cf. supra.)

*sonjot*, v. *sanjot*. Used by local Hindus.

*sokh*, v. a. m. To measure, survey. *Paite horom s.kela, se khacqaktem s. kela, tinqñ mgnem s.kela*, did you measure the paddy with a *pai*

measure or with a basket, how many maunds did you measure (make it out to be); *pqile s.ak dō rukqar hoeoka*, bin *s.ak dō bako ruqra*, what is measured out with a *pai* measure has to be returned (paid back), what is not measured, people do not return (because it is a gift); *mohajon jōtō horoe s. cabaketa*, the money-lender measured all the paddy (took all there was in repayment of debt); *jumi s.ena*, *khajna bārtiyena*, the rice-land was measured, the rent has been increased; *sprōkko s.keta*, they measured the road (i. e., where the road should be, laid out); *qante khetko s. hāpinketa*, they divided the rice-field, measuring it with a pole; *sosqnak*, a measure. (Muṇḍari, Ho soṇ.)

*sōṇ*, n., adj. Companion, partisan. *Nui dō in(ren) s. kanae*, this one is my companion; *s. dō bānuḥkotaēa*, he has no companions (partisans, none to help him); *s. hōrko hēlena*, *aleren dō bae hēlena*, the attendants came, our one did not come. (B. *sōṇ*.)

*sōṇ*, postp., v. a. m. Along with, together with, in company with; to take along with oneself. *In s.ren kanae*, he is one together with me; *pargana s. kanae*, he is one going with the over-chief; *alerenko s.kedea pera hōrōk lagit*, they took our one along with them to go on a visit; *māṇjhi s.ēnae*, he went together with the headman (v. supra; v. *sōṇgē*).

*sōṇ*, v. m. To be equal to. *Uni tuluc qhōṇ s.lena*, I shall certainly not be equal to him; *in tuluc s.ok kana nui haram cudi dō*, this wretch of an old man is making himself equal to me (thinks he is fit for becoming my husband) (v. supra).

*sōṇbōt*, n. Companionship. *Akin boēha khub s. menākkena*, the two brothers are whole-hearted companions; *mit s.tekin kāmia*, they work in full companionship. (Word very rare; cf. *sōṇ*.)

*sōṇ bhqi*, n. Intimate friend; fig. a stick; the same as *saṇ bhqi*, q. v. *Nui dō s.bh. kantiṇae*, *bae bāgiāṇ kana*, this one is my intimate friend, he does not leave me; *aspl s.bh. dō noa kantiṇa*, *boēha dō tin sōṇgiṇre cōṇ menākko*, this is my intimate friend (the stick), who knows how far away my brothers may be.

*sōṇ chaḍa*, v. a. m. To separate (friends); adv. Alone, without companion. *S.ch. bae calakka*, he will not go without a companion; *gate kuriko s.ch.kelkina*, they separated the girl friends; *mit hōre jāwācyentye s.ch.yena*, as one of them was married she was separated from her friends (v. *sōṇ* and *chaḍa*).

*sōṇ chaḍani*, v. *sōṇ chaḍaoni*.

*sōṇ chaḍaoni*, n. A parting gift (when friends are separated). *Dē baba bāriqko*, *s.ch. bape emlenkhan bāhulape dō qhōko araklea*, please, sirs of the bridegroom's party, if you don't give the solatium for parting, they (the bride's companions) will not let her loose (the *Jag māṇjhi* says this, and they give him four pice); *calaṇ kanape*, *s.ch. emōkpe*, you are going, give us a parting gift (said by boys, who may give some tobacco). When girls separate, they will give parched rice; or, at marriage, as

described above; when young men separate, only to go away from where they stayed, they will call out as shown to get tobacco; if a man goes away for good, he will not give or be expected to give anything (v. *supra*; v. *chadaoni*).

*səŋ ɖaɬɔp*, v. a. To measure exactly (to give nothing in addition). *Mörē sere s.ɖ.adiŋa, miɬ cupuɬ hū bae juɬuɖala*, he measured out to me exactly five seers, he did not add even one handful (v. *ɖaɬɔp*).

*səŋge*, postp., adj., v. a. m. Along with, together with, in company of; to take with oneself, come together with, accompany. *S.te hijukme*, come along with us; *s.re dɔhoeme*, put it with the other; *s.re dɔhoeyem*, keep him with you; *am s. idi torayem*, take him along with you; *poesa s.re dɔhoeme*, keep the pice with yourself; *phalna s.teye heɖena*, he came together with so and so; *pera ɔrakiteko s.kedea*, they took him along to the house where they went on a visit; *ayak tulud caolen s.keta*, I put the rice in with the vegetables (cooked both together); *phalme s.yena*, so and so went along with (those; attached himself to); *buluh s. daka jomme, ulu banuka*, eat the rice together with salt, there is no curry; *s.s.tele jom cabayela, bale dɔho dareaka*, we are eating it up all, as we get it, we are unable to put anything aside; *s.s.re menaea*, he is together with (us, does not leave us) (v. *səŋ*; cf. H. *saŋg* and *saŋge*; Munḍari *songe*; Kurku *saŋgon*).

*Səŋgeren*, adj. Companion, who is together with. *S.dɔ lahateko calaoena*, my companions have gone in advance; *s.iɖ dɔ tayomre menaea*, my companion is somewhere in the rear (behind).

*Səŋgeten*, adj. Companion, who accompanies. *S. hor dɔ qurikoa*, my companions have not as yet come; *iŋ s.iɖ dɔe okayen cəŋ*, the one who comes with me has gone away somewhere.

*səŋge ləŋge*, adv. Together with, in company, along with, at the same time. *S.l.bon calaka*, we shall go together; *s.l. dɛtɔm tayomtele jom horayela*, we eat it up as we get it after the sickle (as it is being reaped, nothing is left over); *s.l. jarur banuka*, there is no need of companions; *jondra dɔ s.l.te cabayena*, the Indian corn was all consumed, as soon as it was harvested (v. *supra*; *ləŋge* is a jingle).

*səŋ-jo*, n. Area, superficial contents. (Word uncertain.)

*səŋ-kali*, n. Area. (Word uncertain.)

*səŋkor muɬuk*, n. A golden ornament (as explained by a Santal; only heard in a folk-tale).

*səŋkorjoɬa*, n. A certain plant, *Uvaria picta* (? unknown to most Santals; I have only seen this in Skrefsrud's old vocabulary).

*səŋkor*, v. a. m. To have sexual intercourse with, impregnate. (Obscene.)

*səŋkor mante (-marte, -mente)*, adv. With a rattling, clanking sound (of ornaments). *S.m. sadeyena*, it gave a clanking sound (onomat.).

*səŋkor səŋkor*, adv., v. m. With rattling, clanking sounds, loosely; to rattle, be loose. *Sagar s.s. sadək kana*, the cart makes a rattling sound

(the spokes being loose); *kəidiho s.s.ko idiyetkoa*, they are taking the prisoners along, there being a clanking sound heard of their chains; *qhiiki s.s.ok kana*, the husking-machine is rattling (being loose, the axle) (onomat., v. *sinkor sqhkor*).

*sqhkor*, n. Difficulty, misfortune. *Thora thuri poesa emahme, qdi s.reh parao akana*, give me a little money, I have got into great difficulties. (H. *sahka*; word very rare.)

*sqhsar*, n. The world. *S.re nonkan bicar calak kana*, such judgment goes (is followed) in the world; *s.re oka fai bohok kana, inqtege ale hle emaka*, what measure is customary in the world (the land), by that we shall also give (sell). (B. *sqhsar*.)

*sqhskritq*, n. Sanskrit. (B. *sqhskritq*; only found in books; pronounced with much difficulty.)

*sqh sqh*, adv., v. m. Wide open, bare; to become do., be uncovered, to burst open. *Duqr s.s.pe jhicketa*, you have opened the door to its full width; *s.s.e gitic akana*, she is lying uncovered (only about women); *udgar iqteye s.s. akana*, she has become uncovered on acc. of the close heat; *khet s.s.ena*, the rice-field (ridge) has burst (got an opening, so that the water runs out).

*sqhdkokk*, v. a. To make a splashing sound (fish in a hole), a snarling, snorting sound (angry bears, pigs).

*sqhdkokk mante* (-*marte*, -*mente*), adv. With a splashing sound, with a snorting sound, snarlingly. *S.m.ye hir tofena geger lagil sukri*, the boar came running out making a snorting sound, ready to bite; *hako s.m. bhugakteye boloyena*, the fish entered the hole with a splash; *gitic tora s.m.ye udurketa*, as soon as he lay down he commenced to snore (v. infra).

*sqhdkokk sqhdkokk*, adv. Splashingly, snarlingly, snoringly; v. a. To splash, snarl, snore. *Hako bhugakreko s.s.et kana*, the fish are splashing in the hole; *s.s.e udureta*, he is sleeping, continually making snoring sounds; *banu s.s.e hir hecena*, the bear came running, making snarling sounds (v. *sqhdkokk sqhdkokk*).

*sqhnd mnd*, adj., adv. Of equal thickness (all over) (people, animals, trees). *S.m.e mofa akana qdi mndj*, he has become equally fat all over, very fine; *nui badiha doc s.m.gea, jah bat hlokk kantaea*, this castrated pig is equally fat all over, not a bone is to be seen on it; *noa sener dq s.m. benao akana*, this rafter is formed equally thick through its whole length. (H. *sqnd musnd*, fat, plump.)

*sqnte*, the same as *sofa*, q. v. (Very rare.)

*sqnte rare*, adj. Very fine and narrow (hole). (Very rare; uncertain; some say it is used about what is dirty, not properly cleaned.)

*sqpohol*, v. recipr. of *sqhol*, q. v.

*sqpohol rodokk*, adv. Pathless, straight across country, over rough ground. *S.r.in hecena bin hortu*, I came straight across country where there was no road; *gofa bir pakar s.s.le daruketa*, we wandered all over the forest and jungle over rough ground (cf. *rodokk*).

- sq̃p̃q̃l̃q̃h̃*, n. Discord, contention, strife; v. recipr. To fight, accuse one another; to pour in mutually. *Boshako talare s. menaktakoa*, there is discord among the brothers; *haq̃dikin s. kana*, they are pouring beer into each other (drink alternately together); *m̃ōr̃ē h̃q̃r samah̃rekin s.ena*, they accused each other before the village council (v. *sq̃l̃q̃h̃*).
- sq̃pt̃m̃id̃*, num. The seventh (used in a folk-tale. B. *sq̃pt̃qm̃ + id̃*; otherwise not considered Santali).
- sq̃p̃h̃j̃*, n. A sponge. (In books; from Engl.; A. H. *isfanj*.)
- sq̃ph̃q̃r*, the same as *saph̃q̃r*, q. v.
- sq̃ra*, v. *sora*.
- sq̃r bajao*, v. a. m. To make known, publish. *Noa birre taruṣe heḍ akana menkateko s.b.keta*, they made it known to all telling that a leopard had come to this forest; *phalnatikinkin q̃ngiren reaṣ s.b.ena*, it became known to all that so-and-so and so-and-so had eloped together (cf. B. *sq̃rb̃b̃q̃j̃ñ*, good for all people).
- sq̃rb̃q̃nas*, n., v. a. m. Ruin, destruction; to ruin utterly, destroy. *S. hoeyena*, utter ruin happened; *j̃ot̃q̃ j̃inisem s.kettabona*, you destroyed all our things, *j̃ot̃q̃ sunumem s.keta*, you ruined (spilt) all the oil; *p̃ē h̃q̃rko s.ena gaḍare*, three people were lost (carried away) in the river; *oṛak̃ s.entabona*, our house was utterly destroyed (e. g., through fire). (B. *sq̃rb̃b̃q̃ñash̃*.)
- sq̃rb̃q̃t̃*, n., v. a. Sherbet, a draught of water and sugar (or molasses); to prepare do. *Gur reaḥ s. tearabonpe*, *q̃d̃i āṭ l̃q̃l̃q̃ kana*, make us a sherbet of molasses and water, it is awfully hot; *ciniko s.keta*, they made a sherbet with sugar. (A. P. H. *sharbat*; B. *sq̃rb̃b̃q̃t̃*.)
- sq̃rb̃q̃t̃aka*, adv. Undoubtedly, indeed, really (in accusing). *Nui q̃im̃q̃iye j̃om̃kedeṣa s.*, this woman (witch) undoubtedly ate him (caused his death); *uni phalna d̃q̃ noaṣ komb̃roḥeta*, *uni kangeaṣ s.*, so and so stole this, it is undoubtedly he; *s. d̃qm̃ am kangea*, it is undoubtedly you (who have done it) (cf. B. *sq̃rb̃b̃q̃t̃q̃h̃*, wholly).
- sq̃rb̃h̃q̃rao*, the same as *sarbharao*, q. v.
- sq̃rd̃ar*, n., v. a. m. An overseer, foreman, chief, leader; (nowadays in certain parts of the district) a man with the authority of a sub-inspector of police (appointed instead of the former *pargana*, over-chiefs); to appoint to be do. *K̃am̃ikoren s.*, the workers' foreman; *d̃ip̃u s.*, a person who engages and takes workers to a tea-garden; *sq̃r̃q̃h̃ s.*, a road overseer; *kuṛi koṛaren s. d̃q̃ j̃og m̃ōnj̃hi*, the custos morum is the one who watches the girls and young men (has charge of their behaviour); *komb̃roḥoren s.*, the leader of the thieves; *phalnaho s.ṛeḍa*, they appointed so and so to be overseer; *bagwanreye s.ena*, he has become a foreman in the (tea) garden. (B. *sq̃rd̃ar*.)
- sq̃rd̃q̃l̃*, n. A beam on top of wall on which rest the cross-beams that support the ceiling (generally one near each long wall of a room or house, sometimes also one in the middle). *Saṅga latarre s.le lagao akata bareṣa*, we have placed two supporting beams below the cross-beams. (H. *sardal*.)

*Søren*, n. One of the Santal septs. They were in olden times the "soldiers" of the *Kisku rapaj*, therefore they are often referred to as *Søren sipahi* (? v. infra; Muṇḍari *surin*).

*søren (ipil)*, n. The Pleiades, mostly referred to as *sørenko*. *S.koko tara-sinəna*, the Pleiades have reached half down the western sky (where the sun stands at about 3 p. m.); *onko s. ipil dō mīl (henge cumkākko) ṅlōka*, the stars of the Pleiades are seen in a cluster at one place; *s.ko dō arār lalākko reāk muṅqar kantakoa*, the Pleiades are the mallet of the *arār lalākko* (three small stars near the belt of Orion).

*sōres*, the same as *sōros*, q. v. *Kamireye s.gea nui dō*, this one is the superior (best) one in work; *etākko khon s.e dār dareaka*, he is superior to the others in running.

*sqr jamin*, v. *sqr jumin*.

*sqr jumin*, n. The locality, the spot, the particular place (where anything has happened, or about which there is a dispute); adj. Level, even and open; v. a. To level. *S.j.bon ṅl aguia*, we shall go and have a look at the place in dispute; *s.j. khēle todarothela, phalnawak kana*, we investigated the locality of the rice-field in dispute, it belongs to so and so; *s.j. laṇḍi kana*, an open and level plain; *khētko s.j.kela*, they made the rice-field level. (P. H. *sar-samin*.)

*sorjut*, adj., v. a. m. Prepared, ready; to prepare, make ready. *Daka dō s.gea, emakope*, the food is ready, serve it out to them; *jotqko jurqū s.kela*, they have procured everything and have it ready (cf. *mohjut*).

*sorkar*, n. The Government, court; a man who knows how to read and write. *S. reāk hukum kana*, it is the order of Government; *s. then noa kagoj idime, parhao ocayeabon*, take this to the man who knows how to read and write, we shall let him read it; *s. then lalisme*, bring a suit to the court. (B. *sorkār*.)

*sorkar bahadur*, v. *sorkar bāhdur*.

*sorkar bāhdur*, n. The authorities, the Government. *S.b. reāk hukum akhjom hoektabona*, we have to obey the orders of the authorities; *hakim hōr dō s.b.ge*, the magistrates are the government (v. *sorkar*; v. *bāhdur*).

*sorkari*, adj. Belonging to the government or any superior authority, institution, estate, etc., public; v. a. m. To make, become public. *S. sorqk*, a public road; *s. baṅgla*, a bungalow belonging to the government (here generally what is called an inspection bungalow); *s. jaega*, a place belonging to the landlord (not settled with anybody); *noa dō s. gaḍu*, this is a public river (i. e., anybody may catch fish there); *s. kuḍi kana*, it is a kodali belonging to the owner of the place (frequently the same as nobody's); *khētko s.kela*, they have made the rice-field the property of the landlord (the tenant has left or given it up, and no fresh tenant has been settled); *noa orāk dō syena*, this house has become public property (the owners have left, so that anybody may go in); *nui qimqi*

- dqe s.yena*, this woman has become public (no one's property, i. e., left by husband, a bad character). (P. H. *sarkārt*; B. *sqrkārī*.)
- sqrkqs*, adj. Inquisitive, pert, forward. (P. H. *sarkash*; now getting obsolete.)
- sqrkqs*, n. Circus-performers, acrobats. *S. bajiko heč akana*, acrobats have come; *s.ko dq tambu bhitire emantealkko tamasaēa, tqrupko, sadomko, gariko emanten menakkotakoa*, the circus people give different performances inside a tent, they have leopards, horses, monkeys, etc. (Desi *sarkes*; probably Engl. circus.)
- sqrkqt*, v. a. To sip, sniff up. *Lqlq iqteye s.keta*, he sipped it because it was hot; *suluē s.el kana*, he is sniffing the mucus up into his nose (cf. *sqrqr*; onomat.).
- sqrkqt*, adv., v. a. m. Sippingly; to sip, to sniff, snuffle. *S.s.e nūyela*, he is drinking sippingly; *ca dake s.s.el kana*, he is sipping his tea; *mandateye s.sqrqdqk kana*, he is snuffling, having a cold (v. supra).
- sqrkqt*, v. a. m. To have sexual intercourse (illicit; also animals; *s.kedae, s.ketakin, s.enakin*). Not used before women.
- sqrkqt sqrkqt*, adv., v. a. Sippingly, to make a sipping, sucking sound, also used about the sound of fish splashing. *S.s.e nūyet kana*, he is drinking, making sucking sounds; *dak maqdiye s.s.eta*, he is sucking the gruel (onomat.).
- sqrkqt sqrkqt*, adv. The cry of a certain small owl (*bhuk kqrqr*) (onomat.).
- sqrldk*, v. m. To push oneself sidewise in, intrude, be pierced with a thorn (not straight, but slantingly in). *Hqrko talareye s. bqlayena*, he pushed himself in sidewise among the people (not straight forward, but turning so that one shoulder is pushed forward); *janumteh s.ena*, I was pierced by a thorn (e. g., getting in below the skin slantingly) (cf. *sarlatk*; Muṇḍari *sorlo*).
- sqr mante (-marte, -mente)*, adv. Straight along, with a rush, with a rapid impetuous movement. *Gaqa s.m.le parqmena*, we crossed the river with a rush straight across; *hako s.m.ye dqrketa*, the fish slipped away straight off; *sarag bati s.m. coṭle rakapena*, the rocket went straight up with a rush; *s.m. calno godokme ar ruqr godokme*, go straight along there and come back quickly. (cf. Kurku *sar*; cf. B. *sqrāsqr*.)
- sqrma surmi*, v. *sorma surmi*.
- sqrq berq*, adv., v. a. m. Mixing well together; to mix well, moisten, soften. *Daka utu s.b. sipikale jomme*, eat having mixed the rice and curry well together; *tqr daka dq dididgea, khub leka utu dul s.b.kataepe, adq kuryul kuryute uda*, dried (boiled rice) will choke, mix it well pouring curry in, then he will gulp it down; *hasare dul s.b.kakpe*, pour water into the earth to soften it (about earth used for building a wall, etc.); *dalkteh lqkqt s.b.yena*, I was soaked by the rain.
- sqrud hako*, n. A certain fish, *Barilius bendelisis*, var. *Cocsa*, Ham. Buch. They are short and thick and round. Considered excellent food.



*sqrɔɔ lɛka*, adj. Sleek, fat, rotund (i. e., like the *sqrɔɔ* fish). *Iʔren ɔaŋgra dɔ s.l. sqhɔlakin benao akana*, my two bullocks are built sleek all over like the *sqrɔɔ* fish; *nui hɔra dɔ s.l.e hara akana*, this young man has grown up sleek and rotund; *s.l. sɛŋrko aɣu akala*, they have brought rafters fine and equally thick all over (v. *supra* and *lɛka*).

*sqrɔɔ pɔtɔɔ*, adv., v. a. m. Hurriedly, somehow, anyhow, slovenly; to prepare in a hurry, badly (food). *S.p.ho utukɛfa*, they prepared the curry in a hurry (so that it was not good); *cɛl hɔ bɔnukɛtakoa, s.p. daʔ mɔŋɔiko joma*, they have nothing, they eat any gruel they happen to have; *dakale s.p.kɛfa*, we prepared the food somehow (it is not very good); *teheŋaʔ daka utu dɔ s.p.ena*, to-day's rice and curry have been badly cooked.

*sqrɔɔqhoɛ*, adj. Slovenly, slatternly, dirty (woman). *Nui s. qimqi dɔ oraʔ saphae hɔ bae baɔaɛa ar aɔ hɔ s. mɔilqi tahɛna*, this slatternly woman does not know how to clean her house, and she herself is also always dirty (cf. *sqrɔŋ pɔtɔŋ*).

*sqrɔg*, the same as *sɔrag*, q. v. (Very rarely used.)

*sqrɔm*, n., v. a. m. Modesty, diffidence, shame, shamesfacedness; to make, be ashamed, be modest, diffident. *S. bɔnukɛtaɛa, bae lajaoka*, he (she) has no modesty, he does not feel ashamed; *mɔila kicriɔ hɔrɔkkate bɔlɔk dɔ s.gɛŋ qikɛta*, I feel ashamed to go in having put on dirty clothes; *qɔi s. katha kana, alope rɔra*, it is a very shameful matter, don't mention it; *nuiak s. dɔ selɛ jɔmkɛtaɛa*, shame, a dog has eaten what this one had; *ato hɔr mɔŋjhiko s.kɛda*, the village people put the headman to shame; *mɔrɛ hɔr samaŋre rɔrɔre s.oʔ kana*, he feels diffidence in speaking before the village council. (P. H. *sharm*; B. *shɔrɔm*.)

*sqrɔmia*, adj. Modest, bashful, diffident, unassuming. *Aɔi s. hɔr kanaɛ, bae sor godoka*, he is a very modest person, he will not come near quickly (push himself forward); *s. hɔr dɔɛ baŋkana*, he is not a bashful person (*sqrɔm* + *ia*).

*sqrɔmjam*, the same as *sqrɔmjaŋ*, q. v.

*sqrɔmjan*, the same as *sqrɔmjaŋ*, q. v.

*sqrɔmjaŋ*, n. Ingredients, all necessities for a marriage, a sacrifice, etc. *Bɔŋgaʔ lɔgɪʔ s.l.e jurɔu akala*, we have collected all the necessities for sacrificing; *bapla reaʔ s.l.e anamɔikɛta*, we have procured and have ready all necessities for the marriage; *oraʔ reaʔ s.l.e jurɔu akala*, we have collected all that is necessary for building the house; *duka utu reaʔ s.*, the ingredients needed for preparing rice and curry. (P. H. *saraŋjani*.)

*sqrɔmjɔm*, v. *sqrɔmjaŋ*. (Desi *sqrɔmjami*.)

*sqrɔŋjam*, v. *sqrɔmjaŋ*.

*sqrɔŋ pɔtɔŋ*, adj., adv. Dirty, grimy, soiled, untidy, unclean, slovenly. *Noako thari baʔi dɔ s.p.gɛa, ceduk bape maŋjaɛta*, these brass plates and cups are soiled, why don't you scour them; *nui gidra dɔ qrisge s.p.e ŋɛlɔk kava, moca qbuk saphakaɛpe*, this child is looking disgustingly

- grimy, wash and clean its mouth; *s.p.ko jereṛketa kharai*, they have plastered the threshing-floor carelessly; *gidra daka s.p.e jomketa*, the child ate its food in a careless way (dirtying itself and its surroundings).
- sorqā sorqā*, adv., v. m. Out of sorts, suffering from a bad cold (with a little fever, snuffling, etc.); to suffer from a bad cold. *Mandate s.s.iñ qikwet kana*, I am feeling out of sorts from a bad cold; *s.s.ok kanaan*, *jul bañ qikweta*, I am suffering from a bad cold, I do not feel well (cf. *dorqā sorqā*).
- sorq pofo*, adv., v. a. m. Watery, wet, mixed; to mix, make pulpy, become wet. *S.p.dakae ṛicketa*, she poured out the water from the boiled rice, leaving it pulpy; *dakite s.p.n lohqetena*, I became wet from the rain (clothes wet here and there); *dakare utu sipi s.p.kataye bagia'a*, having mixed the curry in the rice so that it was a pulpy mass, he left it; *dak dakten hecena*, *s.p.yenan*, I came in the rain and became wet (cf. *sere pete*).
- sorqs*, adj., v. a. m. Precious, excellent, the best kind of, superior, better, preferable; to make, deem better; to become the better, be superior. *Ato hor khon nui doe s.gea*, this one is superior (more wealthy) to the village people; *s.geye jom dareaka*, he eats better than others (both as to quality of food, and as to quantity); *nuiak orak do s.getaea*, this man's house is superior (excellent); *orakko s.ketu netar*, they have made their house superior now (better than it formerly was); *olok parhaoreye s.ena*, he became superior in reading and writing; *maranid khon huḍiniḍ doe s.ena*, the young one has become superior to the big (older) one (also about growth); *enecreye s.ena*, he gained in the game. (B. *sorqs*.)
- sorq sorq*, adj. Raw, green (firewood); v. m. To splutter (water oozing out); to make a spluttering sound, to hiss. *Noa sahan do s.s.gea, rohopak agupe*, this firewood is raw, bring something dry; *nonka s.s. jolokte daka do tinre isinoka*, with burning and spluttering in this way, when will the food be cooked; *sahan s.s.k kana*, the firewood is spluttering (does not burn, water oozes out and it makes a spluttering sound) (v. *sere sere, sara sorq*; cf. *sirō sorq*).
- sorqol sorqol*, adv., v. a. m. Sniffingly; to sniff (in colds). *S.s.e sorqofeta*, he is sniffing, drawing the mucus up into his nose; *s.s.efac*, he is sniffing (onomat.).
- sorqol sorqol*, adv., v. a. m. The sound of breaking wind (onomat.; v. *seret seret*).
- sorppā*, adj. Dirty, mucus dripping from the nose, snivelling. *Nui s.mara gidra, sulud thokre akanac*, this dirty snivelling wretch of a child, it has its nose full of dried-up mucus.
- sorppol*, v. a. To sip, sup, suck in. *Lolo iqte katiḍ katiḍteye s.eta*, because it is so hot he sips a little again and again; *tarup do mayame s.keta*, the leopard sucked the blood (onomat.; v. *sorqol*).
- sorppol mante (-marte, -mentle)*, adv. With a sipping sound. *Dak s.m.ye nuḱeta*, he drank the water with a sipping sound (v. supra).

*sorpoŭ sorpoŭ*, adv., v. a. Sippingly; to sip, suck in (repeatedly). *Nui kaða dŭ qđi aŭ daŭ tetan akadea, aema daŭ s.s.e nŭketa* (or *-e s.s.keta*), this buffalo is very thirsty, it sucked up a large quantity of water (v. supra).

*sorpoŭ*, the same as *sorpoŭ*, q. v.

*sorpoŭ mante* (-*marte*, -*mente*), adv., the same as *sorpoŭ mante*, q. v.

*sorpoŭ sorpoŭ*, the same as *sorpoŭ*, *sorpoŭ*, q. v.

*sorr mante*, v. *sor mante*.

*sor sipahi*, n., v. sub *sipahi*. The personal peons of a zemindar (cf. P. H. *sar*).

*sor sor*, adv. Straight along, rushing along. *Daŋgra s.s.kin calaŭ kana*, the (cart) bullocks go rapidly along; *sar s.s. calaoena*, the arrow went straight away (v. *sor mante*).

*sor sor*, adv., v. a. Snoringly; to snore. *S.s.e udureta*, he is snoring loudly; *japit torae s.s.keta*, he snored as soon as he fell asleep (onomat.).

*sor soran*, v. m. To move impetuously, with a rush. *Mit mohŋdae s.s. calaoena*, he went straight along impetuously; *kurit sim atkire lagite uŋan s.s.ena*, the kite came flying impetuously to carry a chicken away (v. *sor sor*; cf. H. *sarsarānā*).

*sorwa*, v. *sorwa*.

*sornga*, v. *sorngu*.

*soro*, v. m. To run, flow in or through; obtrude oneself, intrude. *Sarim khon daŭ s. jorŭk kana*, water is running in from the roof, leaking; *phuruk khon rase s.k kana*, the soup is running out from the leaf-cup; *horko talareye s. boloyena*, he forced himself in among the people; *horo cakere daŭ s. boloyena*, water soaked into the paddy-sheaves stack.

*sorŭc poŭc*, the same as *sorŭc poŭc*, q. v. (Rare).

*sorŭk*, n., v. a. A highway, a road (made, not a track only); to make do. *Ona s. dŭ kbub paki hor kana*, that road is a very solid one; *s.te calakpe, baŭ eskara*, follow the highway, it is not lonely; *kbub pakiko s. akala*, they have made a very solid road; *rel s.*, the railway. (B. *sorŭk*.)

*sorom*, adj., v. a. m. Tasty, savoury, nice, delicious, pleasant (words), seasoned; to make, become do.; v. a. impers. To feel tasty, etc. *Jel utu s. qikauk kana*, meat-curry feels delicious; *utuko s.keta*, they have made the curry savoury; *tehen utu dŭ s.ena*, to-day the curry has become tasty; *onko thenak daku utu s.edin kana*, rice and curry from them is savoury to me; *s. katha banuketaea*, he has no pleasant words.

*sorŭn sorŭn*, adv., v. m. Harmoniously, in unison (flutes, dancing-drums); to sound do. *Juri tiriokin orŭnel kana s.s.*, they are playing paired flutes harmoniously; *tumdaŭ s.s.oŭ kana*, the dancing-drums sound in unison.

*sorŭ soŭ*, adj. Slim and straight, equally thick (tree, pole; animals). *S.s. dare*, a slim and straight tree; *s.s.e jelaŭ nui kaða dŭ*, this buffalo is equally thick all over (v. *soŭ soŭ*).

*sorpoŭ*, v. *sorpoŭ*. (C.)

*sorpoŭ mante*, v. *sorpoŭ mante*. (C.)

*sərpət sərpət*, v. *sərpət sərpət*. (C.)

*sər, sər*, adv., v. a. m., the same as *sər sər*, q. v.

*sər sərəo*, v. a. m. To rustle. *S.s. pargmenae okqə cəh*, something (e. g., a snake) passed rustlingly; *cele cə s.s.əl kana*, someone is making a rustling noise (v. supra; cf. H. *sarsarānā*, rustle).

*sərla*, v. *sorta*.

*Sōs*, n. The name of the house-bonga of the Kisku sept.

*sō sō*, adv. Breathing heavily (people, animals, particularly when having eaten). *Jom bikate sō sō gitič akana*, he is lying down breathing heavily after having had his fill; *kađa dō sō sō sahətəl kana, khube bi akana*, the buffalo is breathing heavily, it has had its fill (onomat.).

*sosq*, n. The Marking Nut tree, *Semecarpus Anacardium*, L. The hypocarp that is orange coloured (called *sosq* or *sosq gabetəl*) is eaten raw or roasted; of the drupe (called *sosq jañ*, and purplish-black when ripe) an oil (*sosq sunum*) is distilled that is much used in Santal medicine as a vesicant on animals. The *sosq jañ* is used as a vesicant on human beings against pain. The oil is used to mark houses (e. g., when a census is taken); it is painted round the stem of a tree on which silk-worms are feeding, to prevent ants from climbing up; also used to oil cart-wheel axles, v. a. To mark with this oil. *Bhidi dō dəkərə upreko s.koa nəl oromko laqil*, they mark sheep on the hair of their hindquarters (just above the tail) to be able to recognize them; *s. sunumle barahiko s.akā*, they mark a rope with this oil (here and there to show ownership). (Muṇḍari, Ho *sosq*.)

*sosq cukqə*, n. A *sosq* oil-container, made of the scrotum of a buffalo (v. supra and *cukqə*).

*sosq dereñ*, v. m. To get budding horns (rams), to be reaching maturity (about girls when their breasts commence to develop) (v. infra).

*sosq dereñ bheđa*, n. A ram whose horns are just sprouting and resembling the pericarp of the *sosq* fruit, protruding about an inch. *Nui bheđa dōe s.d. akana*, this ram has got horns as big as a *sosq* nut (formerly, a ram of this size was priced eight annas) (v. *sosq*; v. *dereñ* and *bheđa*).

*sosqolha*, v. perform. of *solha*, q. v. *S.ič*, a counsellor.

*sosqəñ*, v. perform. of *sqəñ*, q. v. *Jumi s.koko heč akana*, the rice-land measurers (surveyors) have come; *s.akə*, a measure, anything which may be used as a measure.

*sosrip*, n. A reptile. (B. *sərtsrip*; only in books.)

*sosrqə*, n. A grasshopper. The Santals distinguish:

*Bənga sosrqə*, *Acridium peregrinum*.

*Buđhi sosrqə*, *Acridium agrionoides*.

*Deñca sosrqə*, a kind having very long legs.

*Dhinkhi sosrqə*, the same as *jhankar sosrqə*, q. v.

*Gundri sosrqə*, a small kind, said to make a sound like flying quails when they fly off.

*Guli sqsrqđ*. (C.)

*Jhankar sqsrqđ*, *Acridium peregrinum*. When children hold one in their hands, it makes movements that reminds one of the husking-machine when worked; hence also called *đhinki sqsrqđ*.

*Kafid sqsrqđ*, a small kind.

*Poko, sqsrqđ*, a kind in shape very much the same as the locust.

*Ponđ sqsrqđ*, a light-coloured kind.

*Sete sqsrqđ*, so called, because they make a sound like *sete sete* (q. v.) when flying. (Ho *somsor*; Muṇḍari *sonsoroĩ*.)

*sqsrqđ khoda*, n. A black blotch on the skin, a mole, mother's mark, nævus. C. says, "it is said that when a certain kind of grasshopper alights on the unprotected surface of the body, it spits out an acrid fluid which causes a black blotch." *Johare s.kh. menaktaea*, he has a mother's mark on his cheek (v. *supra* and *khoda*).

*sqstor*, n. Holy scriptures, sacred books; v. a. To make a precept, make customary. *S.re nonka qđ menaka*, it is written so in the scriptures; *s. puthi*, the Bible; *mare hapramkoko s. akafa*, the ancestors have made it a precept; *noa atoreko s. akafa, bapla piche miftan badiq lagaoka ato hor bhpjako lagif*, in this village they have made it a precept that at every marriage a castrated pig is to be given as a feast for the village people. (H. *śāstra*.)

*sq sunum*, n. A sweet-smelling oil (cosmetic). Usually bought, but Santal girls are known to make such an oil by grinding *nñgraula*, *akar bahu*, *mackunda baha* and *mithi* (qq. v.) and mixing it in mustard oil. *Adi jut sq kana, qke kuri coñ s.s.e ojoñ akawana*, there is a very sweet smell, some girl has anointed herself with perfumed oil (v. *sq* and *sunum*; C. gives as the first meaning "ghee, clarified butter," not so used here).

*sqđ*, n. A low, sunken place, a hollow (in the ground). Often the top of a *sokra* (q. v.), where a rice-field may be made. *Noa s. dđ jumi loroka*, this low land will become rice-land; *noa s. cppođ dđ qkqeko dđkhqđ akafn*, who has taken possession of this low-lying land; *s.s.leye calaena tarup*, the leopard went following the low places; *gađa s.*, a hollow piece of ground near a river. (Desi *sqđ*; cf. H. *sođ*, rill, channel.)

*sqđ*, v. m. Go down (die). Used in ceremonial talk at marriages. *Garhak kan, s.ok kan, aleak eleka bñnukanan*, if it goes into a hollow, goes down (i. e., she dies), it is no responsibility of ours (v. *supra*).

*sqđ*, n. Faithfulness, trustworthiness, truth; adj. True, faithful, reliable, trustworthy, real. *S.re menaca*, he is in trustworthiness (he is always reliable, not liable to commit any fault); *s. baye rorime*, speak the truth; *amak s.in hellekhanin emoka*, I shall give it, if I see your trustworthiness; *s. hor kanae*, he is a faithful, true man; *s. katha rorime, ere alom mesala*, speak what is true, don't mix up false matters in it; *nitok dđ boŋga reak s. dđ bñnuka*, now there is no trustworthiness in the bongas. (H. *sat*; cf. *sotea*; B. *sqđ*.)

*sotasqñ*, n., adj., v. m. Intimacy, intimate friend; intimate, familiar, companion; to become do. *S. menaktakina*, they are intimate; *qhñ boehñge qdi s. gule menaktakina*, the two brothers are intimate companions; *mit jamkaote s. bon calakka*, we shall go all together in close fellowship; *s. taken dq qdi dil bujhauka*, when you are in company with close friends you feel great courage (B. *sotsqñg*).

*sotbhñb*, adv. Always there; always following. *Okare parwa, s. gharwako tahena*, where the pigeons are, there the sparrows will always be; *okare Sahebko tahena, onñge s. Dekom nalkoa*, where there are Europeans, you will always see Dekos following (cf. H. *sadbhāv*).

*sotea*, v. *sotra*.

*sote*, postp. Together (preceded by *sñge*). *Sñge s. bon calakka*, we shall go together; *sñge s. neñdebo gitida*, we shall lie down (spend the night) together here. (cf. H. *sāth*; cf. B. *sot*, existing; cf. *sāote*.)

*Soto-duru*, n. One of the Panjab rivers. (In books.)

*sotor gotor*, adj. Related, consanguineous. *Mit khutren s.g. menakkoa*, they are related to the same family (v. *sot*; B. *gotor*).

*sotra*, v. *sotra*.

*sottq*, n., adj. Truth, virtue; true, real, sincere. *S. jug*, the golden age; *s. banuktaea*, he has no virtue (no truth in him); *s. hor*, an honest man. (B. *sōlyo*; word little used and known to educated people only.)

*sotkoyak*, adv., v. m. Uncovered (women sitting), ajar; to become dry, crack, split. *S. durup akama, kicriē bae sāohāyettāea*, she is sitting uncovered, she does not arrange her cloth properly; *khēt añjet s. enā*, the rice-field has become dry and fissured; *sanam daka añjet s. ena*, all the (boiling) rice has become dry (boiling water having evaporated) (cf. H. *saṭakmā*, vanish, sheer off; cf. *saṭkao*).

*sotmal*, the same as *sotmel*, q. v.

*sotme*, the same as *sotmal*, q. v. (Women's abuse.)

*sotmel*, the same as *sotmal*, q. v.

*sotkoyak*, the same as *sotkoyak*, q. v. *Silpiñ dq s. ge menaka*, the door is standing half open (ajar).

*sot sotq*, adv., v. m. Uncovered, indecently, sticking out, protruding; to become do., stand open. *S. s. durup akama*, she is sitting uncovered; *señer s. s. helok kama*, the rafters are seen sticking out; *jerer hasa bññ lalkaolena s. s. yēna*, the plastering earth has not adhered (parts) are sticking up; *ghao sondro dq s. s. akama, ma chadaome*, the cicatrix of the sore is standing up, remove it (cf. *sotkoyak*).

*soyol boyol*, adj., v. a. m. Tall and slim, straight; to become do. (young people, animals, trees). *Nuiren hoponko s. b. ko hara akana*, this man's children have grown up tall and slim; *s. b. qañgra bae qhriñkoa*, he will not sell his tall bullocks; *dare s. b. hara akana*, the tree has grown tall and straight; *nui kufi dq engat lehae s. b. akana*, this girl has grown tall and straight like her mother (v. *biyol boyol*).

*soyqə*, v. a. m. To steam, cook by steam. *Udri hoqko s.hoa*, they steam people suffering from dropsy; *janumem roklenkhan culhare s.me*, if you have been pierced by a thorn, steam it at the fire-place; *kūṇḍi s.kateko ləna*, they press (oil from) the mahua kernels after having steamed them; *qombokko s.kela*, they steamed the flour-balls; *kūṇḍi isin s.ena, ma poqompe*, the mahua kernels have been steamed ready, cover them up in bundles (to be pressed); *tiyīn s.ena*, I got my hands steamed (when taking the cooking-pot down from the fire) (v. infra).

*soyqə*, v. a. To produce a sound like whistling (by air rushing out). *Capuqi s.el kana*, he is blowing the bellows (of a blacksmith) (may also be used about the air coming audibly out through a fissure); *tirio s.oḥ kantaea, bae saḍe ocoyela*, his flute is only whistling, he does not make it sound (onomat.; cf. *posə*; cf. *hoqə*).

*soyqə mante (-marte, -mente)*, adv. With a whistling sound. *Noa silpiṇ bhugəḥ khon hoq s.m. boləḥ kana*, wind is blowing in through a hole in the door, making a whistling sound (i. e., now and again) (v. supra).

*soyqə soyqə*, adv., v. m. The sound of air rushing in or out of an opening; whistlingly; to whistle. *Hoq s.s. boləḥ kana*, the wind is coming whistling in; *hoq s.s.oḥ kana*, the air is making a whistling sound (v. supra).

*soyqə mante (-marte, -mente)*, adv. Straight along (with obstruction). *S.m. kaḥko sohor ārgokela*, they pushed the piece of wood straight down (it passed down without being obstructed) (v. infra).

*soyqə soyqə*, adv., v. a. m. Superficially, along the surface (ploughing); strongly felt (wind); to go on the surface (plough), to blow hard. *S.s.e siyəḥ kana*, he is ploughing superficially; *s.s.e hoeyel kana, guləṇḍge boləḥ kana*, it is blowing very hard (through an opening and felt on one's body), it comes in like a ball; *nahel bae otayela, s.s.el kanae*, he does not press the plough down, he lets it go on the surface; *hasa keḥḥe iḡte nahel s.s.oḥ kana*, the plough goes on the surface, because the soil is hard; *teheṇe s.s. akala*, it has been blowing hard to-day (v. *hoqə hoqə*; cf. *suyur suyur*; when referring to wind, it is very likely onomat.).

*soyqə*, v. a. To smoke with a smacking sound (cheroot). *Cuṭiye s.el kana*, he is smoking the cheroot smackingly (onomat.).

*soyqə mante (-marte, -mente)*, adv. With a smack. *S.m. cuṭiye or kela*, he made a smacking sound, drawing in the smoke of the cheroot.

*soyqə soyqə*, adv.; v. a. Smackingly; to make smacking sounds in smoking. *S.s.e nūyēḥ kana cuṭi*, he is smoking a cheroot, making smacking sounds; *s.s.el kanae*, he is making smacking sounds (smoking); *huhəre daḥ baṇ takenkhan s.s.ge saḍea*, when there is no water in the hookah, it gives a smacking sound (onomat.).

*sposə*, v. *posə*. (C.; few Santals will be able to say *sposə*.)

*sponj*, n. A sponge (in books; from Engl.; A. H. *isfanj*).

*su*, v. a. To hiss, snort. *Noa gajarre biṇe su goḥkela*, a snake suddenly hissed here in the thicket; *suyēḥ kanae mui gəi, rorəḥ laḡite*, the cow

is snorting, it is going to butt; *kaḍae suadina*, the buffalo snorted at me (onomat., Ho *su*; v. *sū sū*).

*sū*, n. A certain kind of fish, a dolphin, porpoise, *Delphinus gangeticus*. Said to be so called, because they make a sound like *su*, when rising to the surface. (H. *sūs*.)

*suṇi*, n. A cricket. (C., not here.)

*suṇ puka*, n. A hairy caterpillar; fig. a bear. When passing through a forest where there may be bears, Santals will not mention *bana* for fear that it might call the bear, but say *suṇ puka*; these caterpillars have long dark hair all over them. (H. *sūā-poka*.)

*suṇ bai*, v. *sukri bai*.

*suṇ jaṅgiṇ*, n. A kind of buffalo having short legs (lit. hog-legged). *S.j. kaḍa kanakin*, *ḍḍikin dareana*, these two are short-legged buffaloes, they are very strong. (H. *sūar*, a hog; cf. *jaṅga*; also by some called *suṇ jaṅhiṇ*.)

*suba*, n., v. a. Resolution, decision, will; to decide, resolve. *Amak s.tele calaka*, we shall go as you decide; *sahab s. ḍo sorokko benaoa*, *relko baṣisna*, according to the resolution, the Europeans build a road, they fix the rails (from a Santal song); *acaḥ mon s. lekae kamia*, he works as he himself pleases (v. *sub mon*); *oraḥ benaoko s.keta*, they decided to build a house; *nonḍe khet laḡitko s.keta*, they decided to make a rice-field here (? cf. *infra*).

*suba*, n., v. m. A leader; to become do. *Hulreko mamak kan tahḡkana s. ḍo*, during the Santal rebellion the leaders were killing; *Tilabani Binode s.lena*, in Tilabani, Binod became a rebel leader.

*Suba Ṭhakur*, n., v. m., the same as *suba*. The *subako*, the rebel leaders, are among the Santals who started and led the rebellion of 1855, directed mainly against the Hindu money-lenders. The people looked upon them as inspired by the spirits. They acted as such, were possessed by spirits, and their commands were obeyed as such. In a certain place (*Layo gar*) a *suba* appeared in a girl who acted as leader. The principal leaders were Sido and Kanhu. *Sido bheste Ṭhakure durup akana*; *uni samahre taberkate disom horko sewawdea S.Ṭ. ḍo*, *Ṭhakur* is sitting there in Sido's shape (appearing like S.); the people threw themselves down on the face before him and worshipped him, the inspired leader (v. *ad hul*; v. *Ṭhakur*; cf. A. P. H. *ṣūba*, a governor).

*subedar*, n. A centurion, a captain (of Indian troops, also police); v. a. m. To appoint to be do. *S. ḍo palṭone pareṭelhoa*, the captain is drilling the (Indian) soldiers; *phalnako s. akadea*, they have appointed so and so to be a captain. (A. P. H. *ṣūbedār*.)

*subitṇ*, adj., adv., v. a. m. Convenient, fit, suitable, orderly, proper, useful, excellent; to make, become do.; n. Auspicious time, opportunity, satisfaction. *Ḷom real s. baṇukṭalea*, we have no satisfactory food; *kami real s.*, an opportunity for working (leisure, ability); *noa sorok ḍo s.gea*,



this road is excellent; *khub s. hōr kanae ato māñjhi dō*, the village headman is a very fit person (for his work); *noa khētko s. akafa*, they have made this rice-field excellent; *katha galnaraoko s. kēta*, they finished the (council) talk of this matter well (satisfactorily); *sahebko hēčkate disom dō s. akana*, after the Europeans (British government) have come, the country has become orderly. (H. *sublā*.)

*subod*, the same as *subud*, q. v.

*suboriq*, v. *suburiq*.

*subud*, adj., v. a. m. Tame, quiet, good-tempered, docile, upright; to make, become do., to tame. *Māñjhi dōe s. gea*, the village headman is good-tempered (gentle); *s. dāhgra*, a good-tempered bullock; *uni kūrīko s. kedea*, *qādiye egerel tahēkana*, they have made that girl gentle-mannered, she was abusing a good deal; *uni gāi dō qādiye phandayel tahēkana*, *nītoḷ dōe s. ena*, the cow was kicking a good deal, now she has become docile; *hātīko s. kedea*, they tamed the elephant. (H. *su*, good, + *bud*; B. *subōdh*, sensible, docile.)

*subudīq*, adj. Good-tempered, gentle. *Āḍi s. hēṛle tahēkana*, he was a very gentle husband (v. *supra*).

*suburi*, the same as *sobori*, q. v.

*suburiq*, adj. Meek, mild, chaste, quiet, soft, sober; v. a. m., the same as *sobori*, q. v. *Āḍi s. hōr kanae*, he is a very mild (quiet) person; *s. kate tahenme*, stay patiently.

*subur subur*, adj., v. a. m. Watery, thin (rice, curry); to make, become do., to add too much liquid. *Toa sōhge s.s. dakañ jōmkēta*, I ate some rice, made very thin with milk; *gāi dākṛe s.s.e qliñ kana*, the cow is grazing in the water, mixing the grass with water; *dāk mādīko s.s. kēta*, they have made the gruel watery; *utu s.s. ena*, the curry has become liquid (too much soup).

*subhāq*, n., v. a. m. Suspicion, doubt; to suspect, accuse. *Phalnare s. menāñ-talen*, we suspect so and so; *s. tegeko metāñ kana*, they accuse me on suspicion; *bāṭi atēna*, *nūile s.wae kana*, a brass-cup has been lost, we suspect him of having taken it; *nūiye s.yēna*, this one was suspected (accused). (A. H. *shubha*.)

*subhāb*, the same as *subhā*, q. v.

*sūc*, n. The Mulberry tree, *Morus indica*, L., and its fruit. Not seen wild. *Tul*, q. v., is possibly the more common name.

*sucq*, adj. m. True, faithful, upright, honest. *S. hōr kanae*, he is an honest man. (H. *sacā* and *suc*; rare, v. *sāc*.)

*suci*, adj. f., the same as *sucq*, q. v., applied to women. (Rare.)

*suci*, n. Table of contents, index. *S.re hēlme*, *puṭhire oka nōmbōr kana sereñ*, look in the table of contents, what number in the book the song is. (H. *suct*.)

*sud*, n. A certain bird, the Purple Sun-bird, *Aruchnechthra asiatica*. Also called *sakwa sud*. Another small bird is called *sud* or *jugi sud* or *gadle sud*. (Onomat., name due to their cry *sud sud*, as the Santals render it.)

*sud*, v. a. To clean the mahua flower, to pick off the stamens (*pipni*) of the raw (undried) flower preparatory to cooking it. It is done when the flowers are picked up and are to be cooked; they are eaten as they are, together with gruel. *Matkəm sujtabonpe, teke jomabo*, clean some raw mahua flowers for us, we shall cook and eat them; *qher dq alom rora*, s. *marsalmealān*, don't speak (too) much, I shall clean you bright (women's abuse).

*sud*, v. a. d., v. m. To inform, tell, disclose. *Senkate kathae s.atkoa*, having gone there he told them of the matter; *qkqe coko's.ket*, somebody has told it; *kupi kora reak katha s.ena*, the case of the young girl and man was disclosed. Here the word is used about disclosing matters that should not be told. C. gives the meaning as "to act as an intermediary, to explain, inform, inform one party of the views or intentions of another, to still, allay excitement;" not so here.

*sud*, v. a. d. To make a sign to, say *sud*, to. *Beget ocaye lagile s.adea*, he called out hist to him to make him look (onomat.).

*sud gubli*, n. A certain small bird (the same as *tic tic*, q. v.).

*sud sud*, adv., v. a. Chirping (the chirp of the *sud* bird), whistling (to call attention); to chirp. *S.s.ko raga sud cēṛṛ dq*, the Sun-birds cry chirpingly (cry *sud sud*); *s.s.e golet kana*, he whistled to call attention; *cēṛṛho s.s.et kana*, the birds are chirping (onomat.).

*sud sutrud*, adv. Minutely, thoroughly. *Hana ofak nhoa ofak s.s. nahamin heletmea*, I see you are searching minutely for something, uncovering this and that (cf. *soḷ sutrud*).

*sud*, n., v. a. Interest on money; to charge do. *S. lagaok kana*, interest is charged; *ṭakare car anakateye s. akata*, he is charging four annas in the rupee as interest. (P. H. *sud*.)

*Ḍidhi sud*, n. 50 pct. interest; mostly charged on paddy lent out in May and June and paid back in December. Also charged by certain money-lenders for one year or less (v. *Ḍidhi*).

*Khorali sud*, the same as *ṛaudari sud*, q. v.

*Mas korari sud*, n. Interest charged per month, generally one anna in the rupee, sometimes even two annas (v. *mas*; Desi *korari*). Usually only when a loan is taken for a short period.

*Ṛaudari sud*, n. A\* interest of six annas in the rupee for the year when a loan is taken during the off season; or two annas for the period if paid back during the hot season. It is a kind of hot-season interest (v. *ṛaudari*).

*Siki sud*, n. An interest of four annas in the rupee, 25 pct. (v. *siki*). This is considered a fair interest in the year.

*sud*, v. *sqd*. (C., not here.)

*sudḡ puchḡ*, v. a. To inquire, ask. *Orakre s.p.kom, pasel orakre menak*, inquire at home, perhaps it is there; *s.p.ketkoan, qkqe hḡ bako laiyela*, I inquired of them, no one can give any information (cf. B. *shudhān*; v. *puchḡ*).

*sud bəndki*, v. *sud bundki*.

*sud bundki*, n. Land mortgaged for the interest on the money borrowed.

*S.b. jumi*, rice-land given to the money-lender instead of interest on money borrowed; *s.b.te jumiñ em akawadea*, I have given him some rice-land to pay the interest on money I have borrowed (v. *sud* and *bəndki*; v. H. *bandhak*).

*sude mule*, n., adv. Interest and principal; in full. *S.m.ñ em cabakettara*, I have paid him back principal and interest; *s.m. bəki menaka*, principal and interest are unpaid (v. *sud* and *mul*).

*sudgu budgu*, the same as *sodo bodo*, q. v. *Noa bəp də s.b.gea*, this straw-rope is rough (ends of straw standing out).

*sudi budi*, n., adv., the same as *sude mule*, q. v. *S.b.te jumiñ em akawadea*, I have given him rice-land to pay for principal and interest (land being returned when one crop is harvested); *s.b.ñ hala akawadea*, I have repaid him principal and interest. (P. H. *sudi*; Desi *sudi budi*.)

*sudrau*, the same as *sutrau*, q. v. (Inquire, investigate; cf. H. *sodhnā*.)

*sudrau*, v. *sudhrau* (put to rights).

*sudri*, v. a. m. To make known, publish, bring to light, expose. *Kathae s.ləta*, he made the matter known; *kombro syena*, the theft has been made known; *s.teye idikəta*, he took it away openly (v. *sədrə* and *sədr*).

*sudro budro*, the same as *sodro bodro*, q. v.

*sudu sudu*, adv. Empty-handed, without anything, without getting anything. *S.s.i calaoena*, he went away empty-handed; *s.s.geye ruqrena*, he came back without anything (having got nothing, e. g., from the money-lender); *pəra həpəke senlena*; *s.s.i həcəna*, he went on a visit, he came without having got anything (no food was given). (Desi *sudui sudui*.)

*sudh*, v. *səd*. (C.)

*sudh*, v. *sudho*. (C.)

*sudhə*, postpos. adj. Inclusive of, also, as well; the whole of. *Atə s. həpəka calaoena*, all the people of the village went; *uniren gidra s.i dohəkəda*, he took (married) her with her child; *am s.gem təhəkəna*, you yourself were also there; *rehel s. dave pətəpəna*, the tree was uprooted, roots and all; *məñjhi s.le galmarənokəta*, we talked over the matter, the head-man included.

*sudhə*, v. *sudhəu*.

*sudhər*, v. *sudhrau*. (C.; Muṇḍari *sudhar*.)

*sudhəu*, v. a. m. To scratch, stroke, to soothe by stroking. *Kadə s.en, caṇḍbole tula məkə*, scratch the buffalo, it will presently raise its tail (being pleased); *setac s.kədəa*, he stroked the dog (gently) (cf. H. *sodhnā*).

*sudhe*, adj., adv. Empty-handed, without any fixed purpose. *S.gen ruqrena*, I came back empty-handed; *s.gen dārə bərae kana*, I am walking about without any fixed purpose; *s.də cədaḱem dārə bərae kana, a'e then kəmime, adə dakam nana*, why are you wandering about without doing anything, work with us, then you will get food (cf. H. *sindhē*, artlessly; v. *sudho*).

*sudhet*, v. a. To calm a cow by patting her and saying *sudhet sudhet*. (C., v. *sudhu*; some Santals here say that cattle-herds, when rubbing the buffaloes, say *sudhet sudhet* to them to make them lie down; others deny this use.)

*sudho*, v. a. m. To purify, cleanse; adj. Being without. *Men tobe dharti nun ghari bond akan tahkana, nit dolo s.kam kana*, mind then, so long the earth was closed, now we are purifying thee (expression used when a body has been cremated; the place is purified with cow-dung mixed in water); *tehen dolo s.ketnea*, to-day we have cleansed you (said to a man who has been formally taken into society again); *gurič dak chitaukpe, adq daka jomkel then s.ka*, sprinkle cow-dung-water on it, then the place where the food was eaten will be cleansed; *tehen don s. ulargea, cel thamakur ho banuktiina*, to-day I am absolutely clean, I have no tobacco. (H. *sudh*; Desi *sudho*; cf. H. *sudhna*.)

*sudhrqu*, v. a. m. To put to rights, make right, correct, bring to a proper state of mind. *Kurhiq dagrae s.kedea*, he made the lazy bullock docile; *bahui s.ena*, the daughter-in-law has been brought to a proper state of mind. (H. *sudharna*; rare here; Munjari *sudhrao*.)

*sudhrqu*, v. a. m. To investigate. *Noa katha or pheč s.le enč jutoka*, only when this matter is investigated to its sources, will it do (v. *sutraq*; rare).

*sudraq*, v. *sudhrqu*. (C., not here.)

*sudraq*, v. a. m. To pour down, spout, to pass loose stools (djarrhoea).

*Chat khon dake s.keta*, water poured down from the flat roof; *mâyame s.keta*, he passed loose stools with blood (dysentery); *dak hurok thede s. gadaketa*, it made a pit by pouring down where the water falls; *malenan, mayam s.k kana*, I cut myself, the blood is spouting; *darah khon dak s.k kana*, water is pouring down from the precipice; *s. lekae dakketa*, it rained like being poured down (v. *sudur*; cf. infra; ? onomat.).

*sud sudqu*, adv., v. m. Splashingly (the sound of water falling down); to splash. *Dak qdi at qtuk kana, s.s. sadek kana*, the water is flowing strongly, it makes a splashing sound; *sate khon dak s.s.k kana*, water is falling splashingly down from the eaves (onomat.; it is not used here about dripping (so C.), but about the sound of a stream of water reaching the ground; v. *sudu sudu*).

*sudur*, v. a. m. To pour down, spout forth, fall into. *Hudur torae s. golketa*, it poured down just as it thundered; *mâyamgeye s.keta*, he passed a bloody stool; *tukud khon dak s.ena*, water is spouting forth from the pot; *dairinteye gefente mayam s.ena*, the blood spouted forth because she cut herself with the sickle; *manda iqte mu khon dak s.ok kana*, because of the cold, water is running down from the nose (v. *sudraq*, *sudu sudu*).

*sudur buður*, adj. Watery, thin (gruel) (v. *sudur buður*).

*sudur sudur*, adv., v. m. Splashingly, to splash (the sound of a thin stream, less than *sud sudqu*). *Sqrim khon s.s. jorok kana*, water is running down from the roof (leaking) making a splashing sound; *kanda khon dak s.s.ok*

*kana*, water is running splashingly out from the pot (from a hole) making a splashing sound (v. *supra*).

*suḍur suḍur*, adj. Watery, too thin. *Netar dō s.s.ho daḷ māḍḍiyettaḷea*, at present they are preparing watery gruel for us; *s.s.gva noa vase dō*, this soup is too thin (v. *supra*).

*suḍu suḍu*, the same as *suḍ suḍu*, q. v. *Bhugḷḷ khon daḷ s.s. jorḷḷ kana*, water is running down from a hole, making a splashing sound (of a thin stream of water falling) (v. *soḍo soḍo*).

*sug*, v. a. To inquire, inquire for someone lost or wanted. (C., not here; v. *surḷḷ, sufik*.)

*sugam bai*, v. *sugum .bai*.

*sugā sarō*, n. A parakeet (heard in a *Dasde* song). (H. *sugā*.)

*sug batra*, n. News, intelligence (of circumstances). *S.b.liṇ kupuliyena, eḷḷ jāhānāḷ dō baṇ*, we asked each other the news of how we are, not anything else; *s.b.dō bale baḍae akattakoa*, we have not got any news of how they are. (Rare; cf. *katha batra*.)

*sug bugu*, v. a. To bite (vermin); v. m. To swarm (maggots). *S.b.ediṇ kanako se*, the lice are biting me; *ghaore tejoko s.b.ḷ kana*, larvae are teeming in the sore (v. *sugu bugu*).

*sugi eṛi*, n. A certain bird (? *Eumyias melanops*). Name due to its call: *sugi sugiho raga*, they cry *sugi sugi*. *Sugi* is also used as a name for a cow (onomat.).

*sugu bugu*, adv., v. m. Swarming; having a creeping sensation; to swarm; v. a. To bite (vermin). *S.b. sukri hopaniko busḷḷ akana*, a swarming crowd of pigs have been given birth to; *ma goṣṣḥaime, goḷa bohḷḷ s.b. seko jomeṇ kana*, do pick the vermin off me, the lice are swarming and biting me all over my head; *hakoko s.b.ḷ kana noa ḍobhakre*, the fish are swarming in this pool; *seko s.b.ediṇ kana*, the lice are biting me (v. *sug bugu*). C. gives the meaning "to move or struggle, as shrimps out of water or as a swarm of ants, to be cowed or speechless"; v. *usku pusku*.

*sugud bugud*, adv., v. m. Disorderly, here and there; to be disordered, to move here and there. *S.b.pe duruḷ akana, tharte duruḷpe*, you are sitting disorderly, sit in a row; *horo s.b. bindar akana, iroḷ baṇ jutoka*, the paddy has fallen down in all directions, it will not do to reap it (while so); *hoete horo s.b. akana*, the paddy has been disordered (thrown down in all directions) by the wind; *s. buguḷḷ kanape, duruḷ thiroḷpe*, you are moving in all directions, sit quiet (v. *sogud bogud*).

*sugui sugui*, adv. Continually (wind blowing), gently; v. a. To blow do. *Mit hinda s.s.ye hoeyel kana, bogete rabahediṇ kana*, it has been blowing continually the whole night, I feel very cold; *kola mahnder khone s.s.ye'a*, since yesterday and the day before it has been blowing gently (v. *sogae sogae*).

*sugum bai*, n. A form of convulsions in which the patient is unconscious and does not move. *S. bai ham akadea*, he is in an unconscious and

quiet state of convulsions. *Sugum bai* may possibly also be coma (so C.); but people recover from this (v. *sugum sugum*).

*sugum sugum*, adv., v. m. Noiselessly, stealthily; to move about stealthily.

*S.s. ad eshare calaena*, he went away stealthily, himself alone; *qkge cge s.s.oli kana, bañ dpe kombro kan*, somebody is moving about stealthily, perhaps it is a thief.

*sugur bugur*, the same as *sogor bogor*, q. v.

*sughor*, adj. Handsome, beautiful, excellent, well-behaved. *S. bahin*, a well-behaved daughter-in-law. (H. *sughar*; very rare here.)

*suh*, v. a., the same as *su*, q. v. (hiss, snort; onomat.). *Balaekhin jopohar jokhen balat erae s.goda*, when co-parents-in-law (here, one's father and the other's mother) greet each other, the mother (of the girl or man) will at once hiss.

*sū hako*, v. *sū*.

*suki*, n., v. a. m. Proof, testimony; signature; to prove, test, agree on, ratify, attest, sign. *Noa kagojre s. bañ nelettasa*, I don't see his signature on this paper; *kombro reali s. banullanah*, there is no proof of a theft (having been committed by somebody); *katha reali s. banuka, qkcyem sabea*, there is no proof in the matter, whom will you make responsible; *adali nutume s.kela*, he signed his name; *ruq tunum s.taeme*, feel his pulse and make out what kind of fever he has; *katha s.aktikme*, attest my word; *pqiho s.kela*, they tested the *pqi* measure; *s. pqi kana*, it is a tested *pqi* measure; *s. ran bae hamelle bae phariqñ kana*, he is not recovering, because he is not getting medicine proved to be efficient; *s. girako agukela*, they brought the string with the fixed number of knots (from the bride's house, giving a final and agreed date for the marriage); *renged kore s.yena*, he was proved to be poor; *rengedleye s.yena*, he was brought down by hunger (said about a man who was proud when well-to-do, and now is equal to others); *dandom s.kedeako*, they proved and fined him (also used in the sense of bringing to one's bearings by a fine); *isi bhugakñi rol s.kela*, I cut the plough-beam hole to its proper size; *noa katha panja s.lem, enkhante qhobme*, follow this matter up and prove it, then commence (take action). (B. *sphi*; A. H. *saphi*.)

*suki bhagao*, v. a. m. To convince. *S.bh.kelthoas*, he convinced them (brought full proofs) (v. *bhagao*).

*suki bhorao*, v. a. To prove sufficiently, give sufficient evidence (against). *Onako s.bh.adekhane tevtena*, when they had proved it against him he was silenced (v. *bhorao*; *bharao* is also used).

*suki juhi*, v. a. m. To settle, agree on; to prove. *Kathako s.j.kela, mabon baplaka*, they have settled all, so let us have the marriage; *s.j.yena, nui kungeae*, it was proved, it is he (who is the responsible one) (v. *suki*; *juhi* is a jingle).

*suhis*, n., v. a. m. A syce, groom, horse-keeper; to make, become do. *S. kanae*, he is a groom (also *sadom s.*); *phalna thene s.ena*, he has become a groom with so and so. (A. H. *sā'is*.)

*sukit*, v. a. m. To soothe, mitigate; to appease. *Ojha ruqi s.keltaea*, the ojha brought his fever down; *edre s.entaea*, his anger was soothed; *bul s.entaea*, his intoxication is gone (he has become sober).

*sukit*, the same as *sahit*, q. v.

*sukni*, adj. Patient, delicate. (Word uncertain; some say it is used about females, connecting it with *sahao*).

*sukri*, n. A kind of weevil that attacks rice (different from *surhi*, q. v.).

*sukhu*, v. a. m. To praise, boast, take the credit of, deck oneself in borrowed plumes, ingratiate oneself. *Kisār dō phalnae s.yede kana*, *ale dō bañ*, the master is praising so and so, not us; *ato hōr kombroko sapkadea*, *dorogae s.k kana*, the village people caught the thief, the policeman is taking the credit for it; *tarup goje jokhed bae tahākanre hō adgeye s.k kana*, although he was not present when the leopard was killed, he is boasting of it himself; *kami reake s.k kana*, he is boasting of his work (? cf. *H. sohnā*, shine, impart grace to).

*sui*, n. A needle. *S.te rgme*, sew it with a needle; *s. leka ngelōk kantaea deren*, its horns look sharp like needles; *s.te janum odoktiñme*, prick the thorn out for me with a needle; *jāhā seḍge sui*, *entege sutam calaka*, where the needle goes, there the thread follows (Santal saying, with special reference to a wife following her husband); *s. lekae bōlōka*, *pal lekae darōka*, he will get in like a needle, he will become broad like a ploughshare (about the money-lenders and about a poor man settling in a village and becoming a big man); *s. bhugāk*, the eye of a needle. (*H. sūt*.)

*sui*, v. m. To come up like needles, sprout, spire. *Hōrō aphōr s. akana*, the paddy seedlings have sprouted (come up like needles); *jonḍra s.ōk kana*, the Indian corn (sown) is spiring (v. supra).

*suig*, adj. Ill-tempered, quarrelsome, intolerant (mostly women). *Nui s. dō okpe tulud hō bae suhokoka*, this ill-tempered woman is not on friendly terms with anybody; *am s. dō*, *landa rōr hōm sariaga*, you quarrelsome one, you take even a joke in earnest (v. *suipāk*; cf. *sui*).

*Suifēn*, n. Sweden.

*sui gutu enē*, n. A children's game (v. *gutu*).

*sui il*, n., v. m. A feather just begun to grow (like a needle, especially of the wings); to get do. *S.i. janam akana*, the needle-like feathers have come out; *s.i. akanae*, it has just got feathers thin like needles (v. *sui* and *il*).

*suiḡer*, v. a. m. To inquire, find out, ascertain, make private inquiry. *Cetem s. aguketa*, what information have you brought (by your inquiries); *phalna harām dō bāhui s.allen*, so and so old man (marriage-broker) made inquiries for us about a bride; *kamiye s. akawattae*, he has found out for us about work (to be had). (*H. suihār*, assent, acceptance.)

*suiḡardar*, n., adj., the same as *suiḡarig*, q. v. *Nui s. dō ato atōe dapan kana*, *sanam kūrī hōrē idiyetkōa ca disomle*, this inquiring man is

wandering from village to village (to find workers), he is taking all the young people away to the tea-garden country.

*suihəriq*, adj. One who makes inquiries. *Kamiren s. kantaleae*, he is a man who makes inquiries for us about work; *nui s. hq̄r dō okaren kanae*, this man who is making inquiries, from where is he (v. *suihəri*).

*suiḷq*, adj. m. Having long and sharp-pointed horns (bullocks, buffaloes). *S. kaḍa*, a buffalo with long and pointed horns (cf. *soela*).

*suili*, adj. f., the same as *suiḷq*, q. v., but applied to cows. *Nui s. gōi then alope soroka, rorq̄keae*, don't go near to this cow with the long and sharp-pointed horns, she butta.

*sūi mante* (-*marie*, -*mente*), adv. Through the nose; with a rush, swish. *S.m.ye sahelela*, he is breathing through his nose; *hawa gq̄di s.m. paromēna*, the motor-car passed with a rush; *bq̄nduk guli s.m. calaena*, the ball from the gun passed along; swish (onomat.).

*sui parjat*, n., adv. Not even a needle, nothing at all. *Cel hō bq̄nuktaea*, *millec s.p. hō bañ*, he has nothing, not even a needle; *nui suiḷq̄k hq̄r s.p. hō bae emoka*, this ill-tempered man will not give even so little as a needle (v. *sui* and *parjat*).

*suiḷq̄k*, adj. Ill-tempered, quarrelsome, malicious. *Nui s. dō boge ror hō bae sahaoa*, this ill-tempered fellow will not stand even good words; *nui s. mara qimq̄i joto hq̄r tuluc̄ jhograk̄a*, this quarrelsome wretch of a woman is at loggerheads with everybody (v. *suiḷq̄*).

*suiḷiḷ*, adj. Mischievous, quarrelsome (children). *Nui s. mara gidra dō heḷkateye dal rak̄keda*, this mischievous wretch of a child came and beat him, so that he cried (cf. *supra*).

*suiḷuḷ*, adj. Flat-nosed. *Nui s. mara gidra bae thirolka heḷ akadere hō*, this flat-nosed wretch of a child will not stop crying, even when it is taken to be carried on one's hip.

*sui sagak̄*, adv., v. m. At loggerheads; to be do., fall out, be at feud. *S.s. menakkina*, they are at loggerheads; *q̄hil dō q̄di gatekin tak̄h̄kana, nitok̄kin s.s. akana, moca mocate hō bakin rorjona*, formerly, they were great friends, now they have fallen out, they will not even speak to each other (v. *sui* and *sagak̄*).

*sūi sūi*, adv. Whistlingly, pantingly, through the nose. *S.s.ye sahelela*, he is breathing through his nose audibly; *gq̄di s.s. calak̄ kana*, the car passes along whistlingly (onomat.; v. *sāe sūi*).

*sui sui*, v. m. To pout. *Usq̄l s.s. akanae, bae rorēla*, she is sulky and pouting, she does not speak to anybody; *calēm s.s.ok̄ kana*, why are you pouting (cf. *sui*).

*sui sui*, v. a. m. To impregnate; be enceinte. *Aḍiye d̄q̄rel tak̄h̄kana, neḷar d̄q̄e s.s. akana*, she was constantly running away, now she has become with child. (Not used before women.)

*suitin*, n., adj., v. m. Co-wife; to become do; to be at enmity (only used about co-wives). *S. kanakin*, they are co-wives (of the same man) (also,



they are at enmity); *s.oŋ kanakin*, they are becoming co-wives (or, at enmity). (Desi *suitin*; the common word is *hirom*.)

*suj*, v. *suc*.

*sujat*, adj. Docile, good-tempered. (C.; not used here.)

*suj buj*, the same as *buj suj*, q. v. *S.b. bənuktaea nui hōraŋ dō*, this man has no understanding.

*suj oŋ*, v. *suc*.

*suj hqu*, v. m. To be visible to, to see (women's abuse). *Mēt baŋ s.ŋ kan lama*, can't your eye see; *kārā cudi herel, bam s. marsalefa, mēt dō totkate qcurentama*, you blind wretch of a man, are you unable to see at all, have your eyes been moved to your neck. (H. *sājhnā*.)

*suj hqu*, the same as *buj hqu*, q. v., and only heard as a jingle to *buj hqu*. *Opakrele buj hqu s.lenge*, we must first come to an understanding in the family (v. *buj suj*).

*suk*, n., v. a. m. Pleasure, happiness, comfort, ease, tranquility, easy circumstances; to give ease, etc., to, to be at ease. *S. bənuktakoa, jao hiloŋko ruŋka*, they have no ease, they get fever every day; *s.re menaŋkoa*, they live in easy circumstances; *s.te jomme*, take your food comfortably (don't hurry); *s.teŋ gitiŋena*, I slept comfortably; *s. disomteye calaena*, he went to the land of ease (he died); *apaŋko s.keden*, they have given their father ease (he has no trouble or work); *jāwāe then bae s.oŋ kana*, she has no comfort with her husband; *ruŋk kanae, bae s.oŋ kana*, he is (constantly) ill, he is not at ease; *niloŋ doko s.ena*, now they are at ease (no poverty, illness, etc.). (H. *sukh*.)

*Suk* used as second part of a compound denotes that the act or state is done with pleasure, to one's heart's content, to one's satisfaction.

*Inaŋ edre s.teŋ dalkedea*, I beat him to the satisfaction of my anger; *eger s.kedeae*, she abused him to her heart's content; *jom s.kedeako aleren sukri*, they ate our pig with pleasure (thieves); *jom s. joŋ kanae*, he is eating with pleasure (i. e., has no trouble getting his food); *ere s.kidiŋae*, he deceived me to his heart's content.

*sukq*, v. *sukhqu*.

*sukqŋ*, v. *akal sukqŋ* (bad and good seasons).

*sukqar*, n. The planet Venus as an evening star; Friday. (Only in books; H. *suhar*.)

*sukqardom*, v. *sokqordom*. (C.)

*sukqu*, v. *sukhqu*.

*suk barag*, n. Leisure; adv. Leisurely. *S.b. jōkheŋ bako nētalen, nētar kāmī dīn dō qkqe calaka*, they don't invite us when there is leisure, who will go now in the working season; *s.b. leka alom dārā barnea*, don't wander about as if there were leisure (nothing to do); *s.b. geye kāmī kana*, he is working leisurely; *s.b.te jomme*, eat leisurely (don't hurry) (v. *suk* and *barag*).

*suk barak*, the same as *suk barag*, q. v.

*suk bhog*, n., adv., v. a., v. m. d. Enjoyment of life, easy circumstances, luxury; luxuriously, in comfort and at ease; to enjoy life, to live in luxury. *S.bh. menaktaea, jotqakts kulqu menaea*, he is in easy circumstances, he is full up with everything; *s.bh.(te) din calak kantaea*, his days (life) pass in luxury; *akin eskargekin s.bh.ef kana*, those two live in ease and comfort, being alone (have no trouble with children); *jomalkko, kicricko jotqak menaktacteye s.bh. jon kana*, he is living, enjoying life, having food, clothes and everything (v. *suk* and *bhog*).

*suki*, v. *sukhi*.

*suki*, v. *siki*. (C., not here.)

*sukol*, v. *sukul*.

*sukolwar*, v. *sukulbar*. (C.)

*sukor*, v. *sukul*.

*sukorwar*, v. *sukulbar*. (H. *sukvār*; C., not used by Santals here.)

*sukraj*, adj. Indolent, ease-loving; adv. Leisurely; v. m. To become at ease, free of work. *Adi s. hor kanae, jähānak bae kamia*, he is a very indolent man, he does no work (may also be used about lack of ability); *s.geve durup akana*, he is sitting at his ease; *hoponko harayentacteye s.ena*, he has become at ease, because his sons have grown up (he does not need to work); *babu bhqia lekam s.ena*, you have become indolent like the superior baboos (v. *suk* and ? v. *raj*).

*sukri*, n. A pig; v. a. To keep pigs. *S. jel bar joma*, he does not eat pig's flesh (most Santals prefer the flesh of pigs to any other kind of meat, but some will not touch it on account of the way pigs feed, eat human excrements, etc.); *nes doe s.kelkoa*, he has kept pigs this year; *paṭhi s.*, a female pig (before littering); *s. enḡa*, a sow; *ato s.*, a village pig (domesticated); *bir s.*, a wild pig; *kudu s.*, a boar; *s. hopon*, a young pig, piggy; *s. baṭhia*, a castrated pig, hog (nearly all male pigs are castrated); *dātela s.*, a boar with large tusks, especially wild boars; *rata s.*, a full-grown boar (too old to be castrated, also a wild boar). (Mundari, Ho, Kurku *sukri*; H. *sākari*.)

*sukri baṇḍa*, the same as *sukri bārā*, q. v. Mostly used about the pigsty. *Baṇḍa sukri*, a hog, the tail of which has been cut short (hogs' tails are generally cut, because the Santals believe that the animals will then become fatter).

*sukri bārā*, n. A pigsty; a kind of ringworm or eruption of the skin, v. a. To put in a pigsty (as a punishment). *S.b. benaope, sukrison dphokoa*, build a pigsty, we shall keep pigs; *s.b. ghao janam akadiña deare*, I have got an eruption on my back; *raebaričko s.b.kedea, kathae okokel iqle*, they put the marriage-broker into the pigsty, because he kept certain matters hidden (it is done by the bride's people on the day when the marriage takes place, because the man has not told all there was to tell, e. g., about the number of people coming with the bridegroom, or all customary presents have not been given); *jog manjhiko s.b.kedea*,

- kombro bae sap dareako kante*, they put the custos morum into a pigsty, because he is unable to catch the thieves (i. e., because he is unable to, or will not, tell who is responsible for a girl being enceinte; he is kept there until he agrees to find out) (v. *sukri* and *bārā*; Desi *bārā*).
- sukri bai*, n. lit. Pig convulsions, a kind of convulsions in which the patient foams and makes a smacking sound like pigs when eating (v. *sukri* and *bai*).
- sukri gali tol*, v. a. To tie with a double knot (or loop). So called because this method is especially used when the legs of a pig are tied with a cord to make it possible to carry the animal hanging down from a pole. *S.g.te tpleme*, tie it with a double knot; *kombro s.g.teko tplekadea*, they tied the thief with a double sling (hands behind). The cord is taken twice round the thing to be fastened, so arranged that when the two ends are drawn they automatically tighten the sling (v. *gali* and *tol*).
- sukri itil*, n. Pig's fat, also the same kept melted and used as a medicine. *S.i.te iskirepe*, give him massage with pig's fat; *s.i. sunum*, melted pig's fat (v. *sukri* and *itol*).
- sukri kñji*, n., v. sub *kñji*.
- sukri mutha ghās*, n., the same as *mutha*, q. v. Called *sukri mutha*, because the pigs eat the tubers.
- sukri sagak ghās*, n. A certain kind of grass, the same as *toyo sagak ghās*.
- sukro*, n. The planet Venus as an evening star. (H. *sukr*; only in books.)
- suk sphitte*, the same as *suk sukte*, q. v.
- suk suk*, the same as *sak sak*, q. v.
- suk sukqu*, the same as *sak sakao*, q. v. *Rabañen s.s.k kana*, I am shivering with cold; *ruq s.s.edin kana*, I am shivering in ague (first stage of fever).
- suk sukte*, adv. Quietly, leisurely. *S.s. calakme*, go leisurely *s.s. jomme*, take your food at your ease (v. *suk*).
- suktqu*, v. a., v. m. d. (added to *kuli*). To inquire accurately, carefully. *Kuli s.jonpe, cel lekan hor kanako*, inquire carefully what kind of people they are. (Rare.)
- suktqu*, v. m. To be pleased with. (C., not here.)
- sukti*, the same as *sakti*, q. v.
- sukul*, n. Friday. *S. hilok hijukme*, come on Friday. (H. *sukar*.)
- sukulbar*, n. Friday. (H. *sukvār*.)
- sukur*, v. *sukul*.
- sukurdum*, v. *sokordom*. (C., not here; Muṇḍari *sukurdum*.)
- sukur ipil*, v. *sukro*. (In books only.)
- sukurrai*, n., adv. Happiness and security. (Word doubtful.)
- suku suku*, adv., v. m. Shivering; to shiver (from cold). *S.s. rabañedin kana*, I am shivering from cold; *ruqteye s.s.k kana*, he is shivering in fever (ague) (v. *suk sukqu*).
- sukwqr*, adj. Accustomed to ease, sedentary. (C.; H. *sukvār*, soft; not here.)

*sukh*, v. *suk*.

*sukhq*, adj. Dry, in cash. *Noa ot dō s.gea*, this soil is dry; *noa s. jinis dō mīl suli dōrteñ emama*, I shall give you this dry mustard seed at ten seers for the rupee; *s. hōrō*, dry paddy (not recently reaped); *s. ŭakan emam kana, dharite dō bañ hataoea dāngra*, I am giving you the money in cash, I shall not buy the bullock on credit. (H. *sūkḥā*; cf. *oda sukhq*.)

*sukhu*, v. m. To dry up, become emaciated, to be parched with thirst. *Reñgečeye s.ena*, he has become emaciated from lack of food; *khet s.ena*, the rice-field has dried up; *tetančeye s.ē kana*, he is parched with thirst. (H. *sūkhnā*.)

*sukhi*, n. Ease, easy circumstances; adj., v. m. Indolent, ease-loving, unused to work, accustomed to ease; to be or become do. *S. hōr kanae, āt bae qami dāreaka*, he is a person unused to work, he is unable to do any hard work; *s.re menaea*, he is at ease; *s. qami kantaea, durupčeye qamia*, his work is of an easy kind, he works sitting; *s. akanac nețar dō*, he has become at ease now (has no need to work); *s.yenan, qami qdīn asketokgea*, I have become ease-loving, I feel too lazy to work. (H. *sukhi*.) Sukhi is a fairly common nickname for girls.

*sukhle*, adj., adv. Empty-handed, having nothing; only. *S.ñ ruqrena*, I came back empty-handed; *teheñ dgle s.gea, jomañ banuktalea*, we are empty to-day, we have no food; *s. badgetiña*, I have only high-lying rice-land (cf. *sudhe*).

*sukhu*, adj., adv. Fair, right, just; fairly. *S. hōr kanae, mēlāhā helte bae bicra*, he is a just man, he does not judge looking at the face of people (is no respecter of persons); *s.i sōñela*, he measures justly (right); *s.i bicareta*, he judges justly. (Desi *sukhu*.)

*sukhwār*, v. *sukwār*. (C.)

*sul*, n. Dysentery. (C., not used here; cf. *sol*; H. *śāl*, acute pain; Muṇḍari *sul*.)

*sulā*, n., v. a. A tenon, end of piece of wood fitted for insertion into a corresponding cavity in another piece; to cut into a tenon. *S. lakḥate gañḍo lagaome*, cut (the pole) into a tenon and fit the carrying-piece of wood on; *s. nanha nōgme, kuthere bañ bolok kana*, make the tenon (end of *pareare*) a little thinner, it does not go into the bedstead leg; *mať sime borlomre gotao lagif*, cut the bamboo into a point to fit it into the spear-head; *s.te sukri sobogem*, stab the (wild) boar with the spear (*sulā* is here used about a round, pointed spear-head, not a flat one; it is fixed into a bamboo in the same way as an arrow-head (cf. H. *śālā*).

*sulā*, n., v. a. (d). Slander, slandering report; to calumniate, carry tales, backbite. *Kathako cabaleta, phalna s.i lagaokette arhōko ehōpketa*, they had settled the matter, but as so and so brought some slandering report they took the matter up again; *dandom ocōye lagife s.wadea*, he calumniated him to cause him to be fined (v. supra; cf. use of *khrea*.)

*sulqk*, n., v. m. A hairpin, bodkin, a large kind of needle used for getting the cord through when thatching; to put on a hairpin. *Rupā reāk s.leye s. akana*, she has put (in her hairknot) a silver hairpin; *kamar s.*, an iron hairpin made by blacksmiths (for strengthening the hairknot); *jhur jhuri s.*, a hairpin (of brass) with a couple of small chains dangling to which small bits like tamarind leaves have been attached; *baha s.*, a hairpin (mostly of silver) with a "flower" at the top; *orāk dap s.*, a thatching-needle (made like a needle, some 40 cm long having an eye through which the string is taken, of iron or bamboo); *s. le baber paromme*, pass the string through with the thatching-needle. The hairpins used by Santal women are fashioned like ordinary hairpins, not like a single pin with a head, the form used by Hindu women (cf. H. *salāt*, needle, and H. *salākh*, a probe).

*sulqñ*, v. a., v. m. d. To make fun, make a noise; to enjoy oneself, be at ease. *Dānguaregem enē s. keta*, nitok jāwāekate dō cabayena, bagime, when you were a spinster you were dancing and made fun, now you are married this is at an end, give it up; *bulkate emanteakko s. eta*, being drunk, they are making all kinds of fun; *balneako s. joñ kana*, the co-parents-in-law are enjoying themselves (with different kinds of fun); *enējoñ s. joñpe*, hor tulut alope neo jhogoroka, play and have fun, don't be at variance with people.

*sulqñ*, the same as *salgao*, q. v. *Señgel s. me*, make the fire burn well; *ere ere kathae s. keta*, he made the joking words important (took offence and complained); *jhogra s. ena*, the quarrel blazed up. (H. *sulgānā*; rare.)

*suli*, n. A measure of twenty *pai* or ten seers. *Pon s. dō mīl mon*, four *suli* make one maund; *bar s. caole*, twenty seers of rice; *pon s. khqclqk*, a basket taking four *suli*, i. e., one maund; *s. s. sōñpe ar sola dōhpepe*, measure it how many *suli* there are and put tallies down. The *suli* varies in size acc. to the size of the seer, also as to the number of *pai* in one *suli*. Of the *coñga pai* (v. *coñga*) fifteen make one *suli*. (Desi *suli*; cf. H. *solah*, sixteen.)

*suli*, n. A kind of raft made of *sql* (q. v.) for crossing a river. It is common in the flat parts of Bengal. Two big bundles are tied up and joined together; two are needed, as one bundle would turn round. *S. le gadale paromena*, we crossed the river by raft (v. *sql*).

*suli*, n. A piece of wood fitted to each end of a yoke, standing down some 30 cm, to prevent the bullocks from losing the yoke. These *suli* are fitted to the yokes used by other races, but not to the yoke used by Santals who have *pať samble*, q. v. (Desi *suli*; H. *sālī*.)

*suli*, n. A pole some 3 to 3½ m long. *Mīl s. dāk calāk kana*, water some three to three and a half m deep is running (v. *infra*; expression very rare).

*suli*, n., v. m. A gibbet, an impaling stake, a stake; to be killed by do.; be hanged. The Santals have an idea that before hanging was intro-

duced, criminals were executed by an iron stake being impaled from the throat up through the head. The word is now used as shown. *Sedaere khūniāhi s.teko gočelko tahēkana*, formerly they killed murderers with an impaling stake; *phāsikre hōh s.kre hō bañ pačoka*, whether I be hanged or impaled, I will not draw back; *s. leka jalqi*, a nail long like a stake (in song). (H. *sāl*.)

*sulo*, v. *solo*. (Both forms are heard.)

*sulok*, the same as *suluk*, q. v.

*suloman*, adv. Equally; v. a. m. To make equal, treat equally. *S.(te) hañkatako*, divide it equally between them; *mōrē hōrko s.ketkina*, *okpe hō bako sajqiletkina*, the village council treated both as equal (deemed both equally responsible), they did not punish any of them (cf. *soman*; v. *soloman*).

*sulo sae enē*, n. A sixteen hundred game (mentioned in a folk-tale) (v. *sulo*, *sae* and *enē*).

*sulo rukhiq*, v. *solo rukhiq*.

*sulo sōnjok*, v. *solo sōnjok*.

*sulqā*, n., adj., v. m. Friendship; friendly; to be do. *Adi s. menaktakina*, they have great friendship for each other; *s.geakin*, *khubkin gopora*, they are friendly, they help each other much; *netar dokin s.ena*, they have become friendly now (cf. *suluk*, *sulqā*).

*sultq*, n., v. a. A wick for a lamp, a twisted rag; to twist a rag so as to make it serve as a wick, to make a wick; to twist a rag and introduce it into the anus (to cause evacuation); to twist a rag into a point to use it for introducing medicine into a sore. *S.uskurme*, raise the wick; *s.re ran lagaokule ghao bhugakre petēr adermē*, apply medicine to the twisted rag and twist it into the sore-hole (used when a person has been bitten by a tiger or any dangerous animal, or hit by an arrow); *māli s.wakme*, put a wick in the lamp-cup; *puñyenae*, *ma s.yepe*, he is constipated, put a twisted rag in (to make him pass stool). (B. *sholita*, a wick; cf. H. *sāl*.)

*suluč*, n., v. a. m. Mucus from the nose, snot; mucus; to discharge mucus, to blow the nose. *S.jorok kantama*, *sulujokme*, mucus in running down from your nose, blow your nose; *s.gelōr s. lekalye odokok kana*, he has mucus (like) discharges (as in dysentery); *okpe cōn nōndeye s.kel*, somebody has discharged mucus here; *sulujok kanae mandak kan iqte*, his nose is running on account of his having a cold. (Mundari *suli*, *sulni*.)

*sului lundui*, adj. Fine, thin (hair); adv. Very many (small). *Up dō s.l.getaea*, his hair is very fine; *pusi s.lye nēlok kana*, the cat looks glossy (haired); *hōn hōpōn s.l.ko hir barae kana*, the young rats run about, a crowd of them.

*sului lundui cērē*, n. A certain bird, the small Minivet, *Pericrocotus peregrinus*.

*suluk*, n., adj., v. a. m. Peace, concord, harmony; in harmony, at peace, to make peace, reconcile; to be at peace. *S.te taheŋpe*, live in peace; *ona oraŋre s. baŋuŋkanaŋ*, there is no peace in that house; *noa atoren hoŋ doŋko s.gea*, the people of this village are at peace with one another; *haŋam buŋhile s.kaŋkina*, we reconciled husband and wife; *raŋ tuluŋ s.oŋpe*, live in peace with your landlord (or, become at peace); *disom s.ge menaŋka*, the country is at peace (no disturbance); *laŋhaŋ hoŋko s.ena*, the fighting people have made peace (cf. A. H. *ŋulŋ*, peace).

*suluk muluk*, adv. In peace, at peace, in harmony. *S.m.em taheŋkhan disomem joŋma*, if you live in peace, you will eat the land (will find friends everywhere) (also *s.te m.em joŋma* in the same meaning) (v. supra; cf. A. H. *muluk*, rule; cf. B. *muluk*, a country; expression rare; *muluk* may also be taken as a jingle; in Desi *suluke muluk khae* is said).

*sum*, adj. Niggardly, parsimonious, miserly. (C., A. H. *sūm*; not used here.)

*sum*, v. *saŋ sum*.

*sum*, n. A mine, a pit, the opening into a mine, the shaft of a mine. (C., not known here.)

*sumŋa*, v. a. m. To send away (a possessing spirit), to bring to, to finish; to come to after having been possessed by a bonga. *Tin ghaŋriŋe rum ocoyea, s.kaeŋpe*, how long will you let him be possessed, bring him to; *baŋ thiŋroŋkhanlaŋ dal s.mea naŋaŋ*, if you will not be quiet, I shall beat you and bring you to your senses; *haŋdiko ŋi. s.keŋa*, they drank up the beer; *dakaŋe joŋm s.keŋa*, we have eaten up all the food; *kaŋmi s.keŋale*, we finished the work; *s.enaŋe*, he came to (after being possessed; it may be effected by beating the supposed possessed person on the back with the hand, on the wrist with the *caŋ caŋri*, q. v., or by pulling at his hair).

*sumŋa*, v. a. m. To finish, make an end of, annihilate. *Mil theŋgaŋeŋe s.keŋa*, he finished (killed) him by one stroke of a stick; *dakaŋo s.keŋa*, they finished the food (ate all); *kaŋmile s.keŋa*, we finished the work; *ruŋgaŋeŋe s.ena*, he was finished (killed) by the disease; *noa atoren hoŋko goŋ s.ena*, all the people of this village have died; *noa daŋharen haŋko s.ena*, the fish in this pool have been eradicated.

*sumbrŋu*, v. a. To endure, suffer, bear, go through, get well. *Aŋi duke s.eŋ kana*, he is enduring much grief; *aŋi haŋkheŋe s. akaŋa*, he has suffered much hardship; *joŋo lekaŋe s. hoŋ kanaŋe*, he is a man who has gone through all kinds (of experiences); *roŋe s.keŋa*, he went through the disease and got well; *nukin kaŋa doŋ abo disom reaŋ daŋkin s. akaŋa*, these two buffaloes have endured the water of this country (have become acclimatized).

*sumbŋ*, n. A mine, pit. (C., not here.)

*sumbŋrŋu*, the same as *sumbrŋu*, q. v.

*sumdhi*, n. A co-parent-in-law, the father-in-law of one's child (son or daughter), especially used in address, but also when mentioning the other. *Heŋda ho s., okaŋoteboŋ daŋaŋ baŋa kana*, I say, co-parent-in-law,

whereabouts are we (i. e., you) walking; *phalna dō inren s. kanae*, so and so is the father-in-law of my child. (H. *samdhi*.)

*sumdhi*, n. The mother-in-law of one's child. Used like *sumdhi*, q. v. (not common; H. *samdhi*).

*sumjhau*, v. a. d. To give over, make over to, deliver, entrust to, explain to, impress on. *Hoponinih s. akawadea joto karbar*, I have made all business over to my son; *bar serma lagit khēt mohajone s. adea rin babotte*, he gave some rice-fields over to the money-lender for two years on account of debt; *orakre s. akope, gotid dō phoe ruqlena*, explain it to the people in the house, that the dead one will not come back (i. e., show them sympathy); *sulukle taken s. akope*, impress on them to live in peace (v. *samjhao*).

*sumjhau*, n. A present given to the workers (cooks, etc.) when the cooking-pots and other implements are given over to the owner, generally a pot of beer, or some food-stuffs. *Sap dapho lagit s. lagaoka*, a present is to be given to the serving-men; *tukud s. hāṇḍi ar daka emahom*, give them a pot of beer and food as a present when they give over the cooking-vessels, as a reward for their work (v. *supra*).

*sumtu bukuḍ*, n. A certain kind of grass, Eleusine ægyptiaca, Pers. The ears are used by children playing (v. *bukuḍ bukuḍ*).

*sumudini*, n., the same as *sumdhi*, q. v. (only used in certain songs).

*sumuk*, v. *sonmuk*. (C., not here.)

*sumuk*, adj. Sober, temperate. *S.re noa kathalaṅ galmaraoa*, we shall talk over this matter when we are sober; *s.re lqiaeme, nitok dōe bul akana*, tell him when he is sober, now he is drunk (cf. H. *sumukh*, handsome faced).

*sumuṅ*, adv. Exactly, precisely, just as much, accurately, suitably, properly.

*Jom s.ge dakaeme, barti dō alo*, prepare just as much as will be eaten, not more; *tohop s. thenḡa aguime*, bring a stick exactly as big as you can grasp; *khaciqk s. bhoraome*, put in exactly as much as the basket takes (no topping); *hoṭok s. daḡ bhoraome*, fill in water up to the neck; *gaḍa s. daḡ calak kana*, the river runs full; *ḍaṇḍa s. daḡ peret akana*, it is full of water reaching to the waist; *harup s.e moṭa akana*, he has grown so fat (big) that you can just reach round him with your arms; *purus s. daḡ*, water just as deep as the height of a man with arm lifted up; *hor s. hōro dare akana*, the paddy has grown so high as the height of a man; *lekha s. gai menakhka*, the cattle are just the number counted (belonging to different members); *taka s.le hui merom emokme*, give this goat for exactly one rupee; *ayup s.e seferena*, he arrived when it was just evening (after sunset). *Sumuṅ* is also used as second part of a compound verb. *Jotohote sap s. godpe*, all of you at once take hold of the different kinds of work; *haṭin s.ketale*, we have divided it all (among those present); *horoe hatao s.keta*, he took all the paddy (finished it with the money he paid) (? cf. *soman*).



*sumurgud*, adj., adv., v. a. m. Round (so that it is difficult to grasp); huddled up, a compact mass; to make do. *Noa dhiri dō s.gea, sasap̄ q̄t b̄anuk̄a*, this stone is round (and large), it is not possible to lay hold of it (e. g., no edge to lay hold of, when they are to turn it); *s.e gilit̄ akana*, he is lying huddled up (in a heap); *s.e lo akata daka*, she has ladled the rice (on the plate) in a compact heap; *noa nakel d̄om lak̄i s.kela*, you have cut this plough round (it is not broad and flat below); *s.e sul̄ akana*, she has arranged her hair in a round, compact knot; *sauri b̄hariko t̄ol s.kela*, they have tied the thatching-grass load compactly (round); *noa fukud̄ dō s.ena*, this pot has become round (top rim broken off).

*sun*, n., adj., v. a. m. Space, atmosphere (in this sense only in books); quiet, empty, void; to empty. *Noa orak̄ dō s.gea, bako q̄ikauk̄ kana*, this house is empty, no people are felt to be present; *kulhi dō s.gea*, the village street is empty (no one seen or heard); *disom dō s.gea*, the country is quiet (no noise heard, e. g., no drumming at festivals); *kulhiko s.kela*, they have made the village street quiet (no dancing); *gora s.ena*, the cattle-shed has been emptied (cattle died); *odok̄ s.enaē*, he has become empty by evacuations (about diarrhoea or cholera, when the patient is very weak). (H. *sun*, void, empty.)

*sunā*, adj., v. a. m. Empty, untenanted; to make do., leave empty. *S. orak̄le cakem boloka*, why will you enter an empty house; *s. ato*, an empty village (no people left); *h̄ati b̄t̄orte atoko s.kela*, they have deserted from the village (left it empty) fearing the elephants; *bir s.yena*, the forest has become empty of people (all gone home, as at night). (H. *sūnā*.)

*sunan*, v. a. m. To cause to hear, have effect, give effect to; v. a. d. To give notice, inform, tell. *Hakime s.kela, mit̄ dhaote sphraok̄pe*, the magistrate issued a notice, viz., have the Sohrae all at the same time; *niq̄ ranteye sunan akata*, by this medicine he has recovered (made the disease hear, respond); *khaj̄nako s.atlea*, they announced the amount of rent to us; *mohaj̄ne s.adiina, gel̄ taka b̄aki menaka*, the money-lender notified me, that there is a balance of ten rupees to be paid; *dame s.atlea*, he told us the price (he would take); *rai s. akana*, the judgment has been announced; *s. akana, bir bagahi akuna mente*, it has been announced that the forest has become infested with dangerous animals. (H. *sunānā*.)

*sunani*, v. a. m.; v. a. d., the same as *sunan*, q. v. (cf. H. *sunāni*). *Katha bañ s.lentiina*, my story was not listened to (they did not listen to my case).

*sunat*, n. Circumcision. (C.; A. P. H. *sunnat*; not used here.)

*sun baji*, v. m. To turn a somersault in the air. (C., not here; v. *sun* and *baji*.)

*sund*, n. A subterranean passage, a mine, pit, a large, deep hole; v. a. m. To make, become do. *Noa s.re t̄arup̄ menaca*, there is a leopard in this pit; *pukhri reak̄ s. n̄op̄de h̄ed̄ akana*, a subterranean passage (carrying water) is coming here from the tank; *s.re hahoko bol̄oyena*, the fish have entered the cavity; *k̄och̄ la laloko s. akufa*, they made a deep pit by

digging for coal; *la late s.ena*, by constant digging it has become a large pit.

*sundar*, adj. Beautiful, pretty, fine. *Maha sundare ñelok kana*, he looks very handsome; *maha s. bāini gai*, very good is the wild cow (from a *baha* song). Word is little used, except as a name of men. (H. *sundar*.)

*sundar mukhi horo*, n. A variety of paddy (v. *supra* and B. *mukhi*).

*sundor*, adj., the same as *sundar*, q. v. (B. *sundor*.)

*Sundorban*, n. The Sunderbans, part of the Ganges delta.

*sundor mukhi*, adj. Good-looking, beautiful. (C., not used here.)

*sundor mukhi horo*, v. *sundar mukhi horo*.

*sundra sundri*, the same as *sondra sundri*, q. v.

*sunduč*, v. a. m. To put away, put down, into or under something, to hide. *Bāndire pon ana ghāḥkateñ s.laka*, I had put four annas tied up in a rag into the (paddy) bundle; *un marañ ṭhāi menak tuluč notege bōhōḥe s. qguyefa*, although he has such a large space, he is pushing his head over here (people lying down); *ruhet s.kedeako*, they scolded him, so that he bent his head down (ashamed); *cēṛē gajarreye s.ena*, the bird hid itself in the thicket; *horko talareye s.ena*, he pushed himself in among the people (cf. *solgat*; v. *suruč*).

*sunduk*, n. A box, chest, trunk. *Mēṛhēt s.*, an iron trunk; *ṭaka s.*, a cash box. (A. H. *ṣundāq*.)

*sundur gāsuč*, adj. Lonely, sad; adv. Diligently, always at work. *S.ge ñelok kana*, he looks lonely (downcast); *s.ge kāmia, ajare dā bac dārā barajoha*, she works industriously, she does not gad about (cf. *ugur sunduč*).

*sundur gusuč*, the same as *sundur gāsuč*, q. v.

*Suni*, n. The planet Saturn. (H. *sant*; in books; v. *sunibar*.)

*sunia*, n. A present offered to a superior. (Word doubtful; not known to present-day Santals.)

*sunibar*, n. Saturday. *S. hilok*, Saturday. (H. *sanibār*.)

*sunkal*, v. *sunkal*.

*sunsan*, the same as *sun sun*, q. v. (also pronounced *sun san*). *Sun sange qikuk kana, bape roṛet dō*, it seems quiet, you don't speak.

*sun sun*, adj. Empty, untenanted, desolate, quiet. *Ato s.s.ge qikuk kana*, the village feels desolate. (H. *sunsān*.)

*sun suni*, n. Two plants so called, viz., *daḥ s.s.*, *Marsilia quadrifolia*, L. and *ṭandi s.s.*, *Desmodium triflorum*, DC.

*sun suni*, the same as *sur surqu*, q. v. (Rare.)

*sun suni*, v. *sun sunia*.

*sun sunia*, n. A kind of beetle, *Sternocera sternicornis* (or, acc. to C., *S. chrysis*, Fab.). Used in Santal medicine (cf. H. *sunsunī*, a mole).

*suntu bukuč*, the same as *sumtu bukuč*, q. v. One form of the traditions states that the first human pair lived on the grain of this.

*sunuč*, the same as *suluč*, q. v.

*sunuḍur*, n. A waterfall (smaller than *ghag*; water falling in one stream, not over a large space). *S.te gaḍayena*, the falling water has made a ditch; *pāerē s. gaḍayena, eḷak seḅbon pāerēa*, the outlet waterfall has become too deep, we shall make an outlet (from the rice-field) elsewhere; *pāerē s.re aema hakole sapketkoa*, we caught a number of fish in the pool of the outlet waterfall (*suḍur* with infixed *n*).

*sunukūḍ*, the same as *sūrākūḍ*, q. v.

*sunum*, n., v. a. m. Oil; to make, become oil. *De se s. nq̄eāhme, ojogañ*, please bring some oil here, I shall anoint myself; *umkate sunum bañ ojoḷlekhaḍ bañ jut aikauka*, if, after a bath, oil is not anointed, one feels not well (uncomfortable); *divhe s.*, lamp oil (kerosene); *jom s.*, oil used in preparing food; *gotom s.*, clarified butter, ghee; *itil s.*, oil made from melted fat; *kūiṇḍiko s.kela*, they pressed oil from the mahua kernels (lit. made do. into oil); *gotom s.ena*, the clarified butter has melted; *hasa s.*, petroleum; *koela* (not *kulā*) *s.*, coal tar; *tarpin s.*, terpentine; *sq s.*, the same as *gotom s.* (not commonly used); *s.ko lena*, they press oil; *s.ḷeḷen* (or *ḷenok*) *paṭa*, an oil-press (v. *paṭa*).

The Santals extract oil from a large number of seeds and kernels, the different oils being named in accordance with the tree or plant that is used (e. g., *kūiṇḍi s.*, oil from the mahua kernels). To press out the oil they have the *paṭa*, q. v.; before pressing out the oil, the stuff is steamed and then enclosed in a wrapping made of straw, date-leaves, etc., and finally placed in the press. They extract oil mostly from the following seeds: *bando, baru, boṅga sarjom, bherṇḍa, eraḍom, kudrum, kūiṇḍi, kujri, loppā, musnā, nim, tilmiñ, luṭni, surguja, turi, tisi (ṭhisia)* (qq. v.), the oils being used for cooking, medicine, anointing and lubricating purposes. For cooking and anointing, they use especially what is called *utiñ s.*, lit. barter oil, an oil made of mustard and other seed mixed. (Muṇḍari, Ho *sunum*; Kurku *shunum*.)

*sunum biñ*, n. A small burrowing snake, two species, of which one is *Typhlops braminus*. By Santals believed to be poisonous. (Muṇḍari *sunum biñ*.)

*sunum boṅga*, n., v. a. Divination by means of oil and leaf; to perform do. A full description of the proceedings is found in the author's "The Santals and Disease, Memoirs," A.S.B., vol. X., pp. 16—20. It is resorted to, to find out the cause behind disease and death. *Ruq̄k kanale, bale bogek̄ kana, s.b. āgualēpe*, we are ill, we do not get well, bring us (the result of) divination by oil on leaves; *mōrē ghaṭ then khon s.le b. āgu akata, ṇrakren boṅgagēye reṅgejūḷ kantapea*, we have brought the result of oil on leaf divination from five different places (that) your house-bonga is feeling hungry (is the cause of the disease) (v. *sunum* and *boṅga*).

*sunum ḍubq*, n. An oil-container made of wood with a spout. The sides are often carved. It is used for anointing-oil, but is now very rare. *S.ḍ.le perakoṅk jaṅga ojoḷkaktakope*, anoint the feet of the visitors with (oil from a) spouted oil-container (v. *sunum* and *ḍubq*).

*sunum jor*, v. *sunum jhor*. (C., not here.)

*sunum jhor*, n. A large tree, *Ficus cordifolia*, Roxb. Not common.

*sunum muč*, n. A certain kind of large black ant. *S.m. dō dēketeko totoṛa*, *qđi haḥsoa*, the oil-ants sting with their hind-quarters, it is very painful; *babēr lekako toṅge calaka*, they go along like a rope, following close together (v. *sunum* and *muč*; Muṇḍari *sunum mui*).

*sunum paṅja*, n., v. a., the same as *sunum boṅga*, q. v. *Birkik kanale*, *hinda cele cpe hijuk kan*, s.p. *agualepe*, we are being frightened, somebody or other is coming at night (a witch, etc.), find out what it is by divination by oil and bring us the result (v. *sunum* and *paṅja*).

*sunum piṭha*, n., v. a. A kind of cake cooked in oil; to prepare do., also called *dul piṭha*. The batter is poured into boiling oil. Considered finer than most other cakes. *S.p.ko emadiṇa*, they gave me oil-cooked cakes; *sakratreko s.p.ia*, they prepare cakes cooked in oil at the Sakrat festival (v. *sunum* and *piṭha*).

*sunum sakam*, n. An oiled leaf, the leaf used when performing the *sunum boṅga*. *S.s. ṇel ocoṛpe*, make them look at the oiled leaf (divination) (v. *sakam*).

*sunum sindhaḥ* (or *s.sindhel*), n. Oil, the kind of oil. *S.s. cabu akantalea*, anything in the shape of oil is finished for us; *s.s. baṇuka*, there is no trace of oil. Always used with negation.

*suñ*, n. A mine, pit. (C., not here.)

*suñga*, n. A sting (lit. and fig.), an awn. *Kidiñ kaṭṭom s.teye toṛkidina*, the scorpion stung me with its sting; *susurbañ doko s.wana*, wasps have sting; *nui hoṛak dō s.m raputletaekhangeye kabuka*, if you break the sting of this man he will be brought into subjection (when used fig. about people *suñga* has reference to anything that makes a person feel superior); *s. hoṛo*, a kind of paddy that has awns; *s. hoṛo dō jṇum leka paḥṭia*, the awn-paddy stings like a thorn. (Desi *sūñ*; B. *shuṅga*, awn; cf. H. *sūṅgā*, clitoris, protuberance.) *Haṭ suñga*, v. *haṭ s.*, an insect.

*suñga qakhini*, n. A pitchfork the prong of which is made of iron (v. *supra* and *qakhini*).

*suñgrau*, the same as *sumbrau*, q. v.

*suñkal*, n. The Shell Ibis, *Anastomus oscitans*. Fairly common during the rainy season.

*suñkhal*, v. *suñkal*. (C.)

*suñḍ*, n. An elephant's trunk. *Hṭi s.*, an elephant's trunk. (H. *suṇḍ*.)

*suñḍ*, n. The uvula. *Khḥet kanae*, s. *soṣokataeme*, he is coughing, apply marking-nut oil to his uvula (cf. *supra*; also pronounced *sūṇḍ*).

*suñḍi*, n. A distiller or seller of liquor or beer. The Sundis are a degraded Hindu caste; in these parts some of them are licensed brewers and sellers of beer, others are agriculturists or small shop-keepers. *S. dō haṇḍiko benaoa arko qkriṇa*, the Sundis brew beer and sell it; *s. bhaṭi*, an oven on which the Sundis boil the grain from which beer

is to be brewed; *s. gadi*, a beer-shop; *s. sal*, a beer-shop; *s. salte senkate haṇḍiko nūia*, they go to the beer-shop and drink beer. (H. *sūṇḍi*.)

*sūṇḍi kurkuriṇ potam*, n. A small kind of dove, so called because their call is heard like *sūṇḍi kur kur kur*, the same as *barge potam*, q. v. *suparbhayar*, n. Supervisor (in census operations). (Engl.)

*supotiṇ*, adj. Quiet, gentle, peaceable (v. *sapoṭ*; rare).

*supoṭ*, adj., adv. Satisfactory, tasty, good. *Onko then dō bañ calakka, ror reak se jāhān katha reak s. bañ aṭkarok kana*, I will not go to them, nothing satisfactory is felt there in connexion with talk or any matter; *khub s. daka ntule jomketa*, we ate very good and tasty rice and curry; *durup teṅgon hō qdi s.le qikuketa*, we thought it very nice the way in which we were treated in connexion with sitting and standing (i. e., polite behaviour); *orak duqr khub s.ko benao akata*, they have built their house nice and comfortable (clean).

*suptic*, n. The instep, the upper surface of the foot between ankle and toes. *Jāṅga s.in mak akana*, I have cut myself on my instep; *jāṅga talkare jannūm rākena, s.re parom akana*, I got a thorn into the sole of my foot, it has passed right through to the surface of the foot.

*suptic*, n. A small winnowing-fan (of the same shape as *haṭak*, q. v.; mostly intended for children). *S.le gidra dhuriko gum eṇēca*, children play, sifting dust with a small winnowing-fan; *mimit s.kate takako adereta kisār hor dō*, rich people take money in by small winnowing-fans (as much at a time as a *suptic* can take).

*supṭau*, v. a. m. To prosper, do well, grow or yield well, settle satisfactorily, come to a satisfactory conclusion. *Nes dō oka leka cyle caskel, bale s. dareata*, who knows how we did our agricultural work this year, we were unable to make any good crops; *nui dō bese s.keta, rin bae jometa*, this man has done very well, he does not borrow; *baḍ dōle s.lefa, baḥar dō bale s. dareata*, we have made the high-land paddy yield well, we were unable to make the low rice-land yield good crops; *joṇḍra s. akana*, the Indian corn has given a good crop; *bicārko s.keta*, they settled the matter (before the village council) satisfactorily; *katha s.ena*, the matter has been satisfactorily arranged (cf. Muṇḍari *suptao*).

*supuṇ supuṇ*, adv., v. a. Suckingly; again and again (fetch water); to suck, sip. *S.s. dak maṇḍiye nūyeta*, he is sucking the gruel; *nui kuri dō s.s. dake lo qṇyeta*, this (small) girl is constantly fetching water from the pool (without being ordered); *toae s.s.eta*, he is sucking the milk (v. *hupuṇ hupuṇ, pusuṇ pusuṇ*).

*supud*, v. *supul*. (C.)

*supul*, adj. Gentle, quiet, peaceable. *S. baḥu kantaleae*, our daughter-in-law is gentle-mannered (v. *sapoṭ*).

*supuluk*, v. recipr. of *suluk*, q. v.

*supurd*, v. *soprot*. (C., form not Santali.)

*sur*, n. Voice, melody; v. a. To sing in tune. *Nui dō acha s.teye sereña*, this one sings with a good voice; *noa sereñ reañ s. dhoraope*, follow the melody of this song; *mit leka jolo hōr s.pe*, sing all in the same tune. (H. *sur*.)

*sur*, n., v. m. Excitement, frenzy; to be excited, frenzied. *Edre reañ s. deñ akawadea*, he has become frenzied with anger; *bqi reañ s. menaḡetalea*, he has the excitement of convulsions (he has a violent fit); *nū nūteye s. akana*, he has become frenzied by continual drinking (is excited, boisterously drunk). (P. H. *shor*.)

*sur*, adj. Level; v. a. m. To make, be level. *Noa khēt dō s.gea, hanaḡak dō qurjko s.a*, this rice-field is level, that one they have not levelled as yet; *s. sorok*, a level road. (Desi *sor*; v. *sariḡau*.)

*surḡ*, v. *surḡi*.

*surḡ*, n., v. a. Search, inquiry, trace; to inquire for, search, ascertain. *Mahnder hiloḡre kaḡakin at akantalea, unkinak s. baḡeko laiyeta*, the day before yesterday two buffaloes of ours have been lost, people cannot give us any information of them; *berhaetele s. akata*, we have made inquiries everywhere round here; *noa katha s. ḡguipe, sari se naseko ror akata*, ascertain this matter, whether they have really said so or it is false; *laiyetaḡo, ḡoḡenae mente, do s.ḡguipe*, they say that he has died, please inquire and bring word; *kombro akan reañ s.ko lagao akata*, they have started an inquiry about the theft committed. (P. H. *surḡ*.)

*surḡhi*, v. *surḡi* (the common form here).

*surḡhi ḡhās*, n. A certain kind of grass. *Mare hapramko dō, kathae, duruḡ duruḡle s.ḡh. sanamko niteḡeta*, the ancestors, people tell, disordered all the *surḡhi* grass by continually sitting on it. Possibly the same as *surhi*, q. v. Not used about any grass now. (H. *surahi*, *surhi*.)

*surḡi*, n. A porous decanter-shaped earthenware water-bottle, a goblet. *S.re daḡ dḡholekhan rearoḡka*, if water is kept in a goblet, it becomes cool. (A. P. H. *ḡurahi*.)

*surḡj*, n. The sun. (Only used in compounds; H. *sūraj*.)

*surḡjkant maḡik*, n. Jasper (v. *supra* and *maḡik*; in a book).

*surḡj mukhi*, v. *suruj mukhi*.

*surḡ maḡha*, v. *maḡha surḡ*.

*Surḡ naḡgin boḡga*, n. The name of a Santal bong. (C.)

*surḡs*, v. a. m. To absorb, finish; to die, become dry. *Ape dōpe tayomenu, jom s.keḡale*, you have come too late, we have finished all the food; *puḡil daḡ teke s.pe, enkhante moḡola lagaope*, boil so that the water first used is absorbed, then add the spices (when preparing meat-curry); *phalna dō s.ena, Sikhḡr seḡe bohḡḡeta*, so and so was finished, he turned his head towards Sikhḡr (the South, the region of death); *khēt s.ena*, the rice-field has become dry; *ḡaruḡko dal s.keden*, they beat the leopard so that no life was left in him; *kḡmi s.keḡale teheñ*, we finished the work to-day.

*surbañ*, n., v. m. Anger, fury; to become furious. *S. deç akawadea*, anger has taken possession of him; *s.in qikqueta*, I feel very angry; *guti uparteje s.ena*, he became angry with the servants (cf. *sur*; also pronounced *sorbañ*).

*surburut*, adj., adv., v. a. m. Half-done, part not properly boiled (food); half-wet (on one side); to boil, prepare unsatisfactorily, be only partly boiled; to become partly wet. *Bgei dakko dulatte daka dō s.ge qikquk kana*, the rice is felt to be only partly boiled, because they added un-boiled water (when it was being prepared; half of the rice cooked, half raw); *tehenak dakako s.keta*, they prepared to-day's rice unsatisfactorily; *dakien s.ena*, I have-become wet on one side through the rain.

*surgi baha*, n. A wild flowering plant, *Anisomeles ovata*, R. Br. (C.)

*surguja*, n. A cultivated plant and its seed, that yields the Niger oil, *Verbena sativa*, Roxb. (or *Guizotia abyssynica*, Cass). Also called *ṭandī s.* to distinguish it from *bir surguja*, q. v. Very commonly cultivated by the Santals for its oil. (Desi *surgunja*, or only *gunja*; v. H. *sur*, sun; Muṇḍari *surguja*.)

*surhi*, n. A kind of weevil that attacks the horns of cattle. (C. "which infest stored dhan;" these are here called *suhri*, q. v.). *S.ko jomeltaea nui kaḍawak deren*, the weevils are eating the horns of this buffalo. (Muṇḍari *surhi*.)

*surhi*, n. Blotches on the skin supposed to be caused by parasites that are too small to be seen. *S.ko jom akadea*, the parasites have eaten him, caused his skin to be blotched; *s. jom ṇeloḥ kantaea*, his parasite-eaten spots are seen (he has light-coloured blotches on his skin) (cf. *supra*).

*suriṇu*, the same as *sariṇu*, q. v.

*surik*, n. Manner, mode; v. a. m. To make straight; postp. Like, equal to. *Noa s. baṭi kirin aguime*, buy and bring a brass-cup equal to this; *amem roṭel dam s. dō bañ emoka*, I will not pay anything like the price you mention; *bicqr s. bae em akala*, he has not paid like what the judgment was; *noa s. oraḥ henaome*, build a house like this; *hana dare sojhete s.pe*, make it straight in the direction of that tree; *horko s.keta*, they made the road straight (in a certain direction) (cf. H. *sarikha*, similitude).

*surikte*, postp. According to, equal to, following the direction of. *Niṇ s. sime*, plough in this direction, *niṇ s. khet haṭinpe*, divide the rice-fields in accordance with this; *noa s. nahel benuome*, make a plough like this (in size); *niṇ s. calakme, atoṇ ṇama*, go in this direction, you will find a village; *niṇ s. gaḍa paromōkpe*, cross the river, following this direction (v. *supra* + *te*).

*surjahi*, n. The sun (-god, -festival). (C., not used by Santals here, but by Doms, Bhūyas, etc.; it corresponds to the Santal *jom sim*; cf. H *sāraj*.)

*surjokanto*, n. Jasper. (B. *suryokānta*; in books.)

- sur'ju muni*, n. A certain plant, used in Santal medicine. Said to be two kinds, *nanha* and *mofo*, thin and thick (cf. *suruj muni*).
- surkq*, v. *surkqu*. (C.)
- surkq baber*, n. A piece of rope used in setting a net for hares; the net slides down this rope when the top support falls. (C.)
- surkqu*, v. a. To sniff, suck up (through the nose). *Ran mure s. aderaepe*, put medicine in his nose and make him sniff it; *bhqk hakis jkhed ranle s. adera*, when we have a headache, we sniff medicine; *adqm hqy dq utih sunumko s. aderjona, aloko mandak lagil*, some people sniff up barter-oil to avoid getting a cold. (H. *surukna* and *surukna*.)
- surkqu*, v. a. To strip off as the leaves of a switch, etc., by running through the hand (C.); v. m. To jump out of the sheath (a sword). The Santals have a curious belief, that a sword may jump out of its sheath when it feels a tiger or leopard near; a battle-axe is in the same way believed to make a sound when dangerous animals are near. *Bhage tarware dq tarup aikqukte bhokar khon s. odokoka, pocra tarware dq ban, ona dq orre hq ban odokoka*, a good sword will, when a leopard is felt near (of itself) jump out of its sheath, not, however, a cowardly sword, even when such a one is pulled, it will not come out (v. supra).
- surki*, n., v. a. Powdered burnt bricks, mortar; to make do. *Gathao jkhed s. ar cunko lagaoa*, when building with bricks they use powdered bricks and lime; *ita huruh gundateko s.a*, they prepare mortar by pounding burnt bricks fine. (P. H. *surkhi*.)
- sur manle* (-*marle*, -*mentle*), adv. With a rush or dart, with a swish. *S.m. dhiriyé capalketa*, he threw the stone with a swish; *cele bih con s.m. noteye dalketa*, some snake or other ran away in this direction with an audible rush; *bandung guli ale celante s.m. paromena*, the ball from the gun passed over us making a hissing sound (onomat.; cf. H. *sur*).
- surmq*, v. *surmqu*.
- surmqn*, v. *surmqu*. (C., possibly a printer's error.)
- surmq surmi*, adv., v. m. Excited, in a fury; to become excited. *S.sye nir hecena dadal lagil*, he came running in a fury to beat someone; *s.sye calaena*, he went off in the height of passion; *celpe metadeleye s.s.k kana*, what did you say to him to make him be so excited (cf. H. *sarm*, exertion; v. infra).
- surmqu*, v. m. To be or become excited, eager, frenzied, fly into a passion; adj. Excited, in a passion. *Dangra s.grye aikquk kana*, the bullock feels excited; *s.k kanae, qkge celpe men akawaden*, he is excited (angry), who of you has said what to him (v. supra).
- surngqu*, v. a. m., the same as *sarngao*, q. v. *Ruhel s.kedeako*, they scolded him, so that he flew into a passion; *boge kathateye s.ena*, he flew into a passion hearing a good word; *sehgel s.ena*, the fire blazed up.
- suro lunduc*, n. A certain small bird (reddish, like sprouting mahua).



*surpil*, adj. Harsh, rough, hot-tempered, abusive, malicious (women). *S. cudi qimqi*, *bogeteye eligera*, the ill-tempered wretch of a woman, she is very abusive (v. *suig*, *suipid*).

*surpuŋ*, v. *sorpoŋ*. (C.) (Also for *surpuŋ mante* and *surpuŋ surpuŋ*.)

*surpha*, the same as *sorpha*, q. v. (Rare.)

*surpha*, v. *sarpha*.

*surruc* *surruc* adv. Warblingly (the *lipi cārī*, bird) (onomat.).

*sursq*, n. The sharp ends of a bow; the sharp point of a shield. *Ak s.ten sqobkēna*, I was jabbed by the end of the bow (what is outside where the string is fastened); *phiri s. qtreye bitkela*, he pushed the sharp point of the shield down in the ground (made it stand). (H. *sursq*.)

*sursq*, n., v. m. Perforation of the palate (a cattle's disease); to get this, suffer from do. *Aleren gniko s. nam akalkoa*, our cattle have got perforation of the palate; *kaḍae s. akana*, *hhaḍar khaḍorelae*, the buffalo suffers from perforation of the palate, it is making a rattling sound (when drinking).

*sursuḍiak*, adj., adv., v. m. Scowling, virulent; scowlingly (looking down); to become furious. Word refers to the look of the person; mostly about women (somewhat like *kur kunḍuc* about men). *Nui qimqi ḍqe s.gea*, *celle cqe edre akana*, this woman is scowling, who knows what she has become angry for; *s. pondgeye beṅgetel kana*, she is looking scowlingly, showing the white of her eyes; *mṇre cel cqe edre akana*, *s.enae*, who knows what she has become angry for, she has become furious-looking (cf. *sur sunduc*).

*sur sunduc*, adj., v. a. m. Dejected, cowed; to cow, daunt, intimidate. *S.s.e duruḍ akana*, he is sitting cowed (unable to say anything); *eger s.s.kedae*, she abused her so that she became cowed; *daḷḷ dakḷeye s.s.kellea*, we become wet and miserable through the continual rain; *rabaḷḷeye s.s.ena*, he shrunk within himself from cold.

*sur sur*, adv., v. m. Eagerly, rushingly; to rush about. *S.s.e nīr hijuk kana dadal laḡit*, he is coming rushing along to beat someone; *gṇiye s.s. baṛae kana rorok laḡit*, the cow is rushing about to butt (v. *infra*; cf. H. *sursur*).

*sur surqu*, adv., v. m. Rushingly, eagerly; to rush, burn fiercely, be eager, to dart. *Kaḍa s.s.e hijuk kana rorok laḡit*, the buffalo is coming rushing along to butt; *hakoko s.s. calaena*, the fish darted away; *edreṭeye s.s. baṛae kana*, he is rushing about angrily; *seṅgel calte s.s. rakapēna*, the fire leapt up to the roof; *gidiko s.s. ārgoyena*, the vultures came down with a rush. (H. *sursurāna*.)

*sur suri*, n. Inclination, desire, irritation, anger. *Hola edre menaḡetaea*, *s.s. baḷ caba akantaea*, his anger of yesterday is still with him, his irritation has not ceased; *jom reaḷ s.s. bhaṅgaoentaea*, his desire for food has been lost (may also be said of having been satisfied); *laṛhqi reaḷ s.s. cabayentaea*, his desire for fighting has ceased. (H. *sursuri*.)

*surti*, v. *surki*. (C., not here.)

*surti thamakur*, n. lit. Tobacco of Surat; a kind of tobacco. It is not chewed by Santals; smoked as *cuŋi*, q. v., or in a hookah. *S.th. dō bañ laga, ɛken cuŋi nūige ganoka*, the Surat-tobacco is not pungent, it is only good for smoking as a cheroot. (H. *surti* and v. *thamakur*.)

*suruq*, n. Soup, broth; v. a. To prepare do. *Jolha dō jañ reak s.ko leara*, the Jolhas make soup from bones; *ɔaŋgra jañko s. akata*, they have made soup from ox-bones. (P. H. *shorbā*; Desi *surwa*.)

*suruɔ*, n., v. a. Sniff, sob; to sniff, snuffle, sob. *S.iii aŋjomleŋtaea*, I heard her sob; *goɔ katha aŋjomkateye s. goŋkela*, hearing the report of the death she sobbed; *mandateye s.ɛt kana*, he is snuffling on acc. of a cold (cf. *suluɔ*).

*suruɔ supuɔ*, v. m. To run copiously (mucus from nose); adv. Running (mucus). *Mandateye s.supujok kana*, due to a cold his nose is running with mucus; *gidra dō s.s. dakae jomjoŋ kana*, the child is eating while the mucus is running (v. supra; v. *supuɔ supuɔ*).

*suruɔ suruɔ*, adv., v. a. m. Sobbingly, sniffingly; to sob, sniff, snuffle. *S.s.e rakjoŋ kana*, she is crying sobbingly; *mandateye s.s.ɛt kana* (or *s.surujok kana*), he is snuffling because of his cold; *bhabnateye s.s.ɛta*, she is sobbing from grief; *haso jalateye s.s.ɛta*, she is blubbering because of the pain she feels (v. *suruɔ*).

*suruj bai*, n. A kind of convulsions, sunstroke. (C.; not here; H. *sūraj*; v. *bai*.)

*suruj lever baha*, the same as *suruj mukhi baha*, q. v. (v. *lever lever*).

*suruj mukhi*, n. The Indian Scaly Ant-eater. (C.; here called *harba*, q. v.)

*suruj mukhi aɾak*, n. A certain plant, used in Santal medicine.

*suruj mukhi baha*, n. The Sun-flower, *Helianthus annuus*, L. So called because the flower is turned towards the sun. Used in Santal medicine. (H. *sūraj mukhi*.)

*suruj mukhi mɾic*, n. A variety of pepper (so called because the pods are turned upwards). Cultivated by the Santals (v. supra and *mɾic*.)

*suruj muni (hoɾo)*, n. A variety of paddy. (H. *sūraj*; cf. H. *muni*.) Also used as a name for girls.

*suruñ*, n., v. a. A hole bored in a rock for blasting; to bore do. (C.; H. *suraŋg*.)

*surusuɔ*, v. a. m. To huddle up, to become huddled up with wet and cold, shiver. *Dak s.kelleae*, we became shivering wet (exposed to rain); *daŋteye s.ena*, he became huddled up, being wet (and cold), (cf. *jhoɾo jhoɔ*).

*suru suru*, v. m., the same as *sere sere*, q. v. (*nū* s.s., drink so that one's stomach is distended; rare).

*surutal*, v. *suruthal*.

*suruthal*, v. a. m. To level, settle, adjust, pacify. *Khetko s.kela*, they have levelled the rice-field; *kathako s.kela*, they have finally settled the matter (nothing is left); *disom s.ena*, the country has become peaceful (no disorder or fighting, as after the *hul*, insurrection); *bebakle s.kela*,

*bidqko rean baki menaka*, we have finished all, it is only left to say good-bye to them (at the end of a marriage).

*suru*, n. A sedge, *Cyperus tegetum*, Roxb. Mats are woven with the culms of this plant. *S. sagem sagemoka*, you will sprout like the sedge sprouts (in *bakhər* when branches have been fixed in the ground near water to find out who is responsible for illness and death; v. *dhaurak bil*) (cf. Muṇḍari *suru*, short new leaves).

*Gaṭa* s., *Cyperus tegetum*, Roxb.

*Nanha* s., a smaller species, *Cyperus Iria*, L. (?).

*Naṅgranta* s., *Cyperus rotundus*, L. Particularly this kind is 'used at cremation. The thread of one end of the cloth of the dead person is drawn out and twisted round the end of the culm; this is set fire to, and the *oaris* (q. v.) applies this to the mouth of the deceased; thereupon the pyre is set alight.

*suru maṭha*, the same as (the more commonly used) *maṭha suru*, q. v.

*sure*, n., v. a. Rice and any stuff cooked together; fig. a conglomeration, medley; to cook along with rice; to make a hotch-potch, medley. *Tehen s. dakako emallea*, to-day they gave us rice and curry cooked together; *arak s. akattaleako*, they have cooked rice and vegetables together for us; *sim sure*, fowls' flesh and rice cooked together; *sukri* s., pig's flesh and rice cooked together (especially when a trespassing pig has been killed); *bəhok s.*, rice cooked together with the head of an animal (especially of a sacrificed animal, in this case only eaten by men who have fasted previous to the sacrificing); *dəl ar caoleko s.keta*, they cooked split peas and rice together; *ona kakhako s. akata*, they have made a medley of that matter (brought in irrelevant matters); *sakhiko s.keta*, the witnesses made a medley of it.

*Sure Baske*, n. A sub-sept of the Baske sept. Said to be so called, because their ancestors offered *sure* once.

*suriau*, the same as *sunduc*, q. v. (C., not here.)

*surpuṭ*, the same as *sorpoṭ*, q. v. (Rare.)

*surpuṭ mante* (-*marte*, -*mente*), adv., v. *sorpoṭ mante*.

*surpuṭ surpuṭ*, v. *sorpoṭ sorpoṭ*.

*sur suru*, adj., v. a. m. Narrow, strait; to make, become do. *Noa s.s.*

*daharte sagır dı bañ calaka*, the cart will not pass along this narrow road; *s.s. khēt*, a narrow rice-field; *noa s.s. bhugakre maraṇ ular biñe bəloyena*, a very large snake entered into this narrow hole; *piñdheko s.s. akata*, they have made the rice-field ridge narrow; *deal s.s.yena*, the wall has become too narrow (cf. Desi *suru*, narrow).

*surud*, n., adj. Path; narrow (road). *Noa s.te calakme*, follow this path; *noa s.hor dı sojhegea*, this narrow path is straight; *s. hor dı bətorgea, bir namoka*, the path is dangerous, forest is met with (one has to pass through) (v. *supra*; v. *suru suru*).

- suruɔ*, v. a. m. To put away, into, to hide, to push oneself into, conceal oneself. *Poesae dɔhɔ s.kefa, baɪ ɪnamok kana*, he has put the money away into something, it cannot be found; *hɔrko talareye s. bɔlɔk kana*, he is pushing himself in among the people (to hide or to get warm); *gundri okare coe s.en*, the quail has hidden itself somewhere (v. *sunduɔ*).
- Ere suruɔ*, v. a. m. To dupe, cheat, fool. *E.s.kidiɪako, bako emadiɪa*, they duped me, they did not give me (although they had promised).
- sũrũkũɔ*, n. A certain tree, *Salix tetrasperma*, Roxb. *S. bir*, a forest of *S. trees* (mentioned in the earliest traditions); fig., the male pubes (used by co-parents-in-law).
- sũrũsuɔ*, adj. Thin and straight (tree). *S. dare akana, qɔi coɪre qar menaka*, it has grown into a thin and straight tree, branches are only very high up; *s. theɪga*, a slender, very straight stick.
- surusuɔ*, n. A certain tree, *Parkinsonia aculeata*, L. (Very rare and only planted.)
- surusuɔ*, v. m. To become huddled up with cold. *Dak dakteye tukunkellea, rabaɪteye s. utɪgɪna*, the continual rain caused us to become numbed, he became utterly huddled up with cold (cf. *koklosɔ*).
- suru suru*, adv. With a chirping, shrill sound; adj. Narrow (path). *Ore cẽɪ s.s.ko raga*, the quails cry chirpingly; *eneɔ jokheɔ s.s.ko oɪɪa*, when they play (especially football) they whistle; *bir talate s.s. hɔr sɛn akana*, a narrow path is running through the forest (onomat.; v. *suruɔ*).
- susɔn*, adj. Of a fine quality (tea). Word learnt in tea-gardens. (From Souchong; Chinese *hsiao chung*.)
- susɔn*, adj. Dreary, desolate. (C., not used here; H. *sunsɔn*.)
- susɔr*, n., v. a. Emergency; to manage, effect, accomplish, finish; to take care of. *Gor s.re gɔpɔɪ jarurɪga*, it is necessary to help one another in difficulties and emergencies; *s.e calaoketɪɪa*, he helped me through the emergency (laid out money for me); *kamiye s.kefa*, he finished the work; *miɪ thɔri dakae jom s.kefa*, he finished one plateful of rice; *galmaraoke s.kefa*, they finished the talk.
- susɔri*, n. The man who functions as priest at the *Jatra* festival; only in a few Santal villages. *S. dɔ jatrareye bongawaɔɔa*, the *Susari* preforms sacrifices to (worships) the (*Jatra*) bongas during the *Jatra* festival; *s. mɔn*, rent-free land held by the *Jatra* priest (now done away with); *s. era*, the wife of the *Jatra* priest.
- susɔriq*, n., the same as *susɔri*, q. v.
- susɔriq*, n. A dresser, an assistant in a hospital. *S.ko dɔ ghaoko saphayetkoa ar ranko lagaoa*, the dressers clean the wounds and apply (external) medicine to people (v. *susɔr*; Mundari *susar*, to nurse, *susari*, one who nurses).
- susi*, n., v. a. m. A pretext, excuse; to pretend, use as an excuse, make an excuse, be the (not understood) cause of. *Dapɔme reak s. bako ɪnɪlaka*, they did not find a pretext for fining him; *s. karɔɪte bae*

*tahēlena*, he did not stay pretending something (as an excuse); *bahu dō nasenakile rorokedekhan inqeyeye s.kela*, are *dqrkela*, when we spoke, just a little upbraiding our daughter-in-law, she used that as a pretext and ran away; *janum rokge s.yena*, *marah utar mōyentaea jahga*, a thorn having pierced (him) this became the cause, (why) his leg swelled immensely; *bqhok haso s.yenteye gočena*, he died, a headache being the (not understood) cause. (Munđari *susi*.)

*susluřak*, v. *susultak* (both forms equally used).

*susmar*, n. A certain kind of larvæ, having long hairs all over, said to be poisonous (? *Adolias garuda*). *S.e torkidiņa*, *uhui uhui hasoyediņ kana*, a *susmar* stung me, I have a throbbing pain (cf. P. H. *sismār*).

*susni*, n. A certain tuber, *Dioscorea fasciculata*, Roxb. Fairly common wild, sometimes planted. (B. *susni ala*.)

*susrar*, v. *sqsar* (not considered Santali, although heard).

*sustā*, v. *sustq*. (Slowly.) *S.i taramel kana*, he is walking slowly. (H. *sustā*.)

*susti*, adj., adv. Slow, idle; slowly, lazily. *Ađi s. kāmī kantaea nuiak dō*, *usqra dō bānuktaea*, his work is very slow, there is no speed in him; *s.ye jomela*, he eats slowly (at ease); *nqri dō s. hijuk kantaea*, his pulse is coming slowly (regularly, not as in fever). (P. H. *sustf*.)

*sustq*, adv., v. m. Slowly, at one's ease; to recover, get better, improve. *S.e kāmī kana*, he is working at his ease; *s.e jomela*, he eats slowly; *ruq s.yentaea*, his fever (illness) is less; *nqka s.yentaea*, his pulse has become slower; *s.(te)bon galmaraoa*, we shall talk (over the matter) quietly. (H. *sustha*.)

*susřa*, n. A certain tuber.

*susřa*, the same as *sustq*, q. v. (some pronounce it so).

*susřob*, n., adj., adv., v. a. m. Kindness, absence of anxiety; fine, nice; kindly, amiably, pleasantly, agreeably; to make, be excellent, savoury (food). *S.te bako dqhqlidiņa*, they did not treat me with kindness; *s. bac namette bae taheņ kana*, she does not stay, because she does not get kindness; *s.teko jomela*, they have their food without anxiety (also, have good savoury food); *cas ađi s. řelok kana*, the crops are looking very fine; *s. katha*, kind, friendly words; *s. daka utuko emadiņa*, they gave me excellent rice and curry; *noa utuko s.kela*, they have made this a very fine curry; *onko řhenak daka utu dō s.ena*, the rice and curry (we had) with them was savoury.

*susřok*, the same as *susřob*, q. v. *Bes jomakite jivi s. taheņ kana*, when having good food, one's soul feels well (i. e., life is pleasant); *s. katha*, pleasant, kind words.

*susřop*, the same as *susřob*, q. v.

*sū sū*, adv., v. a. m. Breathing heavily; to breathe heavily, snort, sniff. *Mandate s.s.i saheřela*, he is breathing sniffingly owing to a cold; *jom bikate đangra s.s.i saheřel kana*, the bullock is breathing heavily, having eaten to satisfaction; *gqiye s.s.yeřa rorok lagit*, the cow is snorting, on

the point of butting; *kaḍa rorok laḡile s.s.ḥ kana*, the buffalo is snorting to butt (onomat.; v. *sū*).

*su su*, v. *sū sū*.

*susu*, v. a. To make a hissing sound (to child to make it pass stool).

*Gidra s.yem, ij laḡile*, make a hissing sound to the child, it is going to stool. The child is taken on the lap and kept with its back turned outwards, so that anything may fall down between the legs of the mother; then the mother (or other woman) says *sss*; *s.mealaḥ*, I shall make you pass stool (a threat) (onomat.).

*susu*, adv. Whistlingly, making a whistling sound. *Gupi gidra s.s.i goleta*, the cattle-herd boy makes a whistling sound (no melody, irregular sound) (onomat.).

*susuq*, v. m. To produce a hissing sound resembling *susu susu*. (C.; Muṇḍari *susnan*.)

*susuq susui*, adv., v. a. m. Snortingly; to snort, sniff (cattle). *S.s.ye rorok laḡidoḥ kana ḡai*, the cow is snorting, on the point of charging to butt; *kaḍae s.s.yeḥ kana* (or *s.s.ḥ kana*), the buffalo is snorting (angrily) (onomat.).

*susuqu*, the same as *susuq*, q. v. (C.)

*susultak*, adj. Lively, bright, cheerful, in good condition; v. m. To become do., recover, brighten up. *Phalna dḡ aḡi baṛiḥ ruq osoḥlena*, *netar dḡ s.e moṭa jarwaḥ kana*, so and so was very ill and meagre, now he is gradually putting on flesh and looks well; *gidra dḡe s.gea*, the child is in very good condition; *mihū dḡ netare s.ena*, the calf has become fine-looking at present; *jomko ḥam akalte ato hoṛko susultagoḥ kana*, the village people are brightening up because they have got food. (Muṇḍari *susultai*.)

*susum*, adj., v. a. m. Tepid, lukewarm; to make do., to heat. *Ruḡikḥ s. dak ḥū ocoyem*, let the ill one drink warm water; *toa s.kakme*, heat the milk; *dak s.ena, ma caole khadleme*, the water is hot (before boiling), put the rice in; *aḡo daklaḥ s.tama*, I shall make your urine hot (threatening).

*susurban*, n. A wasp. The Santals distinguish; *Bana s.*, a large black kind; *cargḥ s.*, a kind of wasp (C.); *khudiq s.*, a brownish, small wasp (? *Odynerus punctum*); *seṅgel s.*, the common wasp (? *Pollstes hebraea*). (Ho *surpan*.)

*susurṭak*, adj., v. m. Fat, plump, in fine condition; to become do. *S.e moṭak kana*, she is becoming plump and fat; *susurṭagoḥ kanae ḡaṅgra*, the bullock is getting into fine condition (v. *susultak*).

*susu susu*, adv., v. a. Making a hissing, whistling sound; to make do. *S.s.i golet kana*, he is making a hissing sound whistling; *gidraḡi s.s.yede kana*, she is making a hissing sound to the child (to make it pass stool) (v. *susu*).

*susu susu*, v. m. To shiver. *Rabaṅleye s.s.ḥ kana*, he is shivering with cold (both from cold and in the ague stage of fever) (v. *supra*; Muṇḍari *susu susu*, shiver with cold).

*suswə susui*, v. *susuə susui*.

*sutaləh*, in a marriage song. *Kukur səŋe s.*, she lay down with a dog (sung when the village girls receive the bridegroom with satirical abuse). (B. *shoyon*.)

*sutəm*, n., v. a. m. Thread, yarn, any thread-like substance; to spin thread, make do. *Dhera s.*, thread spun on a hand-spindle; *takoe s.*, ordinary thread spun in a *carhka* (q. v.) from cotton; *jārī s.*, thread made of hemp; *guli s.*, a ball of thread; *parkəm s.*, bedstead string (generally *parkəm baber*); *kaskəm s.*, cotton thread; *luməm s.*, silk thread (of the Tasar silk); *rel* (or *ril*) *s.*, thread that is sold on reels (a reel of cotton); *arak s.*, red thread; *toŋe s.*, gossamer (v. *toŋe*); *bindi s.*, thread spun by a spider; *kaskəmko skela*, they made the cotton into thread; *girə s.ko tqkela*, they tied the thread-knots (to show number of days remaining); *kicrič tən laqil s.ko qrela*, they are preparing the warp for weaving a cloth. (H. *sāt*.)

*sutəm qə carhki*, n. A reel for winding thread on. It consists of a piece of bamboo that is cleft into four outstanding "legs," the joint being entire. It turns round on a stick the end of which goes into a hollow of the joint. It is particularly used for the thread when they arrange it for preparing the warp. It is light and easily kept in one hand (v. supra; v. *qə* and *carhki*).

*sutəm qəŋə enəd*, n. A children's game.

*sutni*, n. A certain tuber (the same as *susni*, q. v.; in a book).

*sutrən*, v. a. m. To search, investigate, ferret out, find out, draw out, inquire. *Katha bes lekate s.tabonme, sari se nasə kana*, investigate the matter well, to find out whether it is true or false; *gođo bhugał s.me, oka seč calał kana*, investigate the rat-hole and find out in which direction it goes; *katha bañ s.lenkhan galmarao bañ hoeoka*, if the matter is not properly inquired into, no talk (in council) can take place (cf. *sutur*).

*sutri*, n. A certain kind of pulse, *Phaseolus calcaratus*, Roxb. Cultivated together with Indian corn, or with *ghaŋgra*. It is also called *sutri ghaŋgra*. (Desi *sutri*.)

*sutri biñ*, the same as *tutri biñ*, q. v.

*sutru*, n., the same as *sətru*, q. v. (Very rare.)

*sutrud*, adj. Small, insignificant. *S. mara gidra*, a small wretch of a child. (Rare; cf. *soł sutrud*.)

*sutur*, v. a. To search, find out. *Soł caole bagar caole s.kel gatarkelkhan*, when cleaned rice, not cleaned rice was searched for, was found (from an answer given by a bonga that has possessed a man; meaning uncertain).

*suturał*, v. nase *suturał*. *Nase s. do alom tūnea*, don't shoot it ineffectively.

*sutur murgə*, adj. Uneducated, illiterate. (In a book; not here.)

*sutur na gatar*, adv. Badly, improperly, ineffectively, opposite of what is fit and proper. *Noa piŋə do s.n.g.pe jəŋrəketa, bañ thik ŋeloł kana*,

you have plastered this verandah improperly, it looks badly; *s.n.g.e rorol kana, oka hō ban bujhañ kana*, he is speaking nonsensically, it is not possible to understand anything; *s.n.g.e nēlok kana*, he is looking bad (dirty, slovenly, untidy).

*suf*, n., v. a. A cavity excavated in the sand to allow water to percolate into it; to make do. *S. khon dañ lo aguime*, draw water from the hollowed out cavity and bring it; *nun din ajanle s.dañ dadi dañpe nūkela*, so long a time you have, because we were not known to each other, drunk water from a hollowed-out cavity, water from a pool (from the formal talk when the bride is to leave for her husband's home); *s. arejpe*, bail out the water from the hollowed-out cavity; *gaḍareko s.kela*, they have hollowed out a cavity in the river (sand). Santals will not readily drink water from a river-stream; whenever possible they will dig a small cavity in the sand with their hands; here the water quickly percolates, and this is clean. (Muṇḍari, Ho *sud*, pit, well.)

*suf*, n., v. m. A hair-knot, long hair that may be tied up; to dress or tie up the hair in a knot. *S.re bahae rēbēl akata*, she has stuck a flower in her hair-knot; *nētar dō s. namok kantaea*, at present her hair is long enough to be tied up in a knot (it does not necessarily mean that it is tied up); *uṣ s.kokme, alom aṣakaka*, tie your hair up in a knot, don't let it hang loose; *s.re bahae rēbēladea*, he stuck a flower into her hair-knot (married her; a widow is married in this way; a flower on which sindur is smeared is stuck in the hair); *bahōñhartēt samañre s. alom aṣaga*, don't let your hair get loose in front of your husband's elder brother. Santal women always have their hair in a knot; formerly, when men also used to have their hair long, they tied it in a knot, generally on the right hand side of the head behind the ear. Nowadays, very few Santal men have long hair. (Muṇḍari, Ho *supid*.)

*Lara suf*, a hair-knot on the right-hand side of the head behind the ear (used by men).

*Lari suf*, the same as *lara suf*, but used by women.

*Pēter suf*, a hair-knot made by twisting the hair into a coil and fixing it at the back of the head.

*Roñ suf*, v. *roñ suf*. (C., not here.)

*Rōl suf*, a hair-knot; the hair is combed; the hair is tied into a knot with *cauriḍ* (q. v.) or without, if long; a *sulak* (q. v.) is generally stuck in.

*Tikin suf*, a hair-knot, the hair being tied up on the crown of the head, standing up (mostly elderly men and a few old women).

*Tuqa suf*, a loose kind of hair-knot, the hair being twisted (but not tied) into a nest-like shape on one side of the head (women).

*Totka suf*, a hair-knot fixed at the neck.

*suthar*, adj. Fine, grand, beautiful (used mainly in sarcasm). (C., apparently not here; cf. H. *sulhrā*.)

*suthil*, the same as *solel*, q. v.



*suthni*, n., a plant, the same as *susni*, q. v. (C.)

*suthni*, n. A little, a pinch, a grain. (C., not heard here.)

*suthrai*, adv. Well, nicely, neatly, properly. *Sye orak akala*, he has built a nice house; *s. gitickaeme gidra*, lay the child nicely down (to sleep); *parkom s.ye benao akala*, he has made a fine bedstead. (H. *suthrai*.)

*sut*, n. Dry ginger (what is called *adhe*, when fresh). *Jel uture s. lagaome*, *ado labidoka*, apply dry ginger to the meat-curry, then it will become tender. (H. *suth*.)

*sufi*, n. A long pod of certain trees or plants; v. m. To be not quite free of seed. *Mung s.* (also only *sufi*), the pod of the *munga* (horse-radish tree), used for curry; *raher s.*, a pod of the *raher*, q. v., in which some kernels are left (cleaned out by beating); *turi s.*, the silique of the mustard plant when not quite emptied of seeds; *noa turi do s. akana*, *dalabon*, these mustard siliques have got some seeds left in them, we shall beat them.

*sufiq*, n. A narrow strip of deep rice-land. *S. sokra menaktalea*, we have a narrow strip of rice-land; *ona s. jumi reak do tingk horo hoeoka*, how much paddy will there be from a narrow strip of rice-land. *Sufiq* is narrower than *sokra* and has prepared rice-fields.

*sufik*, v. a. m. To investigate, ascertain, make sure, inquire. *S. namkelkoah*, *onkoge horoko jom oco akala mente*, I inquired and found out that they have let the paddy be eaten; *kathae s. barayela*, he is investigating the matter (ascertaining who is at the bottom); *al mihü reahe s.el kana*, he is inquiring about the calf that has been lost.

*sufruk*, v. a. To crunch. *Seta jäne s.el kana*, the dog is crunching a bone (onomat.).

*sufruk mante* (-*marle*, -*mente*), adv. With a crunching sound. *S.m.ye togočkela*, he crunched it with his teeth (v. supra).

*sufruk sufruk*, adv., v. a. Making crunching sounds; to crunch. *S.s. cel jah cõh nui seta doe jomela*, this dog is eating some bone or other, making crunching sounds; *but alae s.s.ela*, he is crunching roasted gram (onomat.).

*sufuc*, v. a. m. To use one or more fingers to find or get something out. *Janteye dic akana*, *s. odoktaeme*, he is choking with a bone in his throat, get it out with your finger for him; *kaythar kosa s. odoktabonme*, *jomabo*, scratch the Jack fruit seeds out for us, we shall eat some; *jel kutiye s. barayel kana*, he is picking the meat bits of the curry out with his fingers; *luture sufujok kana*, he is scratching himself in his ear.

*sufuc* v. a. m. To ask after, care for, take to heart about. *Unqk pera menakkotamre hũ okor bako s.elfme*, although you have so many relatives, as you see, they do not ask about you (v. supra).

*sufuk*, v. a. To drip (rain). *S. angaketae*, it has been dripping the whole night until dawn; *s. dake lagao akala*, it has set in with dripping rain (drops may be large, but not pouring) (v. *sufuk*).

*sufuk sufuk*, adv., v. a. Drippingly, with large drops; to drip (rain).

*S.s.e daketa, haram japute lagao akata*, it is raining drippingly, a long spell of rain has set in; *s.s.el kanae, bae asofeta*, it is raining a few large drops, it does not clear up (v. supral).

*sufuk*, v. a., the same as *sufuk*, q. v. *S.etae tehen*, it is raining big drops to-day.

*sufuk mante (-marte, -mente)*, adv. With a drip. (Very rare.)

*sufuk sufuk*, adv., v. a., the same as *sufuk sufuk*, q. v. *S.s.e dak ayupketa*, it rained drippingly the whole day until night (onomat.).

*sufur*, v. a. To crunch, nibble. *Jondra ata se cel coe s.el kana*, he is crunching roasted Indian corn or something; *hon jondrako s.eta*, the rats are nibbling the Indian corn (hanging in the house) (onomat.).

*sufur sufur*, adv., v. a. With crunching, nibbling sounds; to crunch, nibble (mostly rats). *Hon jondrako jemeta s.s.*, the rats are eating the Indian corn, making crunching sounds; *but atae s.s.eta*, he is crunching roasted gram (onomat.; v. *safar sufur*).

*suyā*, v. *suiq*.

*suyur*, v. a. To whistle (loudly). *S.el kanae okoe kora coh*, some boy or other is whistling; *s.adeae benget ocaye lagil*, he whistled to him to make him look (onomat., cf. *sayar*).

*suyur mante (-marte, -mente)*, adv. With a whistle, with a rush. *S.m. mil dhaoe golketa*, he gave one loud whistle; *s.m. duar khon hye boloyena rearge*, the wind came in with a rush through the door, very cold (v. *infra*).

*suyur suyur*, adv., v. a. Whistlingly, rushingly; to whistle (loudly), to blow rushingly. *S.s.e goleta*, he is whistling loudly; *s.s. rabañ bolok kana bhurni bhuguk khon*, a cold rushing wind is coming in through the opening at the door-post; *s.s.el kanae*, he is whistling loudly (or, it is blowing rushingly) (onomat.; v. *sayar sayar*).

*swabhab*, v. *sobhab*. (C., not Santal pronunciation.)

*swabhao*, v. *sobhao*. (C.)

*swadhin*, v. *sadhin*. (C., not Santal pronunciation.)

## T.

*t* is the unaspirated voiceless post-dental or inter-dental explosive sound.

With the post-dental pronunciation, which is the most common, the point of the tongue is placed against the back of the upper front teeth. With the inter-dental pronunciation, which is most frequently observed in women, the tip of the tongue may be distinctly seen between the front teeth. The difference is individualistic. The Santal *t* is different from the English *t*, which is supradental and by Santals rendered by the cacuminal *t*; also from the Scandinavian *t*, which is a little aspirated. *t* is in sung Santali prefixed to the interrogative pronouns and to the negation *qho* (*loka*, *loke* and *loho*).

-*t*, suffixed pers. pr., denoting possession. His, her, their. Suffixed to words having final vowel. *Bahuttet*, his wife; *bokot*, his, her, their younger brother (sister); *engot*, his, her, or their mother.

-*t* (or -*ta*), a prefix to the personal pronouns, when suffixed to base-words or infixed in verbal constructions, denoting possession. The personal pronouns with prefixed -*t* consequently function as possessive pronouns. When suffixed to a base-word that has a suffix, the pronoun follows the other suffix. When used in verbal constructions, it follows the verbal suffixes (or what functions as such), an infixed pronoun, but comes before the finite: *a* or the subject pronoun in the Imperative; v. *tiñ*, *tam*, *tae*, *talañ*, *taliñ* (or *taliñ*), *taben*, *takin* (or *takin*), *tabo(n)*, *tale*, *tape*, *tako*. *Oraktiñ*, my house; *niqetako onkoak khet*, this is their only rice-field; *meromko jomkedetalea*, they ate our goat; *iditam*, take your (property) away; *ange rortabonne*, you speak for us; *duruftabonne*, please sit down. There has been some difference of opinion, whether it should be taken as *t* prefixed to the full personal pronoun, or as *ta* prefixed to the suffixed or infixed forms of the same; in this last case one will have to take it as only a *t* before the pers. pr. 1st pers. (*tiñ*, not *tañ*). In Munđari and Ho both explanations will suit, as there we hear *tañ*, *t* added to *aiñ* (which is the form for *iñ* there), or *ta* prefixed to *iñ*.

*ta*, n. A sheet of paper. *Bar ta kagoj kiriñ aguime*, buy and bring two sheets of paper. (B. *ta*.)

*tab*, v. *tap*.

*tabe*, n., adj., adv., v. a. m. Dependence, subjection; dependent, subject; in subjection to, under; to subject, render or be subordinate to. *Uniaḱ t.re menaea*, he is under him; *qkqe t.re menama*, on whom are you dependent (in whose service); *hakim t. hq̄*, a person under the (authority of a) magistrate; *nui do bahu t.yiḱ kanae*, this one is a man under the rule of his wife (domineered over by his wife); *mañjhi dq̄ ato hq̄e t.kelkoa*, the village headman made the village people obedient to him; *raj t. akanae*, he has become dependent on the zemindar (has taken service with); *t. hq̄*, a person under (someone's) orders, a servant. (A. H. *tābe'*.)

*tabedar*, n. A subordinate, subject, underling, follower; authority. *Rajren t. kanae*, he is a subordinate of the landlord; *qkqeren t. hōñ bañ kana*, I am not a subordinate of anybody (am my own master); *ceṭ t. menaktama*, what authority have you; *dq̄s jonako jima akawadiñte t. menaktiña*, I have authority, because the village council has given me charge. (H. *tābe'dar*; the meaning of authority is often heard.)

*taben*, poss. pr. 2nd pers. dual. (suffixed or infixed). Your, belonging to you two. *Ona kant.a oraḱ*, that is your (you two's) house; *eñgant. dq̄e okayena*, where has your mother gone; *nuiget. boeha*, this one is your (only) brother; *gqi idiyet.*, take your cow away (*ta + ben*).

*tabe-daran ipil*, n. A satellite planet. (In a book, v. *daran* and *ipil*.)

*taben* (or *taben*), n. Flattened rice; v. a. To prepare do. The *taben* is prepared by soaking rice in hot water and boiling it a little; it is then roasted a little and finally pounded in a *taben qhinki*. This is a *qhinki* that has a broad pestle and no iron ring; the bottom of the mortar (*kand̄i*) is also broad and even, so that the rice is pounded flat. One person treads the *qhinki*, while a woman works at the mortar. With her left hand she roasts one handful of rice, while with her right hand she keeps the rice in the mortar, until the portion is flattened, when she roasts the next handful and continues the work with this. *Mil bar hq̄ hq̄ko t.a, qhertel dq̄ Bhūyako t.ko huruña*, a few Santals also prepare flattened rice, mostly Bhūyas pound flattened rice. (Muñdari, Ho *taben*.)

*taben araḱ*, n. A certain plant, eaten as curry, mostly mixed with split peas. Found especially in rice-fields. The leaves resemble *taben*, hence the name.

*taben il*, n., v. m. The feathers (of the wings) just forming (resembling *taben* in shape); to get do. *Parwako t.i. akana*, the young pigeons have got feathers forming on their wings; *auriko t.i.oka*, they have not as yet got formed feathers (v. *il*; v. *taben*).

*taber* (or *taber*), v. m. To prostrate oneself, fall on the face. *Laḱ hasoyede kanteye t. akana*, he has prostrated himself, because he has a stomach-ache; *t.koñme, ady qhoko ñel ñamlema*, prostrate yourself, then they will not catch sight of you; *mūrḱ hq̄ samañreye t.ena*, he fell on his face before the village council; *mañjhiḱ jañga phedre t.kate ikai kq̄eketa*, he

asked to be forgiven, having prostrated himself at the headman's feet. *Taberte*, adv. On one's face, stomach, prostrated. *T.ye gitič akana*, he is lying on his face; *t. gidrai hoeyena, qđiye bhagana*, the child was born in a procumbent position, he is very lucky; *biñ t.ko lēñ calaka*, snakes move along on the stomach (*Muñdari taber*).

*tab kir*, interr. Who else, what else. *T.k., inñ josheta*, who else, I hit it; *qđi maraň kaťem gołketa*; *t.k. algagem metañ kana*, it is a very big piece of wood you are carrying, what then, do you call me a poor wretch. (Word is not common; cf. H. *tab* and Desi *ki*.)

*tabla*, n. A small drum. The *tabla* is made of wood or earthenware, covered at one end and drummed with the fingers. Not common with Santals. Used by Dekos at marriages and festivals. *T.ko ruyeta arko sereheta*, they drum the small drum and sing. (A. P. H. *tablah*.)

*tabla*, n. A small hatchet or axe. (C.; not here.)

*tabo*, poss.pr. 1st pers.pl. inclusive (suffixed or infixed). Ours, our, (belonging to us). *Daka quria t.*, our food is not as yet ready; *kicrič baň t.*, we have no clothes; *oraň t. miľtegea*, our house is only one (we have only one house); *gaiko idiketko t.a*, they took our cattle away (*ta + bo*).

*tabon*, the same as *tabo*, q. v. *Tabon* is possibly the more common form; it may be a little broader than *tabo*, including all possibly belonging. *Hečlen t.me*, come here at once; *apuň t.e gočena*, our father is dead; *amge lai t.me*, tell you our case (*ta + bon*).

*tab tabao*, v. a. m. To urge, hasten; surround, beset. *Kami calak lağıt t.t.kom*, urge them to go and work; *perako heč t.t.allea*, visitors have come and beset us; *heč t.t.enako*, they have come and surrounded us. (Word rare now; cf. *jab jabao* and *tah tahao*.)

*tadarat*, v. *todarot*. (C.)

*tadarot*, v. *todarot*, the form commonly used here.

*tae*, poss.pr. 3rd pers.sing. (suffixed or infixed). His, her. *Emka t.me*, pay him (his dues); *bahut t. banugic t.a*, his wife is not with him; *gidrai idikede t.a*, she took his child away (with her) (*ta + e*).

*taenqm*, the same as *tayqm*, q. v. *T.re menaea*, he is behind; *ale t.te hijukme*, come after us; *t.kedeako*, they left him behind; *t.enako*, they have been belated.

*taesan*, v. *jaesan*. *Jaesan apattet t. hopon hũ*, just like the father, so the son also is. (H. *taisan*.)

*tae toe*, adj., adv. Oblique, askew, distorted (mostly about bedsteads); disorderly. *Parkom hũ ar mači hũ t.t. getakoa*, both their bedsteads and their stools are oblique in shape; *t.t. oraň*, a house, the walls of which are askew; *t.t.ko gitič akana*, they are lying disorderly (not in a straight line with their heads).

*tae tolas*, n. Search, investigation; v. a. m. To search for, make inquiries. *Nui rułkič reaň t.t. banukanah*, there are no inquiries about this ill person (no one asks for him); *miľtaň gwi nondeye heč akana, okoe hũ*

*bako t.t.ede kana* (or *nui rean bako t.t. barayefa*), a cow has come here, no one is making inquiries about her. (T. B. *tolās*.)

*tagat togot*, v. a. To chew quickly; make to do. *T.t.hodme*, eat quickly; *alom t. togotjea, jom ocoame*, don't make him eat too quickly, let him eat (at ease) (v. *togot*).

*tagada*, v. a. To demand, to dun or press for payment; urge. *T.e hef akana*, he has come to demand payment; *t.kom, kami ocokom*, urge them, make them work. (B. *tagada*; word is used by some, but understood to be Bengali; C., inquire into; not so here.)

*tagaja*, adv. Briskly, quickly; v. a. m. To dun or press for payment, urge. *T. calakme, bankhan ghom tioklea*, go quickly, else you will not reach there (in time); *t. kampe*, work briskly; *kami lagile tyethoa*, he is urging them to work; *mohajon qdiko tyellea*, the money-lenders are pressing us much for payment. (A. P. H. *taqāqā*.)

*tagam tugum*, v. *tugum tugum*. (Rare.)

*tagar matua*, v. *tanhar matua*.

*tagar*, n. A trough. (C., not known here.)

*tagar nacar*, adv., v. a. m. Tearing away, off, snatching away; to tear off, away quickly, to snatch away. *T.n.e reckidina kicriē*, he snatched the cloth away from me; *arak t.n.ko sil idikela*, they took the vegetables away gathering them, tearing them off; *munqa arake t.n.kela*, he tore the leaves of the Horse-radish tree off; *gidrakin repēcena t.n.*, they were forcibly taking the child away, the one from the other; *kathako t.n.ela*, they are quarrelling violently; *t.n.e kami kana*, he is working slapdash; *kicrickin t.n.ok kana*, they are snatching the cloth from one another.

*taga tuga*, the same as *taga tusa*, q. v.

*taga tusa*, n., adj., adv., v. a. Disorder, rubbish; disorderly, dirty, littered; confused; to make do., to disorder. *T.t. gidikakpe*, throw the rubbish away; *raca dq t.t.gea*, the courtyard is dirty (littered); *t.t.getina bohokē*, *ban nakiē akana*, my head is tangled, I have not combed my hair; *t.t. horoko emaslea*, they gave us some dirty paddy (straw, etc., among the grain); *busupko t.t.kela*, they shook the straw out (to lie on) (cf. H. *tāgā*, thread, and *tusā*, chaff, dry straw).

*tagol*, n. A certain vegetable, *Gnaphalium indicum*, L. *Tehen t. arakkho utu akaltalea*, to-day they have prepared our curry of *tagol* (v. *togol*).

*tagol tagol*, adj., adv. Hard, tough. *T.t.ge qikquk kana noa jel dq*, this meat feels very tough; *burn mal of dq t.t.gea*, the mushroom growing on hill bamboo is very tough (v. *togol togol*).

*tagoj*, n., v. a. Might, right, authority, power; possession; to assume do. *Nonde cel t. hē banukitaea*, he has no authority here; *jumi jaega reak t. menakitaea*, he has possession of the agricultural and other land; *apat reake t. akala*, he has assumed possession of his father's properties. (A. H. *tāgat*; M. *ṣṣḍari tagol*.)

*tagojdar*, n. One who has the right, possession. *Phalnawaik qidqri hatao lagit t. dge nui kana*, this one is the man who has the right to take over so and so's possessions (*tagoj + dar*).

*tah*, n., v. a. Bottom, footing; means, opportunity, possibility; to feel the bottom, depth; feel one's ground. *Pered gadare t. bañ namok kana*, no bottom can be felt in the full river; *tahen reak t. banuklaza noakore*, there is no possibility for him to stay (live) in these parts; *t. qikau aguime, bhoj dakako emabona se bañ*, go and feel how it is, whether they will give us anything of the feast-food; *t. kelañ, babo nama*, I made some quiet inquiries, we will not get anything; *gada dake t. kela*, he tried to find out the depth of the river water. (P. H. *tah*.)

*tahā*, adv. Likewise, too. *Am hō t. ondem tahēkana*, you were there too; *inge phasiqrae metañ kana, ađe t. phasiqra kanae*, he calls me a deceitful person, he himself is a cheat too (v. *infra*). Also pronounced *tahā* (v. *infra*).

*tāhā*, adv. Certainly, there. *Sunđi salre t.m tahēkana, arem menela, oraikregem tahēkana*, you were certainly in the beer shop, and you say you were at home; *t. ondem senlena*, you certainly (also) went there. (H. *tahā*.)

*tāhā*, indef. pr. and adv. (correlative of *jāhā*, inanimate). That, the same, there, in that place (v. *jāhā tāhā, jāhā man tāhā*). *Jāhā t.e tahēna*, he stays here and there; *jāhā qyup t.m ahgayena*, wherever you were at night-fall, there you were at dawn (i. e., stayed the night); *jāhārege enec t.rege amgem calaka*, wherever there is a dance, there you go (v. *supra*).

*tāhāe*, indef. pr. Such, the same (correlative of *jāhāe*, animate). *Jāhāe t.ko emakoa, ale dō bako emallea*, they gave some, they did not give us; *jāhāeko hijuk, t.geko nama*, whoever will come, the same will get (v. *jāhāe tāhāe, jāhāe man tāhāe*).

*taham tukuc*, adv. Stumblingly, feeling one's way; v. m. To flounder along. *Nindayenale, t.t. bariqrele seterena*, we were benighted, we arrived here with difficulty feeling our way; *t.t. hūt akana*, it has become pitch dark so that one has to feel one's way; *nūtreye t.tukujok kana*, he is floundering along in the dark (v. *tahao* and *tukuc*).

*tāhān*, v. *jāhān tāhān* and *jāhān man tāhān*.

*tahao*, v. a. To feel one's way (in the dark), to fathom water, try the depth. *Hor horte t. aguime, qdi garte alom tarama*, feel your way as you come along, don't walk very quickly; *gada dak t. qikguime, tinak dak calak kana*, sound the depth of the water in the river, how much (deep) water there is flowing; *t.t.te taramme*, walk feeling your way; *t.t.te royme, alom tirihoka*, speak deliberately, don't flare up.

*tahao takaole*, adv. Feeling one's way, deliberately (v. *supra*).

*tahap taptup*, adv., v. m. In a hurry, head over heels, headlong, hurry-scurry; to move along headlong, etc. *T.t. qurigeve calak kana*, he is going headlong without following any road; *t.e hir hecena*, he came running in a hurry (not minding where); *mithai at ahantaeteye t.tafubok kana*, he is running about hurriedly, because a calf of his has been lost.

*tahā reta*, adv., v. a. Humming; to hum a tune. At certain festivals (marriage, marriage-preliminaries, *karam*, q. v., etc.) it is customary to sing the tune using words commencing with *tahā reta*, and when the tune is ended, to sing the verse that has a meaning; the same meaningless singing is repeated before every verse sung. E. g., *tahā retu na ha nanare*, *tahā retare na*, etc. *T.r.ko sereheta*, they are singing, humming the melody; *phalna oraḱreko t.r.yet kana*, *horoḱoḱ kanako*, in such and such a house they are humming, they are having a betrothal.

*tāhā reṣet*, adv. On the contrary, really. *Iñ dōñ mēnoana, menaēgea, t.r. tinre cōe calaoen*, I thought that he was there, on the contrary, he had gone away some time during the day; *iñ mōtoḱeḱe lāiyēh kana, t.r. aḱ salāḱgelin aḱukedeā*, he says that I was alone, really we were together, he and I, when we brought it (the animal); *aḱ hō t.r.e jomketgea*, he himself also ate it, contrary to what he says (v. *tāhā* and *reṣet*).

*tāhār bihār*, adv. Carelessly, heedlessly, disorderly, here and there. *T.b.ko gitiḱ akana*, they are lying in disorder (here and there, wherever they may); *horo biṇḱa t.b.ko dōho akata*, they have put the paddy-sheaves down disorderly; *kudi ṭamni bako bae akata, t.b.ko giḱi akata*, they have not put the kodalis and pick-axes properly away, they have thrown them heedlessly down.

*tahar tahar*, adv., v. m. Quickly, with long steps; to walk rapidly. *T.t.e calaḱ kana*, he is going very quickly along; *t.t.oḱ kanae, okate unḱ āḱe calaḱ kana*, he is hurrying along, where is he going so rapidly (v. *dahar dahar*).

*tahas nahas*, v. a. m. To waste, squander, scatter, to be scattered; adv. Squandering, unheeded, spread. *Dhōn dāḱḱat nui koḱae t.n.keta*, this young man squandered the wealth and property; *t.n.ko jomketa*, they ate, wasting the food (let much be left or thrown away); *mihū merom t.n.ko taheṇ kana bin gupiyiḱ*, the cattle are staying unheeded without a cattle-herd; *ato hōḱo t.n.ena, kamiko calaoena*, the village people have become scattered (not to be found together), they have gone to work. (H. *tahas nahas*.)

*taha tahi*, adv. Quickly, energetically, industriously. *T.t. aḱeye laḱeta*, he is trimming the rice-field ridge, working hard; *t.t.ye calaḱ kana*, he is going rapidly (at full speed) (cf. *tara tḱi*).

*tahē*, v. m. To stay, remain, live, dwell; to become a wife; (in certain cases) to be; (with gen.) to have. The form *tahē* is not used in the Indeterminate, Future, Present and Imperfect tenses, where *tahēn* is used. *Bae t.lena*, he did not stay (also about living, he died); *Asamreḱe t. akan tahēkana*, he was living in Assam; *phalna ṭhene t.yena*, he stayed with so and so (or, she became staying, i. e., became the wife of so and so); *oraḱreḱe gitiḱ t.yena*, he remained lying in the house (at home); *gōi okare cōe ḱoḱ t.yena*, the cow has died and remained somewhere. When first part of a compound, *tahē* is used in all tenses. *T. hatapōḱme*; stay so



long; *t. nūgoŋ kanae, teheh bae ruqra*, he is staying a short time, he will not return to-day; *t. utqroŋme*, stay for good; *t. thirol kanae*, he remains quiet. (Muṇḍari, Ho *tain*; Kurku *thar, taka*.)

*tahē*, v. a. d. impers. To stay with, to conceive, become pregnant. *T. aka-wadea*, she has conceived (v. supra).

*tahēkan*, v. a kind of Past tense of *menaŋ* or of the verb Substantive, denoting a continuous state or action, the Past. It generally corresponds to our Imperfect was, were. It is also used added to the verbal suffix to form the Imperfect and Pluperfect tenses. *Nonḍeye t.a, okayen cpe*, he was here, who knows where he has gone; *ale then miŋ sermae t.a*, he was with us one year; *harhalge t.a*, it was bitter; *rabān dīn t.a*, it was the cold season. (*Tahē + kan*, a *kan* different from the verb Substantive, the same *kan* that is found in the Intentional Simple Past, Middle Voice; cf. *akan*; Muṇḍari, Ho *taiken*, Kurku *dan*.)

*taken*, the same as *tahē*, q. v., used in the Indeterminate, Future, Present and Imperfect tenses, and in the Imperative. *Teheh t.me*, stay to-day; *oraŋreye t. kana*, he remains at home; *ale thene t. kan tahēkana*, he was living with us; *t. kangeae bahu, bae dər baraea*, the young wife is staying, she does not run away now and then; *khajnae emelte jumi t.getaea*, his rice-land will remain his, as he is paying his rent; *t.okaŋ hō bae emōka*, even what he has he will not give; *t.okaŋ bənuŋktaea*, he has no place to stay in (*tahē + n*).

*tahenokaŋ*, n. What is with one; habitation, dwelling-place (v. supra).

*taher*, n. A certain cucumber, *Cucumis sativus*, Willd. Commonly cultivated by Santals. *T. bele leka hormo yelol kantaea*, his body looks like ripe cucumber (said about fair-skinned persons). (Ho *taer*.)

*tahka bahka*, adv., v. m. In a hurry, in haste; to be in a hurry. *T.b.e calaena, poesae hiriŋketa*, he went off in a hurry, he forgot the money; *t.b.e jomketa*, he ate in a hurry; *t.b.yenale, kicriŋle hiriŋ oŋokata*, we were hurried, we forgot to take the cloth with us (cf. *taha tqhi*; cf. H. *thaka bakhā*, perplexed).

*tahor mahor*, adv., v. a. Bolting, gulping; to bolt food, eat hurriedly. *T.m. dakaŋ jomel kana*, he is eating, gulping his food down; *sela jahe t.m.el kana*, the dog is biting a bone (chewing it, but without being able to crush it) (cf. *tahur*).

*tahtahao*, v. a. m. To be on the alert, eager, to stand in readiness to act. *Dadal laŋite t. barae kana*, he is ready to thrash (somebody); *lqi t.kedeako*, they made him eager (angry) by telling him; *calaŋ laŋtko t. akana*, they have made themselves ready to go (eager to start); *emoŋko doko t. akana, ti bako qbuk akana*, they who serve (the food) are ready (on the alert), the (guests) have not washed their hands (cf. *taha tqhi*).

*taj*, n. Crown. (In a song; P. H. *ŋj*.)

*taj*, v. *taja*. (C.)

*taja*, adj., adv., v. m. Fresh, in good condition, fat; energetically; to become do., recover. *Tעהן reah jel kana, t.gea*, it is meat of to-day, it is fresh; *t.geae nui dāngra dō*, this bullock is in good condition; *noa haṇḍi dō t.gea*, this beer is fresh (strong, intoxicating); *daḥ kurhayanḥhan ghās dō t.yena*, when rain fell, the grass became verdant; *ruq osoḥlanae, neṭar dōe t.yena*, he became lean through fever, now he has recovered (is in good condition); *bes t.ko kāmī kana*, they are working energetically well. (P. H. *tāsa*; B. *tājā*.)

*tak*, n. Opportunity, time, season moment; v. a. m. To make, tind, be time, season, opportunity; *T.iñ ṇamlekhanīñ calaḥka*, if I get an opportunity I shall go; *t.re caste eṇeḥ hoḥoḥka*, only when you cultivate at the proper time (season) will there be a crop; *sauri iroḥ t. kana*, it is the season for cutting thatching-grass; *hoḇdaḥ t. kana*, it is the season of thunderstorms; *jojom kan t.reye heḥena*, he came at the moment when they were eating; *gujuḥ t.reñ seṇlena*, I went there at the time (he was) dying; *jondra eroḥe t.keta*, it is the time for sowing Indian corn; *kombroc laḡite t.keta*, he found an opportunity of stealing; *hoḇo roḥoe t.ena*, it has become the time for planting paddy; *t. dō ouḇeñ sen akan taḥḥkana*, I had (accidentally) gone there at the time.

*tak*, n. Thread, strand. *Pe t. sutame pāk akata*, he has twined a thread of three strands; *pe t. baberte joleko ui akata*, they have twisted the neck-rope, using a three-strand string. (H. *tāg*.)

*takaḥ tukuḥ*, v. a. To shake, push, stir. *Gidrai t.t.kedea, bae thiroḥ kante*, she shook the child, because it was not quiet; *haṇḍi t.t.kate taḥme*, stir the beer (with a broom in the pot) and pour out (cf. *teḥeḥ teḥeḥ*; cf. *taḥmi tukuḥ*).

*takao*, v. a. To look at, observe, watch. *T.epe, cel cpe idiyel kan oyo poḥomkate*, look at him, what it can be that he is taking away covered up in a bundle; *pera t.kotabonme, tinreko seḥeroḥ*, watch for our visitors (to know) when they will arrive; *kul tin khōḥ dāngrae t.akadea*, the tiger has been watching the bullock for who knows how long a time; *emañ khoniñ t.akadea, bae heḥ akana*, I have been looking for him for a long while, he has not come. (H. *taknā*.)

*takaḥ takāḥ*, adj. Hard, tough; adv., v. a. Gobblingly, noisily; to gobble. *Noa jel dō t.t.gea, bañ lahudoḥka*, this meat is tough, it will not be chewed; *t.te jomjon kana*, he is eating gobblingly; *jele t.t.el kana*, he is gobbling the meat (cf. *toḥoḥ toḥoḥ*; ? onomat.; the word has special reference to meat).

*takar*, dem. pr. Of that, of this. *T.adhako dāḇomkedea*, they fined him half the ordinary; *t.karōko sapkedea*, they took hold of him for that reason (Very rare; *ta + kar*.)

*taka tqbi*, v. a. m. To watch, look at; (also) to observe mutually. *Eneḥkoko t.t.yelkoa*, they are watching the dancers; *t.t.ḥ kunakin, cel katha cōḥ menaḥṭahin*, they are observing each other, who knows what there is between them (v. *takao*).

- tak batar*, n., adv. The proper time; at the proper time (of agriculture).  
*T.b.re kāmipe*, work at the proper time (agricultural work); *jonḍra poe reak t.b. bale ṣamlalla*, we did not get the proper time for hoeing the Indian corn (it rained when the plants should have been hoed); *t.b. kāmipe*, do your work at the seasonable time (v. *tak* and *batar*).
- tak dama*, v. *thak dama*.
- takin*, v. *tākin*.
- takmas*, n. The night hawk. Hebr., Lev. 11, 16 (no Indian name).
- tako*, poss. pr. 3rd pers.pl. (suffixed or infixed). Their. *Ato t.*, their village; *idi t.pe*, take their (property) away; *lāikel t.ae*, he told their case (*t + a + ko*).
- takoe*, v. a. m. To spin (on the spinning-wheel, the *carkha*). *T. lagit kaṭ reak carkhale benaoa*, to spin, we make a spinning-wheel of wood; *miṣ ser kashqmko t.kela*, they spun one seer of cotton; *tulqm t.lenkhan sutqm hoeeḱa*, when cotton is spun, it becomes thread. (Muṇḍari, Ho *takui*; cf. H. *takvā*, a spindle.)
- takoniq*, adj. Starer, staring. (C., not here; cf. *takao*.)
- takrar*, the same as *tohrar*, q. v. (A. H. *takrūr*.)
- tak rokḱm*, n. Method, state, condition, character. *T.r. ṣelme, eroḱ ganoka se baṇ*, see what the condition (state) is, whether it will do to sow or not; *disom reak t.r. dḱ besge bujhauḱ kana*, the state of the country seems well (may be both about climate and conditions); *roḱ reak t.r.e ṣam toḱkela*, he found out the character of the disease; *chulqr qami reak t.r.e baḱaea*, he knows the ins and outs of the work of a carpenter; *qami reak t.r. quriye saba*, he has not as yet learnt the method of work (v. *tak* and *rokḱm*).
- takrōḱ*, v. *sae takrōḱ*.
- takta*, v. *tokta*.
- tak torḱ*, the same as *tak rokḱm*, q. v. (v. *torḱ*).
- tak torqm*, the same as *tak rokḱm*, q. v. *Disom reak t.t.*, the state, condition of affairs, custom of the country.
- takurte*, adv. Thereupon. (Desi *takurte*.)
- takhas*, n. Tahas (? seal). (Hebr., only in the Bible.)
- tal*, n. Misfortune, disaster, difficulties. *T.e sambrāokeṭṭaea*, he helped him through his difficulties (e. g., paid a fine for him); *miṣ t. khḱne paromena, arhḱ miṣ t. hijuḱ kantaca*, he passed through one difficulty, again a difficulty of his is coming.
- tal*, n. Kind, topic, subject, air, way. *Seren reak tinḱ t.em baḱaea*, how many kinds (of airs) of songs do you know; *t.e uṭhu akata, acma hoṛko jarwa akana*, he has started a subject (a talk, story), a large number of people have come together; *noa enḱ reak t. dḱ cel leka*, how is the way in which this is danced. (B. *tāl*; v. *taṛ*.)
- tala*, n. A storey. *Niq dḱ bar t. oṛaḱ*, this is a two-storeyed house. (H. *tala*; v. *mahla*, the more common word.)

*tala*, n. A padlock; v. a. To lock. *T. lagaome baksare*, put the padlock to the box (lock it); *duqr t.kakme*, lock the door. (H. *tālā*; v. *kulup*, the common word.)

*tala*, n. The sole of a shoe. *T.tēl oṛēdena*, the sole has been torn; *pana-hire t.n lagao ocoea*, I shall let them put a (new) sole on my shoe. (H. *tala*.)

*tala*, v. a. (d.). To assist, help (used as second word of a compound.) *Kamiye t.yel kana ale theč*, he is assisting in the work here with us; *rač t.e sen akana goč oṛakite*, she has gone to the house where a death has occurred to assist them in lamentation (to cry with them); *em t.waf-koac*, *onate baplako paromketa*, he gave them some assistance, thereby they got through the marriage; *onko ar ale dole jom t.yeta*, they and we help each other eating (i. e., when there is anything special we invite each other (v. *tala*, middle).

*tala*, v. a. To pound rice (or other grain, except Indian corn) the second time. *Noa caole doko t. akata*, they have husked this rice the second time; *horole huruñ t.keta*, we have husked the rice the second time; *t. caole bako dakaea*, *sokle enēč*, they do not make *daka* (rice boiled ready for eating) of rice that has been pounded twice, only when it has been finally cleaned (v. sub *huruñ*; v. *infra*).

*tala*, n., adj., v. a. m. The middle, centre; middle; to put in the middle, be do. *T.letē soñme*, measure following the middle (or, diameter); *hor reač t.tēl dō okare*, where is the half-way (equal distance between two places); *hor reač t.tēl* may also mean the middle of the road; *t. setoñreko dharma akadea*, they have made him sit in the hot sun (in the middle of a place where exposed to the sun); *t. kaṭup*, the middle finger (or toe); *t. baba*, the younger brother of father's eldest brother (or of father, if father the elder one); *t. mamō*, the younger brother of mother's eldest brother (or of mother's younger brother, if no one older than she is); *t. baḥu*, the wife of the second son (*tala koṛa*); *t. jāwāe*, the husband of *tala kuṛi*; *t. koṛa*, the middle son, i. e., the second son (not e. g., the third, in case there are five brothers); fig. the stomach; *t. koṛa quriñ baḥuaea*, I have not as yet got a wife for my middle boy (i. e., I have not as yet had food, this is a common expression, it may naturally also mean lit. that the second son is not married); *t. kuṛi*, a second daughter (when there are three or more daughters); *t. kuṛile jāwāekedea*, we have married away our second daughter; *t. go*, the wife of *tala baba*, q. v. (note, *tala enḡa* is not used); *t.(ič) hoñhartēl*, a father-in-law's younger brother (next in birth to the *hoñhartēl*); *t.ič*, the second (son or daughter); also, the middle one (of any three); *t.wač*, the middle one (of things); *t. bohočrriñ ghao akana*, I have got a sore in the middle of my head; *t. cando*, the middle of a month (also half a month); *t. serma*, the middle of the year (also half a year); *señgelko t.keta*, they have put the fire in the middle (i. e., they are sitting round it, e. g., to warm themselves);

*dareko kulhi t.keta*, they let the tree stand in the middle of the village street; *ato tyena sorok*, the road runs through the village; *noa khunfi orak tyena*, this post has become (is) in the middle of the house; *dhiri do khēt t. akana*, the stone is in the middle of the rice-field. (Mundari, Ho tala; Kurku talan.)

*Boŋga tala*, v. a. m. To put between the bongas, i. e., formally adopt. *Agu darayid korae b.t.kedea*, he formally adopted the boy brought along (by the widow he married). It is performed like *janam chaŋiqr*, q. v., only, that instead of the name (given to a child) here the *paris*, sept-name, of the adopting man is given out. Henceforth, the adopted child has the same rights to the property of the adopter as the natural sons have. Girls are not adopted in this way; they are not supposed to have anything to do with bongas.

*Pera tala*, v. a. m. To take in among relatives, make a relative, i. e., to receive an outcasted man (and his family) into society again, giving him the ordinary social rights. *Tehenle p.t. akadea*, we have to-day taken him into society again (reinstated him in his social rights and privileges) (v. *jom jati*).

*Tala orak*, n., v. a. m. The middle of the house; to put in the middle of the house. lit. and fig. to give charge of the household or household duties. *T.o.reye durup akana*, he is sitting in the middle of the house; *bahuko t.o.kedea*, they have put their daughter-in-law in charge of the household; *hopontelko t.o.kedea*, they have put the son in charge of the house (all dealings with outside and other matters); *phalna do nile hečena*, *t.o. golenae*, so and so came just now, he was at once put in charge (e. g., serving out food and drink at a feast).

*tala*, adj. Half. *T. ŋukud daka bar hortekin cabaketa*, two people finished half a pot full of rice; *t. poesa*, half a pice; *t. khqclqk*, half a basket (not full); *t. ser*, half a seer; *mit din t.*, one and a half day; *mit cando t.*, one and a half month; *t. borchore tahzyena*, he remained for half a year; *t. baŋi dak maŋdiko emadiŋa*, they gave me half a cup of rice-gruel (v. *supra*; v. *tara*).

*tala eneŋef*, n. A partition wall, partition. *T.g.re thamakuriŋ dokoleŋa, okgepe okakeltiŋa*, I put some tobacco on the partition wall, who of you has taken it away and whereto (v. *tala* and *eneŋef*).

*talak*, n., v. a. Obstruction, evil influence; to make do., destine for destruction. *T. menaka, ona baŋ rapullenkhan ohqe beslena*, there is an evil influence, if this is not done away with, he will not recover; *gujuŋk realiko t. akata dan*, the witches have predestined (him) for dying. Mostly used by ojhas; *pe theŋ t. menaka*, there is a sign of doom at three spots (cf. H. *tālak*, a bolt, lock).

*tala kora*, v. sub *tala*.

*tala mala*, n. The middle, midst, centre; adj. Middling, middle-sized. *T.m.re kicrid kutrqime*, divide the cloth at the middle; *t.m.re bhugqk*

*menaka*, there is a hole in the centre; *t.m. hqr*, a middle-sized man (or, a man of the middle class); *t.m. dāhgra*, a middle-sized bullock (or, of a middle character, not wild and not tame); *ato t.m.re māñjhi than menaka*, the *māñjhi than* (q. v.) is in the middle of the village; *hqr t.m.re taheñ dō bogege*, it is good to live among (surrounded by) people; *hqrmo t.m. jeliñ tunkedea*, I shot the deer, the arrow hitting in the middle of its body; *t.m.re gađa menakitalea*, *ona bale bhatao dareak kana*, we have a hollow in the middle, we are unable to fill it up (fig., about hunger) (v. *tala*; *mala* is possibly a jingle).

*tala ninda*, n. Midnight; v. a. m. To keep, be kept until midnight. *T.ñ.i seferena*, he came here at midnight; *perako t.ñ.ketkoa*, they kept the visitors until midnight; *hijuk hijuktele t.ñ.yena*, it became midnight for us while we were coming (v. *tala* and *ninda*).

*talañ*, poss. pr. 1st pers. dual inclusive (suffixed and infix). Our, ours belonging to us two. *Niğe t. daka dō*, this is the food we two have; *orak t.regelañ taheña*, we shall stay in our own house; *gidra orakte idiye t.me*, take our child home; *ene t. alahañ khēt*, this here is our rice-field (rice-land) (*t + a + lañ*).

*talañ*, n. A little, a bit. *Ne katič t. jomme*, please, take a little food (v. *katič talañ*).

*talao*, v. *mił talao*. *Mil t. horko hijuk kana*, people are coming uninterruptedly.

*talao*, v. a. To warn. (C., unknown here.)

*talare*, adv. In the midst, middle, among. *T. khunfi bidpe*, fix a post in the middle; *t. kufqime*, cut it at the middle; *horko t.*, among people; *gađa t. dhiri menaka*, there are stones in the middle of the river; *pukhri t. upal baha menaka*, there are Lotus flowers in the middle of the tank; *t. orečgea noa kicrič*, this cloth is torn in the middle (*tala + re*).

*talate*, adv. Through, along the middle. *Sorok t. gađi lagaeme*, drive the cart along the middle of the road; *ato t. sorok paromena*, the road runs through the village; *sendra phad t. jele dārkela*, the deer ran away through the crowd of hunters; *phosol t. kadako lagakelkoa*, they drove the buffaloes through the standing crops (*tpala + te*).

*talatēf*, v. *tala*.

*tala tādī*, n., adj., v. a. m. The middle of the plain; out in the middle, exposed, friendless, helpless; to cause to be helpless, to leave or be left in the lurch. *T.f.re milteč dare menaka*, there is a tree in the middle of the plain; *t.f.geae, oaris banukhōtaea*, he is friendless, he has no helpers (relatives); *dāndom bae emok karonte ato horko t.f.kedea*, the village people left him alone (would not have anything more to do with him), because he does not pay the fine; *jotoko rechedeteko t.f.kedea*, they made him helpless by taking everything from him; *mohajon nui horko t.f. akadea*, the money-lenders have left this man in the lurch; *herele gočentaeteje t.f.yena*, she has been left without resources by her husband's death (v. *tala* and *tādī*).

*talbagus*, n. A certain fish. Dark in colour; considered excellent food. Also called simply *bagus*, or *talbokqs*; the same as *kal bagus*, q. v. (Desi *kalbosh*.)

*talbhañ*, adj., v. m. Unconscious, senseless; to become do. *T.e gitid akana*, he is lying unconscious (in fever or drunk); *bulleye t. akana*, *cel hō bae disayela*, he has become senseless being drunk, he is unconscious of everything (v. *bhañga*).

*talbhañ*, n. Respite, pause, interval, cessation. (C., not here.)

*tale*, poss. pr. 1st pers. pl. exclusive (suffixed or infixed). Our, ours. *Adi sañg'hre ato t. do*, our village is very far (from here); *apuñ t. dō banugican*, our father is no more; *dañgrae qkriñkede t.a*, he sold our bullock (*t + a + le*).

*tale*, v. *tale dare*.

*talebōr*, adj. Mighty, powerful, influential, wealthy, affluent. *Udi marañ t. hōr kanae*, he is a very great wealthy man; *disomre t. hōr kanae*, he is an influential man in the country. (B. *talebōr*.)

*talebōri*, n. Might, power, influence; a mighty person (v. *supra*; very little used).

*tale buluh*, n. A kind of salt (now obsolete). Used formerly in medicine.

*tale (dare)*, n. The Palmyra palm, *Borassus flabelliformis*, L. The most common palm in the Santal country, practically always planted on embankments, at boundaries, at the end of village streets, etc. The fruit (*tale* or *tale jō*) is eaten; the pulp is eaten when fruit is ripe; the seeds are also eaten by children; the hard enclosure of the seeds is used for making small bells (hung on goats). The outer wood is used for rafters, the leaves are used for many purposes (thatch, umbrellas, hats to protect against rain, etc.). A sweet sap runs from the peduncles that are cut before flowering; the sap is collected in pots and fermented into toddy (*tari*). *T. señer dō qdi din lahena*, rafters of the Palmyra palm remain for a very long time; *t. sakam reak chupi ar (supriko benaoa)*, they make rain-hats and hats of Palmyra palm leaves; *t. bele nūrena ho, okayenape*, the ripe Palmyra palm fruit fell down, what has become of you (also fig., when a child has fallen down from a bedstead); *t. bōgrā*, the stem of the leaf of this palm; *t. bhañi*, the unripe seed of the P. palm; *t. toḥko*, a bell made of the shell of the seed; *t. pañia*, a mat made of the leaves of this palm; *t. daka*, food prepared with the ripe fruit (the seeds are rubbed against the strings of a bedstead, the stuff being received in a cup; it is poured into boiling rice; the result is a somewhat sweet porridge); *t. piñha*, cakes with palm stuff (prepared as for *tale daka*) added to the flour. (H. B. *tal*.)

*tale ghañri*, n. An implement made for rubbing the seeds of the Palmyra palm to prepare *tale daka* (v. *sub tale*). It is made of split bamboo, two long pieces with a number of bits fixed between these two (used instead of the bedstead strings) (v. *ghañri*; also called *tale gharri*).

*tale (hako)*, n. A certain fish, *Anabas scandens* (?). Said to be so called, because during rain they will mount a *tale* tree.

*tale siñ*, n., the same as *tale dare*, q. v. Only heard in a *dqñ* song. (*N'ule siñ t.s. rəhoəaləhme, gujukre gurokre nutum tahəna*, plant for us two a mango tree, a Palmyra palm, when we die, when we fall away our name will remain. Santals sometimes plant the seed of this palm to be remembered by (v. *tale*; cf. Kurku *tschiŋga*, tree).

*tale tal*, adv. Repeatedly, again and again, constantly, continuously. *T.t. tinqkem joma*, how much will you eat continuously; *t.t. hore koletkoa*, he is constantly sending people; *noa bhit dō t.t. dhasaok kana*, this wall is again and again falling down; *t.t. laće oḍokok kana*, he continuously has diarrhoea; *t.t. horko gujuk kana*, people are constantly dying (v. *infra*; v. *tattle tal*).

*tale tale*, the same as *tale tal*, q. v. (Rare.)

*tale talpi*, adv., the same as *tale tal*, q. v. *T.t. dakae jometa nui gidra*, this child is eating rice constantly (cf. *talpi mər*).

*tale tulpi*, adv., the same as *tale talpi*, q. v.

*talga tquak*, v. a. m. To crush, break into pieces, lacerate, become powerless. *Dal t.t.kedeako*, they beat him into a pulp; *ger t.t.kettaea hofoḱ tgruḱ*, the leopard bit its neck asunder; *hornko ləbəl t.t.kela*, they trampled the (standing) paddy down, breaking it; *daŋgra kicride togoḱ t.t.kela*, the bullock chewed the cloth into pieces; *bul t.t. akanae*, he is lying drunk, unable to stand up; *dare khone nūr t.t. akana*, he fell down from a tree and has got his limbs broken; *sagarte jaŋga ten t.t. akantaea*, his foot has been broken, being pressed down by a cart (cf. *tawaḱ*).

*talhor*, v. *talhur*.

*talka*, n. The palm of the hand, the sole of the foot. *Ti t. ghao akantaea*, he has got a sore on the palm of his hand; *ti t. leka dariq menaka itil*, there is fat so thick as the palm of the hand; *jaŋga t.iñ soba akana hurulle*, I have got a splinter of a root-stump into my sole; *goḱa t. gitilko jomeñ kana*, sand is wearing the whole of my soles. (H. *tala*; Muṇḍari, Ho *talka*.)

*taloe*, v. a. To overflow, overspread. *Goḱa baihare t. ārgoketa*, all the low-land rice-fields have been overflowed with water; *sendra hor goḱa birko t.kela*, the hunters have been spread all over the forest (hunters everywhere) (v. *talqi*).

*talqm*, v. a. m. To overflow, overtop, inundate. *Piñdheye t.kela dakte*, the water overflowed the rice-field ridge; *gaḱa dakte dhirikoe t. idiketa*, the water in the river overtopped the stones; *huḱiniḱ dadate hara t.kedeə*, the youngest one overgrew his elder brother; *dhip hē t.ena*, even the embankment was inundated.

*talsa*, n. Bran, meal, flour; v. a. To make into do. The common *talsa*, called *lobok talsa*, is prepared as follows: when rice has been pounded the third time (v. *sqḱ*), the husk-flour (v. *lobok*) is roasted and eaten;



preferably, it is mixed with mahua flowers (that are dried and roasted) pounded in a *dhinki* (this is called *matkom lathe* and is used as food on the road). Indian corn is also made into *talsa*, the corn being roasted and pounded (generally called *jonḍra sattu*). During times of famine the husk of paddy (*here*) is also roasted and pounded and used as food; this is called *here talsa*. *T. jomkate menaklea tehenḍo*, we have to-day had bran for our food; *jonḍrale t. akata*, we have prepared Indian corn meal.

*Loa talsa*, n. A kind of meal made from figs. The ripe figs are dried and finally pounded; eaten mixed in water. Not roasted.

*Bambara talsa*, n. Flour prepared of the roasted kernels of the *bambara* (q. v.), used as a spice.

*Jārī talsa*, n. A flour prepared of the roasted seeds of *jārī*, q. v., used like *bambara talsa*. They also prepare *talsa* of *surguja* and *tilmiḥ*, qq. v. (*Muṇḍari talsa*.)

*talsa*, n., v. m. Measles; to get, suffer from do. *T. teye goḍena*, he died from measles; *t. bōlō akana noa atore*, measles have broken out in this village; *t. rakap akawadea*, measles have broken out on him (about the eruptions); *ona oraḱrenko t. akana*, the people of that house have got measles.

*talse*, v. *tarse*. (C.; here heard in a Dasāe song, *talse rakap*, about splashing water.)

*taltalao*, v. a. m. To urge, hurry on, drive on. *Kamiḱhoe t. akako tahena*, *miḥ ghari hō baḥ thir ocoakoa*, he is constantly hurrying the workers on, he will not let them rest even a short while; *quritege aleye t. keḱlea*, he urged us (to work) before it was time to commence; *khajna reakko t. keḱlea*, they urged us to pay the rent quickly (cf. H. *taltalāna*, to shake, storm).

*tal tul*, v. a. m. To prepare, make ready; to get ready. *Gidraqi t. t. keḱkoa calak ləgiḥ*, she made her children ready to go; *jāwāe daḱram tetre kuḱiye t. t. keḱkoa*, he (the custos morum) made the anointing girls ready to meet the bridegroom; *bariḱtko calak ləgiḱko t. t. ok kana*, the bridegroom's party are getting ready to start; *calak mako roḱet, t. t. ge baḥ qikauetkoa*, they say they will go, it does not seem to me that they have made themselves ready.

*-tam*, poss. pr. and pers. sing. (suffixed or infixed). Thy, thine. *Nōḱōe t.*, see, here is your (thing); *hicriḥ t. aguime*, bring your cloth; *gidra t. idiye t.*, take your child away (*t + a + m*).

*tam*, v. a. m. To take hold of, take round the body, seize with both hands, throw down, push down (inimical act). *Baḱu hanhartēle t. kedea*, the daughter-in-law took hold of her mother-in-law and pushed her down (when used about women it does not mean to take round the body, but is used about taking hold of the other's hands, intertwining the fingers and in this way to push); *t. bindarhedeae*, he took

- hold of him and threw him down; *t. gitič gohkedeae*, he took hold of him and laid him down in a trice; *jhograkatekin t.ena*, having quarrelled, they seized hold of each other and fell down; *setako t.oka*, dogs will fight pressing each other down (standing on their hind legs and trying to push each other down; the same expression is used about horses fighting, standing on their hind legs) (v. *tapam*; Muṇdari, Ho *tam*, beat).
- tam*, v. m. To rub oneself in bathing. (In this meaning now obsolete.)
- tamadi*, n., v. a. m. The legally specified period beyond which action cannot be brought (in law); cause to be barred; to be barred, lapse. *Rin reaḷ t. hoeyena*, the debt is barred by limitation; *mohajon rine t.keta*, the money-lender let the period for bringing a suit pass (let the debt lapse); *mokordoma t.yena*, *qphil baṅ calaḷ kana*, the lawsuit has become barred, no appeal lies. (A. H. *tamādi*.)
- tamae tomoē*, v. *tambae tomboē*.
- tamakhur*, v. *thamakur*.
- taman*, adj. The whole, all of it; adv. Exactly, precisely. *T. birle dārā-keta*, we walked all over the forest; *t. godako ər akata*, they have sown the whole high-land field; *t. oraḷko saphaketa*, they cleaned the whole house; *t. am lekaṅ ṅelledae*, I saw one exactly like you; *t. horo leka ṅeloḷ kana*, it looks exactly like paddy.
- tamao*, v. m., the same as *tawao*, q. v. (In these parts *tawao* is the word used, although *tamao* may be heard.)
- tamardaḷ*, v. a. m. To detain, weary out, worry. *Lālis lālisteye t.kidiṇa*, he wearied me out by constantly bringing lawsuits against me; *ṅel hōr ocokilinteye t.kidiṇa*, he wearied me by letting me wait for him; *kami kāmilen t.ena*, I have been wearied out by constant work; *ruq ruqete t.ena*, we have been worn out by constant illness.
- tamar tamar*, v. *tawar tawar*. (Rare.)
- tamasa*, n., v. a. m. Entertainment, exhibition, sight, show, spectacle, fun; to give, make do. *T. ṅelko calaḷ kana*, they are going to see a show; *t.ko lagaoketa*, they have started an entertainment; *qdi lekako t.eta noko gunidar dō*, these magicians are giving a very varied entertainment; *dōn reaḷe t.keta*, he gave a show of jumping; *celko t.eta*, *unaḷ hōrko jarwa akante*, what are they making an exhibition of, since so many people have come together. (P. H. *tamāshā*.)
- tamasiq*, adj. One who carries on *tamasa*, a juggler, clown, buffoon. *Khub t. hōr kanae*, he is a great juggler (v. supra).
- tamasuk*, the same as *tomosuk*, q. v.
- tamba*, n. Copper. *Miṭṭaṅ t. poesa baṇuktaea*, *are bhakayet kana*, he has not a copper pice, and he is boasting; *t. mundam*, a copper ring; *t. sulq*, a hair-pin of copper. (H. *tāmbā*.)
- tambae tomboē* adv., v. m. In a crowd, thronged together; to crowd together; (*baṛae*) to loaf about. *Bhiḍi leka t.t.ko calaḷ kana*, they are going in a crowd (close together) like sheep; *kulhire hōrako t.t. akana*,

the young men have crowded together in the village street; *orañ orañe* *t.t. barae kana*, she is loafing about from house to house.

*tamba ghās*, n., the same as *poesa ghās*, q. v.

*tamba tulsi*, n., v. a. m. Copper and the holy Basil leaf (in taking an oath); to make one swear, to swear, touching these. *T.t. jotetkale rorime*, touch a copper coin and a holy Basil leaf and speak; *t.t. kedeako, en hō bae kabullaka*, they made him swear touching a copper coin and a leaf of the holy Basil, still he did not confess; *t.t. yennae*, he swore touching do. (v. *tamba* and *tulsi*; the proceeding is as follows: the person touches the two things mentioned and is told that if he (she) speaks what is not the truth some calamity will befall him (her), e. g., a snake will bite him, a tiger will eat him, etc.).

*Tamboli*, n. A member of the caste that sells betel-leaf. (H. *tamboli*.)

*tambor*, v. *tamborae*. (C.)

*tambor*, v. *asor tambor*.

*tamborae*, adj. Broad-faced, ugly, uncomely. *T.geae, bae mōñja*, she is broad-faced, she is not beautiful; *nui t. mara gidra*, this ugly wretch of a child.

*tambhao*, v. a. m. To make secure, maintain, to quieten; to stay, tarry, remain, settle, stop, be secure, at rest. *Nāhāñ dō orañ duare t.kefa*, at present he has made his household secure (as to support); *kul tayom disomko t.kefa*, they made the country quiet after the rebellion; *mōñ t.entaea*, his mind has become quiet (at peace); *noa ran dō bañ t.ñ kana*, this medicine does not stay (in the patient, is vomited or passes through); *nir barae hor dō okare hō bako t.ña*, run about people will not stay (settle down) anywhere; *rayotko t. akana*, the tenants have settled down (are at ease); *lač ođok bañ t.ñtaea*, his diarrhoea will not cease; *jomañ bañ t.ñ kantaea*, his food is not retained; *bañ t.aea nui bahu dō* (also *t.ñtaea*), this daughter-in-law does not conceive. (H. *thāmbhñā*.)

*tam tamao*, v. m. To become excited, angry. *T.t. akanae dadal lağıl* (or *t.t. barae kanae*), he is angry and excited to beat (somebody) (cf. *tahao* and *tan tanao*; H. *tamtamāñā*, to flush).

*tamtase*, v. a. m. To scatter about, disperse. *T.ko dōho akala thari bañi*, they have put the brass plates and cups spread about; *horu biñdako t. akala*, they have scattered the paddy sheaves here and there; *gaiko t. akana*, the cattle have been dispersed (v. *tase*).

*tamtaseč*, the same as *tamtase*, q. v. (Rare.)

*tan*, n. The wild dog, Cuon rutilans. They are still found in the forests of these parts; they live in crowds; they are known to have killed and eaten cattle. *T. tuluc kul tqrup hō bako darcaña*, even tigers and leopards cannot stand up against the wild dogs. (Muñdari, Ho tani.)

*tan*, indef. pr. (postp.). Some, any, such, the like. *Sukri t. banuñkotapea*, have you no pigs or the like; *merom t. bape qkriñhoa*, will you not sell a goat or any such (animal); *caole t.pe kirina*, would you buy

anything like rice; *sim t.ko*, anything like fowls. When used attached to the base of a verb, it conveys the meaning of likely, possibly. *Hęć t.enae nitok dę*, he has likely come now; *qkriń t.kedeae*, he has likely sold it; *ruhęł t.kedeteye dąrketa*, she has run away, because he likely scolded her (v. *įnić*, *tanak*; ? cf. Ho *tanga*, separate, different; cf. Kurku *toned*, which).

*tana bhana*, v. a. To prepare, make preparations (mostly in connexion with food). *Jom reańko t.bh.yel kana*, they are making preparations to cook the food (both about collecting what is necessary and about cooking); *pińhęi lągitko t.bh.yeta*, they are making preparations to make cakes. (Munđari *tana bhana*.)

*tanaja*, v. a. m. To claim, record objection (in a court or before authority). *Jumiye t.akata*, he has laid claim to some rice-land; *gąiye t.yelkoa*, he claims the cattle (e. g., before the village council); *noa gođa tyena*, this high-land field has been claimed. (Desi *tanaja*; A. H. *tanāza*, dispute, contention, also *tanāzā*.)

*tanak*, indef. pr. (postp.). Such, any such, the like, such things. *Guli t.dąhąkom*, keep some servant; *phalna t.idiyem*, *eskar dę alom calaka*, take so and so or some one along with you, don't go alone; *pera t.ko ęńdę menakkolaea*, has he relatives or the like there; *horo t.aguabonme*, bring us some paddy or something similar; *jel t.*, meat or something similar; *goć t.enae*, he is likely dead; *calao t.enae*, he has likely gone; *jarga t.enako*, they have likely gone to bed (v. *tan*).

*tanak*, indef. pr. Whatever there may be (postpositional). *Jolę t.emanme*, give me all whatever there is; *jolę em t.anme*, *apeak dę menaktopea*, give me all whatever there is, you have (while I have nothing) (v. *supra*).

*tanak biręk*, the same as *tarań biręk*, q. v.

*tanak buręk*, the same as *tanak busak*, q. v.

*tanak busak*, adv., adj. Numerous; in great numbers, in crowds, in heaps; v. a. m. To fell, kill numbers; to die in heaps. *Gąi kađage cel*, *hąrge cel*, *t.b.ko goćena*, both cows and buffaloes, and people, they died in great numbers; *t.b.ko ruńk kana*, they are ill, a large number; *ląrhąireko t.b.kelkoa*, they killed heaps of people in the war; *mihń męromko t.b.ena*, a large number of cattle died. (Munđari *tana busa*.)

*tan kurte*, adv. In the meanwhile. (C., not here.)

*tanńha*, n. Wages, monthly pay. (P. H. *tanńhāh*; rare.) *Tinęk t.menak-tama*, what monthly salary do you get.

*tan man*, adv. Closely, minutely, carefully, intently. *T.m. ńęlepe*, *cel lekan hąr kanae*, look closely at her, what kind of a person (girl) she is; *t.m. ńęgeye bęńgelań kana*, he is looking intently at me; *kombro t.m.ko ńela*, *oka sęł khonko bolń dąreaka*, thieves look carefully (to find out) where they will be able to enter.

*tanok*, v. *tanęk*.

*tan tanao*, v. m. To be ready for, prepared, eager, ready. *Phalna egere lagile t.t.k kana*, she is eager to abuse so and so (keeps herself ready to abuse when she gets the opportunity); *kami lagilko t.t. akana*, they are ready to start work; *in dadale t.t. barae kana*, he is keeping himself ready to beat me (cf. *dan danao*; cf. H. *tantanānā*, to sound, tingle).

*tañ*, v. a. m. To pour out into some cup, etc., by tilting the vessel containing the liquid. *Dakko t.keta, qbukokabo*, they have poured water into the cups, we shall wash our hands (to eat); *philire dakko t.keta ca tear lagit*, they poured water into the narrow-necked pot to make tea; *celan khon toae t.keta*, she poured milk out from the pot; *hanqi t.ena*, the beer has been poured out. Word is only used about pouring into something, not about tilting a vessel to let the liquid fall down on the ground (*tarkuc*).

*tañ hanqi*, n. Poured beer, the first brew that is poured out of the pot when the beer is fermented, considered the most intoxicating (cf. *doja*, about which *tañ* is not used, but *renjet*) (v. *supra* and *hanqi*).

*tañgam*, v. a. To clutch, hug (bears). *Banae t.kema, onte do alom calaka*, the bear might clutch you, don't go there. (Word getting obsolete; cf. *tagum*.)

*tañgar matuq*, adj., v. m. Slightly intoxicated, elevated, jolly; become do. *T.m.geae, serehelae, ropelae, landayelae*, he is slightly intoxicated, he sings, talks, laughs; *t.m. akanae, adisa do bac bul akana*, he has become slightly intoxicated, he is not unconsciously drunk (v. *matuq*).

*tañgat*, adv. Fortunately, luckily, unexpectedly, accidentally. *T. in onden tahēkanleh bacloakedea*, by my fortunately being there, I rescued him; *ban badae kan tahēkana, t.iin sen gotena*, I did not know of it, accidentally I went there; *t. ona takre bae tahēkana onde*, accidentally (fortunately) he was not there at the time.

*tañgat*, adv. Precisely (at the time). (C.; not here; v. *supra*.)

*tañge*, v. *tañgi* (in marriage *binti*).

*tañgrao*, v. a. To reproach, upbraid, take to task, chide. *Kamri kuriye t.kedae*, she took the servant girl to task; *gidrai t.kelkoa*, he chided the children.

*tañgra tañgri*, adv., v. a. Upbraidingly; to upbraid, reproach, take to task. *T.t. gutiye ropkelkoa*, he scolded the servants, taking them to task; *kamiqhoe t.t.kelkoa*, he took the workers to task.

*tao*, v. a. m. To heat (to a white heat). *Kamar do mērhēlko t.a*, the blacksmiths heat iron to a white heat; *t.kate mērhēlko joraoa*, they join iron, having heated it. (H. *lāo*; v. *tawao*.)

*taoao*, v. *tawao*.

*taoa tqvi*, v. *tawa tqvi*.

*taogar*, adj., v. m. Suitably elastic or bending; firm, suitably heavy; to be do., to rebound, spring back suitably; adv. Firmly (walk). *Noa marār do bes t.a*, this shoulder-yoke is suitably elastic; *t. ak*, a suitably

elastic bow; *t. theŋga*, a suitably heavy stick; *t. dhiri dɔ capallekhan qđi sŋgɪn calaka*, if you throw a suitably heavy stone it will go very far; *noa bɛnduk dɔ t.gsa*, this gun does not kick unduly (against the shoulder); *noa theŋga dɔ t.ena*, *m̃r̃h̃l̃ko lqlkelle*, this stick has become suitably heavy and firm by having been furnished with iron hoops; *al̃ t.ena*, the bow has become suitably elastic; *noa mar̃r̃ t.ok kana*, this shoulder-yoke rebounds suitably; *b̃ñki horok̃kate khub t.e taɣamela*, having put on anklets she walks firmly (heavily).

*tao kurte*, v. *takurte*.

*tao marao*, v. a. m. To make, become cool again, to cool. *M̃r̃h̃l̃ real̃ t. m. ocoalkme*, let the heat of the iron be extinguished; *edreko t.m.keltaea*, they made him cool again; *nilok̃ dɔe t.m.ena*, now he has cooled down (v. *tao* and *marao*).

*tap*, n. Moment, instant. *Tikin t.reye heɛena*, he came just at noon. (Rare here; v. *tak*.)

*tap*, n. Anger, indignation, impulse, force; adv. Intensely; v. m. To become angry. *Adi t. sanakidiina*, I felt very indignant; *qđi t.leye nurhayena d̃re khon*, he fell down from the tree with great force; *edre t.leye rorhela*, he spoke through the impulse of anger (in heat); *t.leh tohɛena*, I struck my foot forcibly against something; *qđi t.leye serehel kana*, he is singing very loudly; *qđi t.e ruq̃k kana*, he has a very high fever; *thora kathateye t.ena*, he became angry on acc. of a few words. (H. *tap*.)

*tapah̃*, v. recipr. of *tah̃*, q. v. To come to live together, to cohabit. *Mil serma t.kalekin bapagena*, having lived together for a year, they were separated (divorced); *nilok̃ d̃okin t.yena*, now they have come together (live together).

*tapah̃en*, v. recipr. of *tah̃en*, q. v. *Sulukte t.ben*, live together in peace.

*tapakiɛ*, v. recipr. of *takiɛ*, q. v. *Adi gartekin t.ena*, they collided with great force.

*tapak̃*, v. a. To throw (dry things) into the mouth; to throw (anything that will stick) on or at. *H̃r̃ h̃r̃te khaj̃r̃iye t. idiyela*, he is throwing parched rice into his mouth as he walks along the road; *thamakure t.kela*, he threw tobacco into his mouth (to chew); *dealre hasa t.al̃pe*, *parak̃ akana*, *biŋko bolok̃oka*, throw some earth on the wall, it is cracked, snakes might get in; *dhuri rane t.kela*, he threw powdered medicine into his mouth (cf. *Muɣdari thabri*, slap; cf. *thapa*).

*tapam*, v. recipr. of *tam*, q. v. To take hold of one another, wrestle, scuffle, jostle, fight. *Cef iqle cokin t.ena*, they had a fight for some reason or other; *haram buɣhikin t.ena*, husband and wife had a fight; *unkinkin t.enre phalna dɔe tam bind̃r̃kedeɛa*, when those two had a fight, so and so threw him down.

*tapam dãk*, n. fig. Beer (used in an invocation to the spirit of a dead person at the last funeral ceremonies). *Phal dãk t. dãk up̃ tora arẽ*

*torawam kanale*, we pour out "shield water," fight-water (both expressions for beer), we bale it out after you (about libating) (v. *supra* and *daḵ*).  
*tapam tapakič (leka)*, adv. Jostling against one another, very crowded.

*T.t.ko jarwa akana*, they have come together, a large crowd; *t.t. lekako hijukḵ senokḵ kana*, they are coming and going so many as to jostle each other (v. *tapam* and *tapakič*).

*tapam daḵ*, the same as *tapam daḵ*, q. v.

*tapam*, v. recipr. of *tañ*, q. v.

*tapamngi*, v. recipr. of *tañgi*, q. v. *T.kpe, alope bapagia*, wait for each other, don't leave each other.

*tapap*, v. recipr. of *tap*, q. v. To go right through, pass through; adj. Going through. *T. bhugakḵ kana*, it is a hole going through; *kombro bhutko la, i.kela*, thieves dug through the wall; *cel leka bako dap akat, sqrim nepel tapabokḵ kana*, how have they thatched (the house), one can see through the roof; *noa pinḵhe dḵ t.gea, daḵ dḵ bañ teḵgon kana*, this rice-field ridge has a ditch right through, water is not standing (runs out).

*tape*, poss. pr. 2nd. pers. pl. (suffixed or infixed). Yours, your. *Ato t.*, your village; *one t. idi t.*, take away what you have there; *okor t. opak t. dḵ*, why, where is your house (I don't see any) (*t + a + pe*).

*taper agu*, adv. In a rage, in anger. *T.q.n ror laka*, I spoke in anger; *t.q.teñ ror akatgea*, I have really said so in rage (v. *tap* and *agu*).

*tapol*, n., adj. Low-lying, low piece of ground, flat ground at the foot or base of a hill or high place; low-lying (and not as yet cultivated). *Buru t.re ato menaka*, there is a village at the foot of the hill (in the flat country); *noa t.re khub khel hoekoḵa*, there might become fine rice-fields in this low-lying part; *jāhākore t. jaega nel thikkate of arejoñpe*, wherever you see low-lying ground, prepare fields there, making embankments.

*tapos*, v. a. To take care of, nurse. (Very rare; B. *tāpos*, a devotee.)

*taposol*, v. a. To chose. (Word uncertain.)

*tapra*, v. To be half cooked, part uncooked. *Noa daka dḵ t.yena*, this rice is part uncooked (v. *tara*; word is mostly used preceded by *tara*, q. v.).

*tapse*, v. a. m. To spill, drop; to part one's legs. *Jotpe t. hirickela*, she spilt all; *jaḅga t.kateye gugum kana*, she is sifting with the winnowing-fan, sitting with legs wide apart (v. *tase*; and *tarse*).

*tapse koḵap*, the same as *tarse koḵap*, q. v.

*tapsed*, v. a. m. To jerk, push off, spill off a winnowing-fan. *Caoleye t. hiricḵ golketa*, she suddenly spilt some rice from the winnowing-fan; *khode ar mēlletko dḵ t. begarkape*, jerk the broken rice and the peduncles off the winnowing-fan separately; *t. hiricena*, it was spilt off the winnowing-fan (when sifting) (cf. *tapse*).

*tapte*, adv. With force, loudly. *T.ye roreta*, he speaks very loudly (in anger); *t.teko serciel kana*, they are singing loudly (v. *tap + te*).

*taṣ*, v. a. m. To put through, go, pass through, penetrate. *Sutame t.kela*, he took the thread through; *babar tabme*, put the string through; *bhugali t.ena*, the hole has passed through; *hakoko t.ena ṣoroḍaṅ khon*, the fish passed through from the fish-trap; *bir talate ḥor t. akana*, the road runs through the forest; *sar t.ena*, the arrow went through; *moca t.entae*, his mouth has been perforated (e. g., by disease); *baṭi khon daḷ taboḷ kana*, the water is running through (a hole in) the cup. *Taṣ* is very frequently used as part of a compound verb, in the meaning that what the other part of the compound signifies, passes through. *Paṭi t.ketae*, he bored through; *ḍar t.ketae*, he ran away (through whatever hindrance there might be); *joṛo t.ena*, it ran through; *ṇel t.ketaṅ kicriḍ*, I saw through the cloth (it was so thin); *ceḷ leka coko daphel*, *ipilko ṇel taboḷ kana*, who knows how they have thatched (the roof), the stars are seen through it; *ṇel t.kel lekam roṛel kana*, *cekatem baḍae*, you are talking as if you have seen through (into what will happen), how do you know (said to an ojha who, e. g., has "seen" by divination that the patient will die); *sukriye tuṅ t.kede*, he sent the arrow through the pig; *sar t. calaena*, the arrow went through.

*taphat*, v. *tophat*.

*tar*, n. Wire; telegraph; v. a. To wire, send a telegram. *T. dō mēṛhāt sulām kana*, wire is an iron thread; *peṛesaṅre t.ko lagao akata*, they have put (metal) strings on the string instrument; *ṭanaḷ banam*, a stringed fiddle; *ḥor mocarele aṅjomela*, *baṅma*, *t.te katha hijuḷ ṣenoḷ kana*, *baṅḍo ṣari kan*, *baṅḍo nase kan*, we hear it from people's mouth (said), that words come and go by wire, whether it is true or not; *ṭ. akawadeaṅ*, I have sent him a wire. (H. *tār*.)

*tar*, n. Proper way or method, meaning, import. (C., not here.)

*tar*, adj., v. a. m. Tasty, tasteful, savoury (curry); to make, be do. *Tehen dō aḍi t.ko utu akata*, to-day they have prepared some very savoury curry; *utuko t.kela*, they made the curry tasty. (P. H. *tar*.)

*tara*, n. A red, cotton-like stuff, used in Santal medicine.

*tara*, n., adj., v. a. m. A half; half; to do, be half, be half done. *Koṅḍa reaḷ t.teḷ emaiṁe*, give me the half of the pumpkin; *t.teḷko kṁi akata*, they have done half the work; *miḷ din t. reaḷ kṁi*, one and a half day's work; *t. goḍa dō ināḷ kana*, half the highland field is mine; *tehenle si t.kela*, we did half the ploughing to-day; *joṅḍra popo t.yena*, the hoeing of the Indian corn was half done (not finished); *t. seḷoṅ*, *t. umul*, half sun and half shade; *t. loḥoḷ*, half wet (v. *tala*; Muṅḍari, Ho *tara*).

*tara antar*, adv., v. a. m. Partially, in part; to do in part; be enough for only a part. *T.a.ko ematkoa*, *joṭo bako aṭṣaolena*, they gave to part of them, there was not enough for all; *emoḷreko t.a.kela*, in giving out, they did it in part (they could not give to all); *daka t.a.ena*, the rice gave out when part only was served (v. *tara*; cf. H. *antar*, interior, within).



*tara atra*, adv., v. a. m. Half; to do half, part, leave unfinished. *T.a.ko sikhela*, they ploughed half (of what is to be done); *ropreko t.a.kela*, they did a part speaking (i. e., they kept back part of what they might have told); *horo rokhepe t.a.yena gachi banle*, the planting of the paddy was only partially done, because they had not (enough) seedlings (v. *tara* and *atra*).

*tara bochor*, n. Half year.

*Tara cāora*, n. The family bonga of the Tuḍu and Hembrom septs; also a bonga of the ojhas and witches (also called *Dhara cāora*).

*tara din*, n. Half a day. *T.d. kāmime, adom chuḥika*, work half the day, then you will be free (v. *tara* and *din*).

*tarae toroe*, adv. One after the other, in succession. *Kāmi jokheḍ do okure coko lakhkan, jom jokheḍ do onle nōḥ khon t.t.ko heḍ jarwakenge*, when there was work to do, they were who knows where, at meal time they would come one after the other from different sides; *perako t.t.ko calaoena*, the visitors went away one after the other (not together).

*taraḡ garaj*, adv., v. a. m. Loudly; to call out, cry very loudly, to shout, wail. *T.g.ko hohoyet kana*, they are shouting very loudly; *t.g.el kanae gidra*, the child is wailing; *enah khone t.g.ok kana*, he has for a long while been shouting loudly (cf. *garjao*).

*taraḡ ju*, the same as *tarju*, q. v.

*tarak*, n., the same as *tqrak*, q. v. (Season, time.)

*tara kaguj*, n. (1) Half a sheet of paper; (2) a stuff used in Santal medicine, bought from *hiṅgua*, q. v.

*tara kecaḡ*, n., adj. A half, a broken half (part of anything); left alone (a widow, widower); v. m. To lose husband or wife (by death). *T.k. jomime, t.k. bahu aguame, toḡe nāḡiye takena*, (you) eat a half (of any fruit you may find), bring a half to your wife, then only she will stay (admonition to the bridegroom when they leave after marriage); *iṅge t.k. menaia*, I am living a broken half (i. e., a widow or widower); *nui kuri dpe t.k.ena*, this girl has become a widow (v. *tara* and *kecaḡ*).

*taraḡ birqḡ*, adv., v. a. m. Here and there, scattered; to scatter, to trouble (by making people go in vain). *T.b. orakiele heḍena*, we came home one after another; *kaki eṅgat reaḡ sikirle baḡki hoponko doḡo t.b. cabayena*, on acc. of the antipathy of the step-mother, all the children of the first wife have been scattered (dispersed); *nahakeḡo t.b.kallea, oku hō buḡ hoelena*, they gave us the trouble to no purpose, nothing came to pass.

*taral basal*, adj., adv., v. a. m. Scattered, dispersed, all over; to scatter, spread. *Goḡa raca t.b. saḡpiko hirid akala*, they have let remnants of food be scattered all over the courtyard; *t.b. gaiko pasnao akana*, the cattle have been dispersed all over; *thari baḡiko t.b.kela*, they have put the brass plates and cups down scattered (not in one place); *horḡo t.b.ena*, the people have gone here and there (to their work).

*tara maca*, n. The seat on which the devotees sit in the *hiṅdol*, merry-go-round at the *jatra* (q. v.) festival. *T.m.re duruphaleko qcuroli kana*,

sitting on the seats (of the merry-go-round) they go round. (Desi *tara maca*, also used about the whole *kinḡol*; H. *tārā*, star, and *mācā*.)

*tara mara*, adv. Half and half, inefficiently, partially; v. a. m. To do half and half, etc. *T.m.ko kamiketa*, *bako purḡulaḡa*, they worked only partially, they did not finish it (being lazy); *hoḡo iroḡko t.m.keta*, they reaped the paddy inefficiently; *kami t.m.yena*, the work was only half done (v. *tara* and *marā*; *marā* may be a jingle; Muḡdari, Ho *tara mara*).

*taranaḡ*, adj. Stringed (instrument) (*tar* + *an* + *aḡ*).

*tarar*, v. a. m. To tear, rend, rip up, asunder: *Kaḡae roḡ t.kedea*, the buffalo butted and ripped him; *ḡamunte kicriḡ baḡ t.ena*, the cloth was caught in a thorn and rent; *ḡaḡareḡ ḡeḡ t.ena*, my feet were gashed; *ceḡerte dare t.ena*, the tree was rent by the lightning; *ḡidra baḡiye t.keta*, the child made a great fissure in the brass cup.

*taras*, n., v. a. Roaring; to roar, boast. *Tarupḡ reaḡ t. anḡomte hoḡko bindareḡa*, hearing the leopard's roar, people fell down; *kul dḡ boḡorgeye t.eḡ kana*, the tiger is roaring fearfully; *onka dḡ alom t.a*, *oḡom boḡor ocolea*, don't brag in this way, you will not be able to frighten us; *noa bhugareḡe biḡe t.eḡa*, a snake is hissing angrily (? cf. *toras*).

*tara seḡ*, adv. On one side, in one part. *T.s.e oyo akana*, *t.s. dḡ baḡ*, he is covered with a cloth on one side and not on the other; *t.s. hoḡ menaḡkoa noa atore*, *t.s. Deḡo*, in one part of the village there are Santals, in another, Dekos (v. *tara* and *seḡ*).

*tarasiḡ*, n., v. a. m. The middle of the afternoon; to become do. The Santals distinguish *maranḡ t.*, about 2 p.m. and *ḡuḡiḡ t.*, about 3 p.m.; the expression refers to the position of the sun in the western heaven; at *ḡuḡiḡ t.* the sun is about half-way down from due South. *T. eneḡ maḡjanko emallea*, only in the middle of the afternoon they gave us our midday meal; *kami kamilele t.keta*, we kept working until the middle of the afternoon; *belae t.ena*, it has become middle afternoon (v. *tara* and *siḡ*; Ho *tarasiḡgi*).

*taraste*, postp. On account of, owing to, fearing. *Uni t.te hoḡko bilbilquenu*, owing to him the people were scared; *bisphoḡ t.te hasoyediḡ kana ḡoḡa hoḡmo*, on account of the carbuncle I have pain in my whole body (*taras* + *te*).

*tara tapra*, adv. Half, partially done, incomplete, inefficiently; v. a. m. To do half, incompletely, inefficiently. *T.t. racako ḡuriḡketa*, they have plastered the courtyard partially with cow-dung; *t.t. isin akana*, *miḡ seḡ dḡ berelḡea*, it has been only partially cooked, it is raw on one side; *siḡko t.t.keta*, they have ploughed only a part; *kami t.t.yena neḡ dḡ*, the (agricultural) work has been only partly done this year (unable to finish all) (v. *tara*; v. *tara mara*).

*tara tara*, adv., v. a. m., equal to *tara tapra*, q. v. *T.t.ko poḡketa*, they hoed half; *cas t.t.yena*, the crops were only about half (of what might be expected); *t.t.e. daḡketa*, it ruined in parts (not all over).

- tarbuj*, n. The melon, *Cucumis Melo*, Willd. (P. H. *tarbās*; v. *tarbuj*.)
- tarcha*, adj. Slanting, obliquely, off the straight. (C.; v. *tercha*.)
- tarchao*, v. *tarcha*. (C., not here.)
- tardham*, v. a. m. To snub, snort at, snarl, snap at, bark at, fly into a passion with, scold, speak harshly to. *Gupikoe t.kelkoo*, he snubbed (took to task) the cattle-herds; *hakime t.kidiinte jotqñ hiriñkela*, I forgot all (I had to say), because the magistrate snubbed me; *jotqe t.ellea*, *horge bae metalea*, he flies into a passion with us all, he does not call us human beings.
- tardhan*, the same as *tardham*, q. v.
- taren*, n., v. m. The shoulder; the neck of an animal on which the yoke rests; to get a shoulder, i. e., be hardened, indurated; to get a swollen shoulder (or, in yoked animals, neck). *Herel hopon do t.teko goga*, men carry on their shoulders; *phalna kora do inañ t.leye karayena*, so and so boy has grown so big as to reach my shoulder; *hoy t.te jonñra hara akana*, the Indian corn plants have grown so high as the shoulder of a man; *inañ t. menaktiña*, *alom as chutauka*, I have my shoulder, don't lose courage (I shall help you through); *leñga t.re maejiuko gonogoka*, women put their breast-cloth over their left shoulder; *kada reak t. goñentaea neñtar*, the buffalo's neck has become dead now (i. e., is inured to carrying the yoke); *t.te bñndi dhakaeme*, push the paddy-bundle with your shoulder; *t.re ñañgra arñr ladeaeme*, put the yoke on the bullock's neck; *goñ goñteye t.ena*, he is inured to carrying constantly on the shoulder; *taren akanakin*, the necks of the two (bullocks) are swollen (inured) through carrying the yoke. (Munñari, Ho *taran*.)
- targal*, v. a. m. To strew about, throw about, make a litter; adj. Littered. *Racako t. akata*, they have littered the courtyard; *kulhi do t.gea*, the village street is full of rubbish.
- targalañ*, n., adj., v. a. m. Litter; spread about, confused, in disorder; to strew about, scatter disorderly, make a litter. *Bogete t.in ñeñeta*, I see a good deal of litter; *t. matqom iññr akana*, an immense amount of mahua flowers has fallen (lying in thick layers all over); *kathako ehppkela*, *t.kelako*, they commenced to discuss the matter, they confused it (made a mess of it); *dakae lo t.keta*, *bae haruplaka*, she took the rice out (of the pot) and left it in a heap, she did not cover it up; *qhññki t.ko bagiala*, they left the husking-machine in disorder (did not clean the place after husking); *um narña t. akanañ*, *sunum ma bññukñtale*, I have bathed and washed my hair so that it is bristling, we have no oil as you know (v. supra).
- targhar*, n. Method, procedure, habit, custom, way, particulars, condition, circumstances. *T. ñellaeye*, *cel lekan hoy kanae*, look at his behaviour, (to find out) what kind of a man he is; *hñmi reak t. quriye saba*, he has not as yet acquired the proper way of working; *alo reak t.e celkela*, he learnt the customs of the village; *isin aro reak t. khube baqava*,

she knows very well the proper way of preparing food (? cf. A. H. *tartq* or *tarh*).

*tarka erka*, adv., v. a. m. In a hurry, in a fuss; to hustle, bustle, be in a hurry, fuss. *T.e.h hecena, onate poesañ hiriñ ofokala*, I came in a hurry, therefore I forgot the money and left it; *songetenko t.e.kedea*, her followers made her bustle; *pera helteye t.e.k kana* (or *t.e. barae kana*), seeing the visitors (coming) she is in a fuss (cf. H. *tarkhā*, rapid; v. *tarkao*).

*tarka erke*, the same as *tarka erka*, q. v.

*tarka irki*, the same as *tarka erka*, q. v.

*tarkao*, v. a. m. To get warm in a thing, be in the middle of doing, be in full swing; relish. *Kami t.ketae, bae bagiak kana*, he is engrossed in the work, he is not leaving it (also *kami t.enae*); *ror t.enae, bae thirok kana*, he has got warm speaking, he does not stop; *jom t.enae, bae biik kana*, he is in full swing eating, he is not getting satisfied; *jom t.akanae tarup*, the leopard has become accustomed to eat (animals) (v. *raktao*; Munḍari *tarkao*).

*tarkari*, n., v. a. Materials for curry; to procure do. *Eken dalpe utu akata, jāhān t. dō banuka*, you have made curry of split peas, have you no other materials for curry (vegetables, fish, etc.); *celpe t. akata? qlule t. akata*, what have you got to make curry of? We have procured potatoes for curry. (H. *tarkāri*.)

*tarka tarki*, adv., v. m. In full swing; to get in full swing, warmed up. *T.t. ye kami kana*, he is in full swing working; *kami kamiteye t.t. akana, orañ hō bae disayeta*, by working along he has become warmed up, he does not even think of his house (v. *tarkao*).

*tarko*, v. a. m. To frighten, intimidate; to shake, jolt, quiver, tremble. *Mañjhiye t.kedete ye thirena*, he stopped speaking, because the village headman rebuked him; *noko hor dō aḍi calakiko qikauk kana, thora dōbon t. hōkkoa*, these people seem to be very bullying, we shall frighten them a little; *tiñ t.yena kañ makkē tahkanre*, my hand was shaken (so that it pained) when I was cutting wood; *dhirin togoc nam-kelle ḍata t.yentiña*, my teeth were shaken as I happened to chew a stone (in the food); *sagar bogete t.k kana*, the cart is jolting a good deal (cf. *tarkao*).

*tarkur*, n. The kernel of the fruit of the Palmyra palm. (C., not here.)

*tar khqbōr*, n. A telegram (v. *tar* and *khqbōr*).

*tarop*, n. A certain tree, *Buchanania latifolia*, Roxb., and its fruit. *Bele t.le joma*, we eat the ripe fruit of the T. tree. (Ho *tarob*.)

*tar pōr*, adv. Thereupon. *Uniye lqisketa, t.p. nui hōe lqisketa*, he brought a lawsuit, after that, this one also did the same. (B. *lār pōr*.) Also pronounced *tar pōre*.

*tarsat torsof*, adv., v. m. Feeling one's way (blind or dim-sighted people); to feel one's way. *T.t.e calak kana*, he is walking feeling his way (very slowly); *bhage bae nehēla, t.torsodoḥ kanae* (or *t.t. barae kanae*), he does not see well, he is feeling his way.

- tarse*, v. a. m. To spill, drop, scatter. *Horos t. hirichefa*, she dropped and scattered some paddy; *sanam khajari tyena*, all the parched rice was spilt and scattered (v. *tase*, *tapse*).
- tarse kotap*, n. A small bush, *Grewia villosa*, Willd. Used in Santal medicine.
- tarse kotap (cārē)*, n. A kind of vulture.
- tar sutam*, n. A thin wire, string, especially a telegraph wire. *T.s.te katha hijuk senok kana*, words come and go through the thin wire (v. *tar* and *sutam*).
- tar taria*, adj., v. a. m. Clear, clean, without admixture, fresh; to make, become do. *Noa caole do t.t.gea*, this rice is clean; *noa hanḍi do t.t.ge ṇelok kana*, this beer looks clear; *t.t. jel*, clean, fresh meat; *jonḍra t.t. omṇ akana*, the Indian corn plants have come up well (all looking strong); *horoko t.t.kefa*, they have cleaned the paddy (all of one kind); *thamakur t.t.yena*, the tobacco leaves have become (are) fine (looking).
- tarwa*, v. m. To become sore-footed. *Jaṅga t.yentiṇte baṇ tarām dareak kana*, I am unable to walk, because I have got sore feet; *kaḍako t. akana*, *bako sen sen dareak kana*, the buffaloes have become sore-footed, they are unable to go quickly (cf. H. *talwā*, also *tarbā*, sole of foot; Munḍari *tarwa*).
- tarware*, n. A sword (the curved, not the straight sword; v. *dhup*). *T. calaome*, use the sword; *bhokar khon t. bojiam*, draw your sword from the sheath; *tye gadiqu akafa*, he is wearing a sword. (H. *talwār* and *tarwār*.)
- tar*, n., v. a. Talk, speech, story, (occasional) song, subject, topic; to make talk. *Cet t. cqe uṭhu akata*, *hor māḷuṅko laḡil*, he has started telling a story to fascinate the people; *bāriḍ t.e lagaoket do*, *mucalge baṇ mucadolok kana*, he has commenced an awfully long-winded talk, it will not come to an end; *khub t.e baḍaea seren real*, he knows very well to sing what fits the occasion; *kahniye t. akafa*, he has started telling a folk-tale; *serenḥ t.kefa*, he started the song of the occasion (what is to be sung at a marriage, etc.) (v. *tal*).
- tara*, n., v. a. A faggot, bunch, bundle; to tie into a bunch, bundle. *Sakan t. aguime*, bring the firewood faggot; *sakam t. agukate patra rogpe*, bring the bundle of leaves and stitch leaf-plates; *qr t.kalpe mōrē gaṇḍakate*, make the straw-sheaves up into bundles of twenty sheaves; *sahane t. akafa*, she has tied the firewood up into a bundle. (B. *tārā*.)
- tarak mante (-marte, -mente)*, adv. Quickly, forthwith, immediately, speedily; at once. *T.m. heḥ ruqr godokme*, come back immediately; *t.m. jomne*, take your food at once; *t.m.ye goḍena*, he died suddenly; *t.m. daka hodpe*, prepare the food speedily; *bela t.m. ārgo godoka*, the sun goes speedily down (during the cold season) (v. *infra*).
- tarak tarak*, adv. Quickly, speedily. *T.t. daka emakom*, give them food speedily; *t.t. kamime*, work quickly.

*tārāk*, v. a. d., v. m. To lie in wait, in ambush (the watcher keeping himself hidden from those he watches). *Kombroē t. akawadea*, he is watching the thief; *jelē t. ae kana*, he is lying in wait for the deer; *tarupe t. akana gai jome lagil*, the leopard is lying in wait to catch a cow and eat it. *taram*, n., v. a. m. A step; to walk, step. *Mit t. pharakre durupime*, sit down one step distant (from others); *t. piche ghaṭ menaka, alom mena, bañ ghaṭa mente*, there is a fault for every step, don't say, I shall not commit any fault; *pe pon t. e laha akan tahkēkana*, he had got three to four steps in advance; *gidrai t. efa nitok dō*, the child walks now; *t. ruarketae*, he has commenced to walk again (after illness); *hāti lehae t. efa bai baite*, he walks like an elephant, very slowly; *ma t. t. pe, bañ-khanbon ayuboka*, walk quickly, or else we shall be benighted; *jaṅga bañ t. ok kantina*, my feet will not move (being tired).

*taram gaṇde*, v. a. m. To pass the elder sister and marry the younger one; to be stepped over by younger sister; n. A compensation for being stepped over (demanded and paid to the girl passed). It is customary among the Santals to marry daughters away commencing with the eldest; when a younger daughter is married before the elder one, the husband of the younger daughter has to pay two rupees to the girl passed over; some even demand three; formerly, one rupee was paid. This "consolation" is considered a right. If more than one girl should be passed in this way, the *taram gaṇde* is only paid to one. *T. g. pe emokkhan talaiḍ dōle gonapea, bañkhan dō bañ*, if you pay the compensation, we shall give you our middle daughter in marriage, otherwise not; *ajitteṭe t. g. kedeā*, she passed her elder sister (when being married); *marahiḍ dōe t. g. yena*, the elder sister was stepped over by the younger one (v. supra and *gaṇde*).

*taram parom*, v. a. m. To pass, walk past. *Perae t. p. ketkhoa*, he went past the relatives (did not go in to them); *biñe t. p. kedeā begor ṅelte, biñe gōcēna*, he walked past the snake without seeing it, the snake died (Santal superstition that if one passes a snake on the road without seeing it, the snake will die then and there); *sōdōḷ t. p. me sōntorte*, step carefully over the brook (v. *taram* and *parom*).

*taram parom*, the same as *taram parom*, q. v. (used by some).

*tarañ mante* (-marte, -mente), adv. With a loud sound (beating the dancing-drum once). *T. m. tumdaḷe ceṭakketa*, he beat the dancing-drum making it sound loudly (v. infra).

*tarañ tarañ*, adv., v. a. m. Loudly, noisily; to drum loudly (the dancing-drum). *T. t. ko ruyel kana tumdaḷ*, they are drumming the dancing-drums loudly; *t. t. eṭako*, they drum loudly (onomat.; cf. *tarañ tarañ*).

*tarañ tiriñ*, the same as *tarañ tiriñ*, q. v.

*tarañ tiriñ*, adj., adv., v. m. Passionate, snappish; angrily, snappishly; to fly into a passion. *T. t. geae, alope eṭejea*, she is hot-tempered, don't provoke her; *t. t. e roṛa*, he speaks snappishly; *t. t. enae, daka hō bae jometa*,

she became passionately angry, she will not even take food (cf. *tiriñ tarah*; v. *tarah tarah*).

*tarah turuh*, the same as *tarah tiriñ*, q. v.

*tarao*, v. a. m. To dig, break the ground, tear up the roots; to drive away. *Rehet sindhelle t. akala*, we have dug out the roots and such (cleared the country); *hurul khunful t. kaleye khet akala*, he has prepared rice-fields digging out roots and stumps; *qan iate ato khonle t. kedeo*, we drove him away from the village because of witchcraft (his wife or daughter being a witch); *phalna orañre khuble t. akala hanñi daka*, we have had all we could take of beer and food in so and so's house (cf. H. *tarnā*; beating, punishment).

*tarao*, v. a. To catch a person up, put down, scold. *Tehen muniskoe t. akalkoa, hola bako kamilette*, to-day he has taken the hired workers severely to task because they did not work yesterday; *gutiye t. hirkedea*, he scolded the servant, so that he ran away (cf. *supra*).

*tara tñri*, adv., v. a. m. In haste, hurriedly; to hurry on, pursue hurriedly. *T.t. ye calaoena, daka hā bae tanñilaka*, he went away in a hurry, he did not even wait to get food; *kami lagitko t.t. kedeo*, they hurried him on to work; *kombroko t.t. kedeo, bako sap dareadeo*, they pursued the thief hurriedly, they were unable to catch him; *tioge lagitko t.t. yena*, they hurried on to reach him (but did not). (Desi *tara tñri*; cf. *taha tñhi*.)

*tara topo*, adv. In company. (C., not here.)

*tara tuq*, the same as *tara tñri*, q. v. *T.t. ko kami kana*, they are working quickly (hurriedly).

*taraste*, the same as *taraste*, q. v.

*tarbarao*, the same as *turburau*, q. v.

*tarbaria*, adj., v. a. Energetic, active, brisk; to act quickly. *T. hor kanae*, he is an active man; *ma jel geget hor, t. godpe*, now you who are cutting up the meat, act quickly (be quick) (cf. *tara tñri*; cf. H. *tarā bhari*, haste).

*targad torgod*, adv., v. a. Discordantly, ill-soundingly; to blow the flute discordantly (one who does not know). *T.t. e oroheta, celet kanae*, he is blowing the flute discordantly, he is learning; *tirioe t.t. el kana*, he is blowing the flute ill-soundingly (v. *tirgod torgod*).

*tarkhao*, v. m. To be restless, fidgety, be convulsive (at death). *Jom lagite t.k. kana*, he is restless to get some food; *ruqar lagite t.k. kana*, he is fidgety to return; *gujuk lagite t.k. kana*, he is convulsive (kicks), being on the point of dying (about people, but more particularly about animals).

*tarkha tñkhi*, adv., v. m. Spasmodically; to be restless, fidgety, seized with spasms. *T.t. ye ruqk kana qdi ñt*, he has very high fever with spasms; *lathq t.t. hijuk kantaea*, his pulse is coming spasmodically; *calak lagite t.t. kana*, he is restless to go (v. *supra*).

*taroyak*, adj. Black, very dark-complexioned, having a broad running mouth; v. m. To become, be do. *Nui t.re dq ban rēbena*, I am not

willing to be married to this black fellow; *moca dō t.getaea*, he has a broad mouth (he cannot shut it properly, also used about a mouth running with saliva); *nui gidra dō t.ena*, this child is dark.

*tar tarao*, v. a. m. To do in a hurry, rise in a hurry. *Mit gharite kamiye t.t.kela*, he did the work in haste; *nui kolepe, t.t. ruar godokae*, send this one, he will come back quickly; *ayan bih reak bis dō t.t. rakap godoka*, the poison of a cobra rises very rapidly (spreads from the foot) (cf. H. *tartarānā*).

*tas*, n. Playing cards. *T.ko enet kana*, they are playing cards. (H. *tas*.)

*tas*, n. A stewing-pan. (Used by servants in European houses.)

*tasak*, v. *dhubi tasak*, n. A bunch of *dhubi* grass used at *cumaura*, q. v.

*tasah*, v. *tumal tasah*.

*tasar bajar*, adv., v. a. m. Disorderly, in confusion; to put down disorderly here and there. *T.b.ko giti' akana*, they are lying disorderly; *thari batikoe t.b. akala*, she has put the brass plates and cups down here and there (not in their proper place).

*tase*, v. a. m. To spread out to dry, hang (clothes) to dry. *Horo t.me rohōr ocoe lagil*, spread the paddy out to dry; *kicricē tase akala baberre*, she has hung the clothes on a cord spread out to dry; *jeder-reko t. akana rabañ iqle*, they are sitting (lying) in the sun owing to the cold; *qile t. rohōra*, we spread the unbroken straw out to dry; *gai horta t. rohōrkakme*, spread the cow-hide out to dry; *kisār hōr dō hōro herēko t. ruhōra, ale dō peragele t. rohōretkoa*, wealthy people spread paddy-husk out to dry, we are spreading our friends out to dry (i. e., we let them wait for food; expression used at marriages). (Munḍari, Ho *tasi*.)

*tasla*, n. A broad and not deep vessel (of brass or iron), used for cooking purposes. Rare with Santals. (H. *tasla*.)

*tas pas*, n., the same as *tas*, q. v.

*tasrao*, v. a. m. To throw, sling down; to let fall on the ground. *Khaciqak reak hōro t.kela*, she threw down the paddy in the basket (by falling); *gidrai t.kedea*, she let the child fall down (herself falling); *kanḍae t. rapukela*, she let the earthenware pot fall down and be broken; *bulkatēye hijuk kan tahēkana, soḍokreye t.ena*, he was coming along drunk, he slipped and fell down in the brook. Word is used about accidents, what is not intentionally done.

*tasra tasri*, adv., v. a. m. Falling down, disorderly, scattered; to throw down repeatedly. *T.t.le hecena hūt iqle*, we came falling down again and again owing to the darkness; *t.t.ko dōhō akala hōro*, they have put the paddy down, scattered here and there; *dak kanḍako t.t.kela*, they let the water-pots fall down (several); *thari bati t.t.yena*, the brass plates and cups have been thrown about (v. supra).

*tāt*, v. *tāt*. (C.)



*tata* (-n, -m, -t), n. (My, etc.) grandfather (both father's and mother's father).

*T.n bidqł khqn nqnđe menaklea*, we have been living here since my grandfather's time; *t.t tql kanae, uni ehqatren apat harām*, he is his grand-father, his mother's old father. Corresponds to *jiq*, grandmother. (Muṇḍari, Ho *tata*.)

*tataea*, n. pl. The grandfather and his grandchild (boy or girl). *T. hqtekin calak kana*, a grandfather and his grand-son (or grand-daughter) are walking along the road (*tata* + *ea*).

*tatala*, v. *talla*.

*tatam*, v. *tala*.

*tatah*, v. *tala*.

*tatah*, v. *jiqn talah*.

*tatao*, v. m. To get hot, warm; to move, stir. *T. akana qt*, the ground has become hot; *setohte gitil t.ena*, the sand has become hot through the heat of the sun; *dał t.ena, caole khadlepe*, the water has become hot, throw in the rice; *bam t.k kanteke posrayelbona*, they are looking down upon us, because you don't bestir yourself; *enah khqniñ roret kana, qkqe hñ bape t.k kana*, I have been speaking (to you) for a long while, not one of you is making a move. (H. *tāt*, hot.)

*tatao*, adv. Still more. *Jāhā tinqkem lulu bqhuye t.geye raga*, however much you try to soothe the child, it will cry still more; *manayede kanam, t.geye rahgaok kana*, you are warning him, so much more angry he becomes. See example sub *kořah sahan* (v. supra).

*Tatar*, n. Tartary. (In books only.)

*tatat*, v. *tala*.

*tataya*, v. *tataea*.

*tatla*, distrib. adj. Each a half, by halves. *T. khacłqk aguimc*, bring each time half a basket; *t. řukuckate daka dał condaeme*, fill each pot half full of water to boil the rice and put them on the fire; *t. poesakate hařinakom*, give them each half a pice; *t. pqi khajariko emallea*, they gave us each half a *pqi* of parched rice (v. *tala*).

*talle*, adv. Repeatedly, perpetually, incessantly. *T.geye jometa*, he is incessantly eating; *t.geye dałeta*, it is constantly raining; *t.geye guroł kana*, it is repeatedly falling down (as a child learning to walk) (v. *tale tal*).

*talle mqr*, adv., the same as *talle*, q. v. *T.m.ko gujuk kana gqi*, the cattle are dying the one after the other; *t.m.e ekger kana*, she is constantly abusing (people).

*talle tal*, adv., the same as *talle* or *tale tal*, qq. v. *T.t.e hijuk kana*, he is incessantly coming; *t.t.e bqioł kana*, he is again and again getting convulsive fits.

*taver*, v. a. m. To bend, bow, hang down over. *Oraq cetante qar t. akana*, the branch is bent down over the house; *hqete horoe t.keta*, the wind made the paddy bend down; *nqihqr bohgae t. akana, onateko ruqk kana*, the bonga of the wife's family is bent down (here; has moved here), therefore they are ill (v. *laver*).

*tawa*, n. A flat vessel (of iron; C., of earthenware). Used by Dekos to fry in. (Desi; H. *tawā*; not used by Santals.)

*tawak*, v. a. m. To dash to the ground, throw down. *T.kode lekae bindqrena*, he fell, like having been dashed to the ground; *gidraqi t.kedea*, she threw the child down (accidentally); *tukude t. posakkela*, she let the earthenware pot fall down so that it went to pieces; *lenjel t.enae*, he slipped and fell down; *sukriye t. gočkedeae*, he killed the (small) pig by dashing it against the ground.

*tawak tarko*, adv., v. m. Tumbling, jostling; to be dashed hither and thither, stumble and fall, be jostled about, toss from side to side. *T.t.ñ nīr hečena hqe dač botorte*, I came running, tumbling, fearing the thunderstorm (running without paying attention to how); *t.t.e rakela gidraqi gočentaete*, she is crying, tossing herself from side to side, because her child died; *sagarreye t.t.č kana*, he is being jostled about in the cart; *gađa dač t.t.č kana*, the water in the river is running, being tossed up and down (v. supra and *tarko*).

*tawak tačuč*, v. m., adv. To be tired, exhausted; floundering. *Daranleye t.t.ena*, he became exhausted by wandering (walked stumblingly); *t.t.e hečena*, he came floundering (tired) (v. supra).

*tawak tačuk*, adv., v. m. Stumblingly, flounderingly; to stumble, flounder exhausted. *T.t.e nīr calaena*, he ran along stumblingly; *dārā dārāteye t. tačugok kana*, he is floundering along exhausted by continuously wandering (v. supra).

*tawak tačup*, adv., v. m., the same as *tawak tačuk*, q. v.

*tawani*, n., adj., v. m. Anger, wrath, rage; passionate, angry; to become angry. *Tawaniteye dalkedea*, he struck, being angry; *t. hōr*, a hot-tempered person; *seṅgel lekae tyena huđin kathate*, he flew into a passion, hot like fire owing to an unimportant remark. (P. H. *tāwāni*, retaliation.)

*tawao*, v. a. m. To heat; to get hot, angry, be incensed, excited, get up steam. *Kamar mērhēlko t.a*, the blacksmiths heat iron (to a white heat); *hawa gađiko t.kela*, they made the motor-car go full speed; *seṅgel t.ena*, *ohq iričlana*, the fire has blazed up, it will not be possible to extinguish it; *raṅgaoteye t.ena*, he became white hot with rage; *kamireye t.č kana*, he is getting up steam in his work (works intensely) (cf. H. *tāw*, heat, rage, speed; H. *tāwā*).

*tawar tawar*, adv., v. m. Dangling, hanging down; to dangle, sway, hang and swing. *Suluč jorok kantaea t.t.*, its mucus is running down, dangling from the nose (child); *jambroč gok akadea t.t.*, he is carrying a rock snake dangling down; *mač t.t.oč kana*, the (carried) bamboo is bending up and down; *hači sūṅđ t.t.oč kuna*, the elephant's trunk is swaying; *jōk t.t.ko paerač kana*, the leeches are moving in the water wrigglingly; *malhan nāpi t.t.oč kana*, the bean climber is hanging dangling down (v. *tivar luwar*; cf. *tiṅqar tamar*).

*tawa tqvi*, adv., v. m. In great haste, excitedly; to excite oneself, be incensed, angry. *T.t. bqhui panjakedea*, he followed after his wife in great haste; *t.t. kqmiye calaoena*, he went off to work in anger; *bqgiadete ye t.t.yena*, he became excited (put on great speed), because they had left him behind; *kqmiqhoreye t.t.k kana*, he is getting angry against the workers (v. *tawao*).

*tayan*, n. The broad-headed crocodile, *Crocodilus trigonops*. (Munḍari *tayan*; Ho *taen*.)

*tayar baha*, n. A wild plant, *Justicia Betonica*, L. (C., not known here.)

*tayo*, v. a. To clap the hands, beat the time (in music). *Ti t.kateye calaoena*, he went off clapping his hands (i. e., empty-handed); *t.adeako, bako emadea*, they clapped their hands to him, they did not give him anything; *jotq hqrko t.keta*, all clapped their hands; *raqskateko sereteta arko tayoyeta*, they are singing and clapping their hands in joy. It should be noted that clapping of hands as an applause is a recent introduction from the West; formerly, clapping of hands mostly meant to show the opposite of applause, except when young people were dancing and singing and clapping hands to make a joyful noise. The clapping was a sign of empty hands; *rqko t.koa*, they kill flies by striking them between the hands (also *t. hqrupkoa*). (Ho *tapiñ capra*.)

*tayo sarap*, adv., v. a.. Slapping hands together; to clap one's hands, also clap the hands (of another) together. One takes hold of the hands of a child and strikes them together saying *tayo sarap sarap mama ghqr jabi*, clapping, clapping hands, it will go to uncle's house (this to keep the child pleased). *T.s.ketae, bqrnkanañ*, he clapped his hands, there is nothing left; *t.sarabem, thirokne nãhãk*, clap its hands together, it will become quiet presently (v. *tayo* and *sarap sarap*).

*tayo tayo*, n. A certain children's game. A number of children stand together and clap their hands once all at the same time; anyone who is late in clapping "dies" and goes out (v. *tayo*).

*tayom*, adj., v. a. m. Behind, after; to leave behind, surpass, outstrip; to be left behind, be after or in the rear, drop to the rear, fall behind, be late. *In t.hqr*, the person after me; *nuiko t.kedea*, they left this one to the end (or, put him in the rear); *kara t.kedee kora*, she grew taller than the boy; *daka jomko t.kedea*, they left him behind at eating (ate quicker than he); *sendrañ t.ena*, I was left behind going to hunt (or, was belated); *t.ok kanae, lahgayenue*, he is dropping to the rear, he is tired; *bela hqsur t. orañin seferena*, I reached home after sunset; *hul t. in janam akana*, I was born after the insurrection; *hqr t.e sioñ kana*, he is ploughing, following others. (Munḍari, Ho *taiom*; v. *taenqm*; Kurku *taulen, tauwen*.)

*tayom daram*, n., v. m. The future, the hereafter; to become behind, be late. *T.d. ghqbon men darelea, cel leka cqn hocok, nit dple boge katargea*, we are unable to say anything about the future, how that will be, now for the present we are well; *t.d. hqr laqil sarqchakpe*, leave something

for people who are late in coming; *cel lekatepe t.en d.ena*, how were you belated (used in the formal talk between the parties at marriage) (v. *supra* and *daram*).

*tayom maraṅ*, adv., v. a. m. One after the other, in sequence, gradually, not at once; to do, be some after, some before. *T.m.ko hečena*, they came gradually (not all together); *aphorko t.m.keta*, they sowed the paddy (for seedlings) some later than the others; *banar boeha t.m.kin gočena*, the two brothers died, the one after the other; *neṣak jonḍra dō t.m.ena*, *mamo bhagnayena*, this year's Indian corn has grown unequally (some coming earlier than the rest), it has become like maternal uncles and nephews (Santal saying); *alope t.m.oka*, *mitte calakpe*, don't some fall behind and some go in advance, go together (v. *tayom* and *marāṅ*).

*tayom re*, adv. Behind, after, in the rear, afterwards. *T. menakkōa*, they are in the rear, behind; *t. noa dō sōḍroka*, later, this will become known; *t. hapenem bujhua*, you will feel it (understand it) afterwards; *hoṛ t. menaea*, he is behind some people (*tayom* + *re*).

*tayom tayomte*, adv. Behind, following behind, after. *Hoṛko t.t.ye rakel kana*, she is crying, following some people; *t.t.le kamiketa*, *baṅ hoelena*, we did our agricultural work afterwards (belated), it did not come to anything; *ale t.t.ye hijuk kana*, he is coming, following after us (v. *tayomte*).

*tayomte*, adv. Afterwards, behind, after. *T. noa dōṅ lajama*, I shall tell you this afterwards; *t. in dōṅ joma*, I shall eat afterwards; *t.ye calaoena*, he went afterwards (*tayom* + *te*).

*tayomten*, adj. Who is behind, after. *T. hoṛbon taṅgikōa*, we shall wait for those who are behind; *t.ič dōe koṛa kana*, the last one (born) is a boy; *t.ič dō māṅjhi era kanae*, the one going behind the others is the headman's wife (*tayomte* + *n*).

*tabij*, n. An ornament, amulet. (C.; not used by Santals here, where *mandoli* is used; Desi *tabij*.)

*tabuč*, adj. Half-dry, moist, damp, dank. *Hoṛo t.gea*, *hukruṅ oho jutlena*, the paddy is only half-dry, it will not do to husk it; *noa kicrič dō t.gea*, *taseme*, this cloth is moist, spread it out to dry; *t. sahan*, half-dry firewood.

*tadbir*, n., v. a. m. Judgment, opinion; to investigate, deliberate. *Ape t.re celpe mṇeta*, in your opinion what have you to say; *kathale t.keta*, *cel bṛič hō bale ṇamlaka*, we investigated the matter (talked over, deliberated), we did not find any fault. (A. H. *tadbir*, very rare.)

*taḡidar*, n. An overseer. (C.; unknown here.)

*taḡum*, v. a. m. To gulp down, devour. *Moca pereḡkatēye t.el kana*, he is gulping down what he fills his mouth with; *goḡatege piṭṭai t.keta*, he devoured the cake, the whole of it at once; *ḡai kicrič t.keta*, the cow devoured the cloth. (Muṇḍari *taḡum*; cf. *toḡoč*.)

*taḡur naṣur*, adv., v. a. Greedily; to eat greedily, large quantities and hurriedly, devour. *T.n.e joṃet kana*, he is eating greedily; *dakae t.n.el kana*, he is devouring great quantities of food (cf. *supra*).

*taḡur taṣur*, the same as *taḡur naṣur*, q. v.

*taḡu taṣu*, the same as *taga taṣu*, q. v.

*taḡbi*, adv. Quickly, without delay. *T. ye ruḡ ḡeṣena*, he returned without delay. (Very rare.)

*taḡhir*, dem.pr. That. *T. maṅjhe*, between those. (Desi *tahir*; only heard in marriage songs.)

*taḡkkaṭ*, v. a. To look after, take care of, keep an eye on. *Cedaḡ baṣe t.leṭkoa*, *aboak daḡ lo baberko idikela*, why did you not keep an eye on them, they took away the rope we have for drawing water; *pera t.kom*, *jemon joto ḡoṛko nam*, keep an eye on the visitors, that all may get (food) (cf. *taṅkhi*, *takao*).

*taḡsil*, n., v. a. m. Collection of revenue; to collect revenue, dues. *T. kṃmi menaḡlaea*, he has the work of collecting revenue; *khajṅako t.kela*, they collected the rent. (A. H. *taḡsīl*.)

*taḡsildar*, n. A collector of revenue. (H. *taḡsīldār*.)

*taḡuṣ taṭuṣ*, the same as *tahaṣ taṭuṣ*, q. v.

*taḡuṣ*, v. a. To tear, devour, consume, eat greedily. *Eskar do aloṣe calaḡa*, *taṛuṣe t.keṣea*, don't go alone, the leopard might devour you; *kul do jaḡ ḡo jaḡko t.a*, tigers devour all, even the bones; *kul ḡaiye t.kede*, the tiger tore the cow to pieces, and ate her; *ḡuḡria taṃukle aṅjomkela*, *okare cḡṅ kulc t.kede*, we heard the alarm drumming, a tiger has killed somebody somewhere.

*taḡur maḡur*, the same as *taḡur*, q. v. (*maḡur* is a jingle).

*taṭi*, adj., v. m. Lustful, lecherous; to be, become do., in heat. (People, animals). Word considered obscene and is not used before women.

*taṭi muraḡ*, the same as *tao muraḡ*, q. v. Also used about satisfying lust.

*taṭisan*, v. *taesan*.

*taṭisan*, v. *taesan*.

*taṭi taṭi*, intj. to pigeons. Come!

*taṭbij*, v. *taṭbij* (the common form).

*taṭji*, adj. Bright, fresh, energetic, spirited, strong. *Khub t. ḡaḡgra*, *pāeṛa ḡo bua lade ocaḡka ḡoṛṃṃe*, it is a very spirited bullock, it will not even let the goad be laid on its body; *t. thamakur*, very strong tobacco; *t. ḡoṛ*, a spirited man (easily roused). (P. H. *taṭi*; v. *taja*; note, the Santali *taṭji* is used about both sexes.)

*taṭjiḡ*, adj., the same as *taṭji*, q. v.

*taṭjiḡ*, n. A representation of the shrines of Hasan and Husain, carried in procession at the Moharram, generally called *daha*, q. v. The Santals do not regularly use *taṭjiḡ*, the name used by the Mohammedans. (P. H. *taṭṣiya*.)

*takiḡ*, n. A cushion. (B. *ṭakīyā*; rarely used here.)

*takiḡ*, n., v. a. m. An obstacle, hindrance; to hinder, keep back, make to stumble or fall, oppose, contradict, withstand; to strike, dash or run against, hit oneself, be hindered, kept back. *T. menaḡa*, *niṭ ḡalmarao*

*bañ hoeoka*, there is a hindrance, there will not be any conversation (judging) now; *t. hoeyena, teheñ babo boñgaka*, an obstacle has occurred (e. g., death), we shall not have any sacrifice to-day; *cel t. coko janam akat, bako khusik kana*, they have brought forward some obstacle, they are not pleased; *kathako t.kela*, they opposed the matter (did not let them speak); *baplae t.kela*, he raised objections against the marriage (forbade it); *kandako t.kela, jorok kana*, somebody pushed against the pot, it leaks; *boghokin t.ena bolok kanre*, I struck my head against something when I was entering; *tumdakko t. bhugakkela*, they made a hole in the dancing-drum by striking it against something; *perako t.ena, bako hijuka*, the friends have been hindered, they will not come; *noa kathareko t.ena*, they became offended by this word; *dhireñ t.ena*, I hit myself on a stone. (Ho taki.)

*takijokaak*, n. A stumbling block (v. *takič*).

*takin*, poss.pr. 3rd pers. dual (suffixed or infixed). Their, theirs, belonging to those two. *Gidra t. bae thiroka*, their child will not be quiet; *nukin tak khel*, a rice-field belonging to these two; *gidra kin idikede t.a*, they took their child away (*ta + kin*, or *t + qkin*).

*takil*, the same as *takič*, q. v. (Not considered correct.)

*tal*, adj. Equal, without change; v. m. To become equal, of same size, full-grown. Mostly used in compounds, especially with *mil* prefixed. *Nukin dongra dokin t.gea* (or *t.enakin*), these two bullocks are equal (have grown to the same size); *bahu jawāekin t.gea*, the bride and bridegroom are equal (in size, age, etc.); *t.kate kadakin kofekchedea*, they emasculated the buffalo when it was full-grown; *t.kate bahule agukchedea*, we brought our daughter-in-law home when she had become full-grown.

*Mil tal*, adj., adv., v. m. Of same age, size; uniformly, in one manner, unceasingly, uninterruptedly; to grow uniformly. *M.t.geakin*, they are of the same age, size; *m.t.kin qami kana*, they are working uniformly (or unceasingly); *m.t.e ruak kana*, he is uninterruptedly ill; *m.t.e jomela*, he eats unceasingly; *m.t.e dakela*, it rains unceasingly; *m.t.kin hara akana*, they have grown uniformly.

*Hara tal*, v. m. To be grown, full-grown; *quriye h.t.oka*, he is not yet full-grown (cf. *H. tul*, equal).

*talbi*, adv., v. a. Promptly, quickly; to hurry, to cause to act without delay.

*Tye khoj akatmea*, he has asked for you to come at once; *t.yetkoea*, he is hurrying them on. (Rare.)

*talhur*, v. a. To override (in words), contradict, gainsay, run down, disparage, decry, reject. *Ađiye bhakayel tahk kana, phalnae t.kedea, adge thir gotena*, he was bragging a good deal, so and so contradicted him, then he became quiet; *qami hore t.ketkoea*, he took the workers to task (showed them that they had no cause for complaint). (Rare.)

*tagli*, n. A patch, piece, fragment of cloth, rag, scrap; v. a. To patch.

*Kicrič orelena, t. lagaokakme*, the cloth has been torn, put a patch on;

*t. kicridteye oyo akana*, he has covered himself with rags; *ahgropko t.kettaea*, they have patched his jacket. (B. *lali*.)

*tqli*, n. The bottom, foundation, the underneath, sole; v. m. Become well off. *Khacqlak real t. rapufena*, the bottom of the basket has been broken; *kai t.*, the bottom of the well; *panahi t.re maphhko lagao akata*, they have put iron on the sole of the shoe; *t.re daka rphgoyena*, the rice was burnt at the bottom (of the vessel); *netare t.yena*, he has become well off now. (H. *tal*; v. *tuli*.)

*tqli*, n. A branch on which the Tasar silk-worms are transferred from one tree to another. (C., not used here; C. says: when the silk-worms have consumed all the leaves of a tree they are collected on a small branch; this branch (*tqli*) is fixed on to another tree and the caterpillars spread themselves over it. The *tqli* is never used as firewood, as there is a superstition that if it is burned the silk-worms will die from disease.)

*tqliq*, adj. Well-to-do; what is at the bottom; v. m. Become well-to-do. *Udi t. hor kanae*, he is a very well-to-do man; *khub t. realiko emadina hndi*, they gave me beer of what is at the very bottom (of the pot, i. e., strong beer); *pahil rengele tahkana, netar doe t.ena*, formerly he was poor, now he has become well-to-do (v. *tqli* + *an*).

*tqliq*, adj., v. m. Well-to-do, rich; to become do., to get on, prosper, increase in wealth. *Khub t. hor kanae*, he is a very wealthy man; *din kalom khone t.k kana*, he is getting on (becoming well-to-do) since from last year (v. *supra*).

*tqlik*, v. a., v. a. d. To take care of, mind, look after. *Perae t.elhoa*, he is taking care of the visitors (looking after them that they get food, etc.; or, he is looking out for them, waiting for their arrival); *mihu merom t.kope*, look after the cattle; *gai t.akom*, keep an eye on the cows (that they do not trespass); *t.re dphoyem gidra*, keep an eye on the child (cf. B. *talika*, an inventory; v. *talhhq*).

*tqlika*, v. *talhhq*.

*tqlikoka*, n. What is to be looked after, a charge (v. *supra*).

*tqlim*, n., adj., v. m. Learning, knowledge, science; learned; to become, be learned; v. a. To teach, instruct. *Kami t.e cel akata*, he has learnt how to work; *qlo* *parhao t.*, the knowledge of reading and writing; *khub t. hor kanae*, he is a very well instructed person (also, learned); *inren gidra t.kaeme*, instruct my child; *qlo* *parhaore bese t. akana*, he has been well instructed in reading and writing. (A. H. *ta'lim*.)

*tqli marao*, v. a. To botch, patch, mend. *Kicride t.m.kela*, he mended the cloth (v. *tqli* and *marao*).

*tqli*, poss. pr. 1st pers. dual exclusive (suffixed or infixed). Our, ours, belonging to him (her) and me. *Gidra t.e ruqk kana*, our child is ill; *kurqi emae t.me*, give him our wages; *daka jom t.me*, take food with us (*ta* + *lin* or *t.qlin*).

- təlkhə*, n., v. a. Inventory, list; to count, number. *T. hoeyena*, an inventory was taken; *t.reye q̄l carhaoena*, he was entered in the list; *jon sonkhare horyko l.koa*, during the census they count people. (P. H. *ta'liqa*.)
- təlpi*, v. a. m. To spread over, overspread, overflow, fill. *Mit hīndqi dakkela, piṇḍhekoe t.kela*, it rained the whole night, it overflowed the rice-field ridges; *sendra hōr birko t.kela*, the hunters spread over the whole forest; *gai casko t. idikela*, the cattle spread over the crops; *poho disomko t. idikela*, the locusts overspread the whole country; *rōg goṭa disomre t.yena*, the disease spread all over the country (v. *taloe*).
- təlpi*, v. a. To do repeatedly. *T.kedee*, he struck him again and again. (Very rare.)
- təlpi mār*, adv. Repeatedly, again and again. *T.m.e hijuk kana*, he is coming again and again; *t.m.e dakela*, it constantly rains (v. supra; v. *tale tal*).
- təluk*, n. A county, estate, a sub-division of a county. *T. dō mit raj reak̄ disom kana*, a taluq is the estate of one zemindar; *disom t.t. hāṭh̄n akama*, the country is divided into counties. (A. H. *ta'alluq*.)
- təlukdar*, n. A holder, possessor of an estate, landlord. (A. P. H. *ta'alluqdār*.)
- təlukdārī*, n. The tenure or the status of a *təlukdar*, q. v.; the holder of an estate. (P. H. *ta'alluqadārī*.)
- tām̄qi*, n. Respect, reverence, deference. (C., not here.)
- tambu*, n., v. a. A tent; to pitch a tent. *Hola t.ko berēkela, tehenko ulh̄qu(or rapuṭ)kela*, yesterday they pitched a tent, to-day, they took it down; *hakim laḡitko t.kela*, they pitched a tent for the magistrate. (H. *tambū*.)
- tām̄il*, n. Authority, possession, reign; v. a. m. To take possession of, lay under, subdue, subject; v. a. d. To appoint. *Raj reak̄ t. kana*, it is the possession of the zemindar; *eṅga apa t.re tahenme*, remain under the authority of your parents; *noako khet dō phalnawak̄ t.*, these rice-fields are so and so's possession; *disome t. akafa*, he has taken possession of the country; *qim̄giye t.kedee*, he took possession of the woman; *noa juripre noa khet dō t.ena*, in this settlement, this rice-field was assessed (made subject to the landlord, while it had up to that time not been so); *jumiko t.adea*, they gave him possession of the rice-lands (appointed him); *parganako t.adea*, they appointed him to be over-chief. (A. H. *ta'mil*.)
- tām̄ur*, v. a. m. To make soft, break, plough up; to finish (food). *Jome t. cabakela*, he finished (ate up) all the food; *goḍako si t.kela, eroḷge baki menaka*, they have ploughed the high-land field ready, only the sowing is left; *khet dō t. thik akana*, the rice-field is ready ploughed; *nitok̄ jel t.ena*, now the meat has become soft (cooked).
- tandur*, n. An oven for baking. (A. P. H. *tandār*; not with Santals.)
- tānid*, indef. pr. (postp.). Some such like (used only about an animate, sing.); (in verbs). Likely, perhaps. *Kombro t. kanae*, it is a thief or



some one of that kind; *toyo t.e jomkadea*, a jackal or the like has eaten it; *jom t.ketae*, he has likely had this food; *god t.ena*, he is likely dead; *səŋ t.ena*, he has likely arrived (now); *ir t.ketae nitəŋ dɔ*, he has likely reaped by now (v. *tan + iɔ*).

*təŋkhi*, v. a. m. To observe, watch, keep an eye on, see that all is right. *Gai t.kom, khet səc alom sən ocoakoa*, keep an eye on the cattle, don't let them go into the rice-fields; *gidra t.yem, khireye nūrkoŋa*, keep an eye on the child, it might fall into the well; *meromko t.ketkoa, jotoŋo tahkəna*, they observed the goats, they were all there (they counted them); *oraŋ t.hatarpe, perakle calaŋ kana*, keep an eye on our house, we are going on a visit. (A. H. *tanqih*.)

*tanti*, n. A Hindu weaver. *T.kicriɔ*, a cloth woven by a Hindu weaver. The tantis are considered superior to the Jolhas, Mohammedan weavers; they are especially known among the Santals for weaving a kind of silk cloth (*luməm kicriɔ*). (H. *iiti*.)

*Daŋ tanti*, n., the same as *ghurni*, q. v. (word used in the northern parts of the district).

*təŋgi*, v. a. m. To wait for, await, tarry for. *T.lem*, wait for us; *gaɔa tɬeɔ t.pea*, we shall wait for you at the river; *bam hijuk kana, qidi gharile t.akaŋme tahkəna*, you are not coming, we were waiting for you a long while; *bae t.ledina, god tebakenae*, he did not wait for me (who was on my way to him), he died before my arrival; *tapaŋgikpe, eskar dɔ alope calaka*, tarry for each other, don't go alone; *phalna jaegarsə t.yena*, we waited for each other at such and such a place. (Mundari, Ho *tangi*.)

*təŋgrau*, v. a. To stop the mouth of, shut up, silence, take to task, rebuke. *Gutiye t.ketkoa*, he rebuked the servants (for not working); *t.hirkedeako*, they scolded him, so that he ran away; *t.thirketkoa, cele hū bako rɔrɔta*, he silenced them, no one is saying a word (v. *taŋgrao*).

*təŋgur*, v. a. To tear into pieces, devour. *Kule t.kedea gai*, the tiger tore the cow to pieces and devoured it; *dakae t.keta*, he devoured the food. (The same as *təhur*, q. v.)

*təŋkhi*, v. *təŋkhi*.

*təpiŋ*, v. a. m. To knock, beat against something; beat the forehead in great grief, against the ground when kneeling, to get a blow from the *qhinki*; to reverberate. *Gaɔa daŋ dhirire t.əŋ kana*, the water in the river beats against the rock; *bhite t.ɛt kana, apattɛle gɔɔnte*, she is beating her head against the wall, because her father died; *qte t.ɛta səŋwa jəkhɛɔ*, he is knocking his forehead against the ground during worship; *bəŋəŋ jəkhɛɔ cəŋkatrən t.ena*, I knocked my head against the door-frame when going in; *qhinkite bəhəŋ t.ena*, she got a blow on her head from the husking-machine (when it fell down); *bəhəŋ bəhəŋ kəɔakin t.ena*, the two buffaloes knocked their heads together; *araŋtɛl qəŋgrire t.əŋ kana*, the voice is reverberated from the hillock. (Ho *təpiŋ*.)

*tapis*, n. Force, influence, violence, rage, impetuosity; v. m. To be enraged, furious; adv. Violently, forcibly. *Edre t.leye ropketa*, he spoke in the vehemence of anger; *ruqk t.leye baiyena*, he got convulsions due to the violence of his fever; *qdi t.leye dapketa*, he ran with great speed; *t.te daleme*, beat it forcibly; *t. sanañ kana*, I am feeling enraged; *thora kathateye t.ena*, he became enraged by a few words; *t.eneye odok calaoena*, he went off enraged; *qdi t.e daketa*, it is raining heavily; *horo qdi t. hoe akana*, the paddy has grown luxuriantly; *qdi t.e hudurketa*, there was a violent clap of thunder (cf. P. H. *tapish*, heat; cf. *tap*).

*tapsic*, the same as *tapsec*, q. v.

*tapuk*, v. m. To alight, stop in a place, settle on bottom, form a sediment; to fall down (not be raised in weaving). *Cirē sūri godareye t.ena*, the bird alighted in the thatching-grass field; *okare cpe t. tahēyena*, *hijuk kan tahēkanae ale songe*, who knows where he has stopped and remained behind, he was coming together with us; *alom t. baraca*, *usqrato bo kami hoda*, don't sit down anywhere, we shall work quickly; *qdi āt pāk t. akana noa pukhrere*, very thick silt has settled down in this tank; *jel ulu kuñi t. akana rasere*, the pieces of meat-curry have settled at the bottom of the soup; *noa hicriēre dher sutam t. akana*, a good many threads have fallen down in this cloth (not been raised when weaving and consequently outside the proper cloth).

*tapus*, v. a. To inquire (after state of health, etc.). Used in connexion with *khoj*; v. *khoj tapus*.

*tapus*, a jingle to *apus*, q. v. *Apus t. banukhotina*, I have no relatives, anyone who will inquire after me.

*taphim*, v. *tuphin*. (C.)

*taphin*, v. *tuphin*.

*tar*, v. *tar*. (C.)

*tarbuj*, the same as *tarbuj*, q. v.

*tarbhuj*, v. *tarbuj*. (C.)

*targum*, v. a. d. To scold, snub, speak snappishly to. *Calak jokhece t.atkoa*, when they went he spoke snappishly to them; *kulikedale, t.atleae*, we asked him, he answered us snubbing us, (v. *tergen*).

*tari*, v. *tari*. (C., a misprint?)

*tari*, n. Subjection, dependence, protection, guardianship; v. a. m. To surpass, leave behind (in growth, getting rich, etc.); to get under. *Maharaj t.re menaklea*, we live under the King-Emperor; *kisqr t.re tahen hor do harkhet bako gikweta jom selet*, those who live under the protection of a master feel no hardship as to getting food; *mamot t.re menaea*, he lives with his maternal uncle; *pera t.te calakme*, go and stay under the protection of your relatives; *pahil do rehgece tahākana, nikō do jolo ato hore t.kelkoa*, formerly he was poor, now he has left all the village people behind in wealth; *haprakhoe (hara)t.kelkoa*, he has outgrown his elder brothers; *ad juri dahgrae t.kelkoa*, it has grown bigger than the

other bullocks of its own age; *maqjhi t.yenako*, they have become subject to the headman (under him, on his side) (cf. *tabe*).

*ṯariḇos*, adj. Savoury, tasty; v. a. m. To make, become do. (food). *Noa utu ḏo khub t. qikqu̱k kana*, this curry is very savoury; *joto jomalkko t.kela*, they have made all the food tasty.

*ṯariḇos*, v. a. m. To train, break in. (Rare; v. *ḇos*.)

*ṯariḇot*, the same as *ṯariḇos*, q. v. (Tasty.)

*ṯarik*, n. Date of the month. *Teheṉ ḏo Pus reaḻ 27 ṯarik kana*, to-day it is the 27th day of Pus (Dec.—Jan.). (A. H. *ṯarikẖ*.)

*ṯarik*, n. Feeling, understanding; v. a. To understand, recognize, perceive, diagnose. *Iṉ ḏo ḏadre t. menalḵina dalḵ reaḻ*, in my ringworm, I have a presentiment of coming rain; *t.reẖ namela*, bae *bogeḻa*, in my understanding he will not get well; *Iṉgrajiko ḏo ḇariḏ t.ko baq̱aea*, the Englishmen know awfully well how to prognosticate; *roge t.kela*, he diagnosed the disease; *baẖ t. ḏareae kana*, cel *lekaṉ ẖor kaṉ c̱oe*, I am unable to understand (perceive) what kind of a man he is. (P. H. *ṯariq̱*, mode, manner.)

*ṯarikẖ*, v. *ṯarik*.

*ṯarire*, adv. In subjection to, under the protection or guardianship of (v. sub *ṯari*).

*ṯarile*, adv. Into subjection, under the protection of (v. sub *ṯari*).

*ṯari ṯuphaṉ*, v. a. To blow down; v. m. To be exhausted from hunger.

*Hoele jolo case t.t.kela*, all the standing crops were blown down by the storm; *reẖge̱ete̱ye t.t.ena*, he became exhausted through hunger (v. *ṯari* and *ṯuphaṉ*).

*ṯarju*, n. A balance, a pair of scales. *T. aguime*, *tulq̱iabo*, bring the scales, we shall weigh it. (P. H. *taṟas̱a*.)

*ṯarjuq̱*, n. The Black Ibis, *Geronticus papillosus*, Semm. Fairly common; eaten.

*ṯarjuq̱*, n., a certain insect, the same as *hat su̱ng̱o*, q. v.

*ṯarjuq̱ tuḻq̱*, the same as *ṯarju*, q. v.

*ṯarjuma*, v. a. m., v. *ṯarjoma*, the here used form. (P. H. *tarjama* or *tarjuma*.)

*ṯarju tuḻq̱*, n., the same as *ṯarju*, q. v. (v. *tule*).

*ṯarmuj*, the same as *tarbuj*, q. v.

*ṯarpin(dare)*, n. The Terebinth, *Pistacia Terebinthus*, L. Not known to Santals except in books.

*ṯarpin sunum*, n. Turpentine. Very commonly used by Santals as a remedy against pains in the muscles. (Desi *tarpin*, Muṇḍari *tarpin sunum*.)

*ṯaru*, n. The palate (hard). *T. landu̱p̱getaea*, his palate is collapsed (i. e., he suffers from a fallen-in nose and palate, due to the effects of syphilis); *ḍaẖgra t. tap̱a̱ ahanṯaea*, dalḵ *paṟom̱o̱k kana*, the bullock's palate has become perforated, water passes through. (H. *taṟa* and *ṯa̱a*.)

*təruʃ*, n. The leopard. The Santals distinguish the following:

*Poʃea təruʃ*, the small kind, also called *degra*, q. v.

*Sona ciṭə təruʃ*, the middle-sized leopard; both these are very common.

*Kurse baka təruʃ*, a very large kind of leopard (name due to the colour).

*Laṛ sakam təruʃ*, a large kind of leopard (of a light colour, like the leaves of the *jəm laṛ*, q. v., when sprouting); very rare in these parts.

*Ad baḡhin təruʃ*, lit. half-tiger leopard, a large kind. A tiger is also called *nəpraḱ t.* or *maraṇ t.*, a large leopard. *T. dō baro ghao hōṛ kanako*, the leopards are beings having the means of inflicting twelve sores (referring to the teeth and claws); *t. leka jembetkate daḱe nūyeta*, he is drinking water, putting his mouth down in the water like a leopard.

*T. ajgara* (or *t. argara*, or *t. bara*; also *t. koar* or *khawar*), a trap for catching leopards, arranged with a shutter that falls down when the leopard enters the trap. Now very rare.

*təri*, n. The juice of the Palmyra or date palm, toddy; leaven; yeast; v. a. m. To prepare do., to leaven, ferment with do. *Khijur t. tye bul akana*, he is drunk from the toddy of the date palm; *taleko t. yeta*, they are preparing toddy of the Palmyra palm; *t. leko piṭhaia*, they make bread leavening (the dough); *holōṅko t. akawata*, they have leavened the flour; *khijur t. reaḱko guṛa*, they prepare molasses from the juice of the date palm. (H. *tāri*.) The juice of the *khijur* (*Phoenix sylvestris*, Roxb.) is extracted during the cold season, the juice of the *tale* (*Borassus flabelliformis*, L.) during the hot season.

*təri*, n., v. a. A bundle; to make a bundle. *Sakam t.*, a bundle of leaves; *suhan t.*, a firewood bundle; *ar t.*, a bundle of straw (of twenty sheaves); *sahan t. pe, aḱriṇabo*, make some firewood bundles, we shall sell. (B. *tāri*; v. *tara*.)

*təria*, v. *ek təria*.

*təri ghəri*, adv., v. a. m. Hurriedly, hastily; to hurry, be quick. *T. gh. kami hōdpe*, work quickly; *jel g: getko t. gh. gotketa*, they did the cutting up of the meat very quickly; *t. gh. yenaē, miṭ ghəriṭeye ruṛena*, he was quick, he came back in a moment (v. *tara təri*; v. *ghəri*).

*tərkəila*, v. *tərkəila*.

*tərkud*, v. a. m. To tilt, bend down; pour water (into a cup, etc.) by tilting the pot. *Daḱ tərkujne*, pour out some water (into a cup); *daḱ t. joṇme ar aḱukokme*, tilt out some water and wash your hands; *dare t. keta kaḱa*, the buffalo drew the branch down; *sunum t. hiriḱena*, some oil was spilt by the pot tilting (cf. *taṇ*).

*tərkəḱai*, adj. Strong, forceful, vehement; v. a. To threaten, speak threateningly. *Noa ran dō t. gea, baṇ udogok kana*, this medicine is strong (bitter), it cannot be swallowed; *uniaḱ ror dō aḱi t. getaca*, his speech is very vehement; *hore t. kelkoa*, he spoke threateningly to the people (Santals explain: he made them angry); *kathae t. keta*, he spoke vehemently; *t. haṇḱi*, strong beer.

*tərkkhāila*, adj. Sharp, strong, hot-tempered vehement. *T. hōr*, a hot-tempered person; *t. thamakur*, strong tobacco; *t. mārīc*, hot pepper (v. supra).

*tāsīl*, adj. Strong, sharp (liquor, tobacco), energetic, assiduous, keen, rich; v. a. m. To make, be strong, etc., to rouse. *T. hāṇḍi dō pon ana baṭītege bubula*, a four-anna cup of strong beer will make one drunk; *qāḍi t. dāṅgra kanae*, it is a very energetic bullock; *qāḍi t. qīmāi*, a very energetic (scolding) woman; *khub t. sēta*, a very keen dog; *t. hasare khub hoōka*, in rich soil one gets fine crops; *utu khubko t. akala*, they have made the curry very hot; *nitōk dōe t. ena, alope galmaraoaea*, now he is roused (angry), don't speak to him.

*tāsīl*, v. *tāhsil*. (C.)

*tāsildar*, v. *tāhsildar*. (C.)

*tāsu*, n. A finger's breadth. (C., not used by Santals here, but by local Mohammedan weavers, Jolhas.)

*tāsu*, v. *taga tāsu*.

*tātbir*, the same as *tādbir*, q. v.

*tāt*, n. Catgut, a string for a fiddle or a cotton-cleaning bow (made of twisted intestines or sinews of cows or bullocks). *T. dō gai dāṅgra reāk paṭ sirko benaoa, pon moka jelen t. reāk mit poesako hataoa*, they make catgut of the sinews of cows and bullocks, they take one pice for a length of four cubits; *piṭṭel ākre t. ko lagaoa*, they fix catgut to the cotton-cleaning bow. (H. *tāt*.)

*tāti*, n., v. *tānti*.

*tātiqha*, adj. m. Slim, thin, lanky, slender (men, animals). *T. kanae, bae moṭaka*, he is slim, he does not become fat; *t. dāṅgra*, a lean bullock.

*tātiqhi*, adj. f., the same as *tātiqha*, q. v., applied to females. *T. kuri*, a slender girl; *t. bhiḍi*, a lean sheep.

*tāthiḥ*, an intensive particle. (C., not here.)

*tāulā tāuli*, v. a. To be busy in, be occupied with. *Celem t. t. yelle oraḷte bam hijuk kana*, what are you occupied with, since you don't come home (v. infra; rare).

*tāulau*, v. a. To do, be occupied. *Okue t. et uni dō*, what is he doing.

*tāwiḥ*, v. a. To bluster, brag, to challenge. *Pahil dō qāḍiye t. et tahḡkana, nitōk dō sēta caṇḍbol lekae garpuḥ ularena*, formerly he was bragging a good deal, now he has become humble (drawn in) like the tail of a dog; *kaḍae t. et kana laṛhqi laḡiḥ*, the buffalo is pawing the ground (challenging another) to fight. (Also written *tāwiḥ*.)

*te*, v. a. m. To winnow (grain) by letting the grain fall down from a winnowing-fan, clean. When paddy, etc., has been threshed, a good deal of stubble will be mixed in. The grain is taken in a winnowing-fan that is kept high up, the grain falling down as the worker moves along on the threshing-floor. The wind will blow much of the stubble away. This is what is called *te*. When the contents of one winnowing-fan have been treated in this way, the worker (generally two) will winnow the

long heap with the fan, blowing away all impurities. *Dher nṅk̃ horo menakkhan bar hṛtekin t.a, onakatekin evera*, when there is a fairly large quantity of paddy there are two men to clean it by letting it fall down from a winnowing-fan, thereupon they winnow it; *janheko tete kana*, they are cleaning the millet.

*te*, v. a. d. To apply sindur to the forehead of a girl, making her one's wife (forcibly; v. *itul*); v. m. d. To strew dust in one's hair (children).

*Pata ṭandireye t.adea*, he applied sindur to her forehead at the hook-swinging place; *gidra dhuṛiko t.joṇa*, children will strew dust on their heads.

*-te*, postp. to express instrumentality, association with and movement towards. Because of, owing to, by, through, with, to, into. It is now always written *te*, but, except when this is demanded by the law of harmonic sequence, it is pronounced *tē*. *Ruṭeye laṅgayena*, he has become tired (weak) from fever; *aṭeye rorketa*, he said it of himself (his own accord); *sagarteye heṇena*, he came by cart; *raṣkateye donketa*, he jumped with joy; *gel ṭakate daṅgrae hataokedea*, he bought the bullock for ten rupees; *ale sonṅte*, with us; *oraṭeye bōloyena*, he went into the house (inside); *okate*, whereto; *ot oṭte*, along the ground, on foot; *hṛte rṛrme*, speak Santali. *-te* is frequently added to a name or a word denoting relationship, with *kin* or *ko* added to denote a pair or a company together with the person or relative mentioned. *Kakallekinkin heṇena*, uncle and nephew (or niece) came; *Kandnateko oraṭre menakkho*, they are in the house of Kandna's family; *bahu jāwāetekin*, both husband and wife.

*-te* is also very frequently added to another word to form a compound postposition; v. *ṭate*, *hoṭete*, *kūyāte*, *ṇutumte*, *karonte*, *seṇte*, etc. Suffixed to a demonstrative pronoun it forms an adverb denoting direction (*ṇote*, *hante*, etc.) or quality or manner (*nonkate*, *onka lekate*, etc.).

When used as a postposition in verbal constructions, it denotes instrumentality or cause, the attending circumstances, the means or manner, and may be rendered by as, since, when, because. *Hape hapete beretenteṇe calaoena*, having stood quietly up he went; *amtem heṇentele raṣkayena*, we became glad, because you came of your own accord; *calak calakṭeye gurena*, he fell down as he went along. (Muṇḍari, Ho *te*.)

*teag*, v. a. To leave, abandon, give up, risk (life), forsake, quit. *Hṇḍi nūn t. akata*, I have given up drinking beer; *khete t.keta*, he gave up the rice-field (did not cultivate it); *oraṭe t.keta*, he abandoned the house; *jivi t.kateye rukhiqkede*, he rescued him risking his life; *jivi t.kateye oḍok calaoena*, he went away risking his life (giving up all expectations); *oraṭ hṛte t.kede*, he abandoned his wife. (H. *tyāg*.)

*tear*, v. a. m. To prepare, make ready; become ready, finished, in good condition, fully developed; adj. Ready, complete, prepared, willing, wealthy. *T. hṛt kanae*, he is a man ready (to go, etc.), or, he is a wealthy man; *t. daṅgrān kirihkede*, I bought a fully developed (or, trained

to work) bullock; *t. baḥhiqi agukeden*, he brought a well developed (fat) castrated pig; *khele t.keta*, he has prepared (made ready) a rice-field; *orake t.keta*, he has finished his house; *daka utu t.ena*, the rice and curry are ready; *calak laḡile t. akana*, he is ready to go; *baplak laḡile t.ena*, he has become ready for the marriage (made all preparations); *ḡaḡrae t.ena*, the bullock has become ready (is in proper condition); *joḡdra t.ena*, the Indian corn is ripe; *ḡaḡchi t.ena*, the paddy-seedlings are ready grown; *perae agu t.ketkoa*, he has brought the visitors in readiness (for the occasion); *jom t. ocoketkoe*, he let them eat themselves satisfied (let them have food once). (A. P. H. *laiyār*.)

*tebaḡ*, v. a. m. To catch, surprise, overtake, detect in the act. *Bar pe hoṛte kombrole t.kedea*, two, three of us caught the thief in the act; *t.ketkinako*, they caught those two in the act; *kombroe t.ena nitok do*, the thief has been caught in the act now (especially a man who has had intercourse with another's wife). *Tebaḡ* used as second part of a compound denotes that the act of the first word is done, finished. "beforehand, in advance" (or, earlier). *Kami t.ketale, adqe setonketa*, we did our work in advance (or, earlier), then it became sunny weather (no rain); *jom t.ketale, adq perako heḡena*, we had finished our food, then the visitors came; *amem heḡ t.ena*, you came in advance (before us) (may also mean, you came home, left before the others); *sen t.enako*, they went before (the others arrived, so that they did not meet). (Muḡdari, Ho *teba*.)

*tebra*, adj., adv. Threefold, thrice. *T.e aḡaḡikidiṇa*, he made me pay thrice (what I had borrowed); *dobra t. sude hataoa*, he will take double or threefold interest (v. *tebor*; cf. H. *tehrā*).

*tega*, n. A cutlass, scimitar, a small sword or large knife. *T.te merome makkedea*, he beheaded the goat with a small sword. (H. *tega*; very rare with Santals.)

*tegar*, v. a. To mar in trying to improve. *Eḡarkateye t.keta*, trying to make it, he marred it. (Rare.)

*-tege*, postp., the same as *-te*, q. v., intensified. Positively, indeed. *Calak t. hoeoktama*, you will positively have to go; *uniye heḡen t. katha baṛiḡena*, by his coming the matter was spoilt; *am t.*, of your own accord; *ona t.*, therefore. As a rule not different in translation from *-te* (*te + ge*).

*tehara*, n. A pillar or mark placed at the junction of three boundaries. (C., not here, where *tin simṡna* is used; v. *tehra*.)

*teheṇ*, n., adv. This day, to-day; the present time; v. a. m. Fix for to-day. *T. din do bhage ain*, the present time is a good time; *t.re nonbo kami cabaea*, we shall finish this work to-day; *t. khon baḡime*, give it up from to-day (don't do so any more); *t. dhqbiḡ besge menaklea*, we have been well until to-day; *t. ḡapa aḡi ṡana ṡani-din*, the present time is a very difficult time (full of hardship, as to food); *t. ḡapa*, the present time, during these days; *t.ak jom do besko tear akala*, they have prepared to-day's food well; *ḡorbarko t.keta*, they fixed the council meeting for

to-day; *t.ena galmarao lagit*, the council-talk was fixed for to-day; *bapla t.ena*, the marriage was fixed for to-day. (Muṇḍari, Ho *tisiñ*; v. *siñ*; Kurku *teṅg*.)

*teheñok*, adv. To-day. *T. perako hecabona*, to-day visitors will come to us; *t. kana se bañ? hẽ*, *t. kangea*, is it to-day? Yes, it is (to be) to-day (*teheñ + ok*).

*-te hõ*, postpos. By all means, positively, absolutely. *Hijuk t.h. hijukme*, you must by some means or other manage to come; *taka em t.h. emahn.e*, you must under all circumstances give me money; *jom t.h. jomme*, you must in any case take some food; *calao t.h.e calaoengea*, he would absolutely go; *god t.h.e godengea*, he had to die (no other possibility). This *-te hõ* is suffixed to an infinitive of the verb that is construed; it must not be confounded with the same used in other constructions, especially also not when followed by a negation, e. g., *okale hõ bañ*, etc.

*tehra*, n., the same as *tehara*, q. v. (C.)

*tehra*, ord. num. Three times. *Bicarem namkhan t.h. emama*; if they will give judgment for you, I shall give you three times as much; *bloq dakako emallea dohra t.*, they gave us food at the feast twice and thrice (cf. *tebra*).

*tej*, n., adj., v. m. Vigour, strength, briskness; strong, sharp, pungent, spirited; to become, be strong, etc.; adv. Quickly, rapidly. *Noa thamakur reak t. dq banuka*, there is no strength in this tobacco; *t. dq khub menaktaea*, he is very spirited (has a temper); *noa holat dq boric t.a*, this razor is very sharp; *nui seta dq khube t.a*, this dog is very spirited (attacks quickly); *t.ko idiketa gadi*, they took the car along at great speed; *qdi t. banduk kana*, it is a very hard-hitting gun; *t. paura*, a strong spirit; *noa thamakur dq t.ena*, this tobacco is pungent. (P. H. *tez*; v. *taji*; also H. *tej*.)

*tejal*, adj. Sharp, spirited. *T. churi*, a sharp knife; *t. dahgra*, a spirited bullock; *t. hor*, a spirited, energetic man (v. *supra*; B. *tejal*).

*tejalo*, the same as *tejal*, q. v.

*tejo*, n., v. a. m. Creeping, crawling insects, maggot, the larvæ of insects; to fill or be filled with larvæ, maggots. *T. dq sanam tawdire menakkoa, darere, cas abadre ar otkore hõ t. dq menakkoa*, worms are found everywhere, in the trees, in the crops, and also in the soil, worms are living; *rehgot mit lekan t. kanako*, the beings causing caries in teeth are a kind of worm; *munga t.*, larvæ feeding on the *munga* (q. v.) trees; *lumam t.*, the silk-worm; *ghao t.*, maggots in sores; *kunpi t.*, a kind of caterpillar in the ripe mahua fruit; *guri t.*, caterpillars living in cow-dung; *asae t.*, the maggots of the bluebottle; *asae roko t.koa*, the bluebottles breed maggots; *ghaoreko t.kedea*, he got maggots in the sore; *mihuko t.kedea bukre*, the calf has been attacked by larvæ on its navel; *kadako t.keden mure*, the buffalo has got maggots inside its nose; *jel t.ena, g'dikalpe*, the meat has gone bad (maggots seen), throw it away; *beagar t.ena*, the



egg-plant fruit has been attacked by maggots; *bako sikqlenkhan hana purire munḍḥal lekan t.ko ḥḡḡḡḡḡḡḡ*, if they (boys) have not been burnt-marked, they will in the next world put caterpillars as big as a log in their arms. (Munḍari *tiju*.)

*tejo araḡ*, n. Worm-eaten vegetable. *Am then toa dakaḡ jḡmet kana, ḡḡḡḡ then t.a.ḡḡ ḡamgea*, with you I am eating milk-rice (i. e., excellent, best food), at my father's, I shall get worm-eaten vegetables to eat (is this your opinion, said by wife scolding her husband); *t.a. ḡḡ aloe ḡam ma*, may he not get even worm-eaten vegetables (a curse); *t.a. ḡḡ bako jḡma*, people do not eat worm-eaten vegetables (v. *supra* and *araḡ*).

*tejo ganthar*, n. A plant used in Santal medicine.

*tejo mala*, n. A certain creeper, *Cissampelos Pareira*, L. The root is much used in Santal medicine. *Laḡ ḡasore t.m. reḡḡḡḡ ḡḡ ocokoa*, in stomach-ache they make them drink the roots of the *t.m.* (v. *tejo* and *mala*). (

*tejpat*, n. The leaf of *Laurus Cassia*, Roxb. (L. *Tamala*, Nees.). Much used in curry, also in Santal medicine. (H. *tej-pāt*.)

*teke*, v. a. m. To boil. *Ḥoroko t.kela*, they have boiled the paddy; *araḡḡḡ t.kela*, they have boiled the vegetables; *jel ḡḡḡḡ t.a.*, they also boil meat; *ḡicriḡḡḡ t.kela*, they boiled the clothes (to wash them); *ḡicriḡḡ t.yena*, *sḡḡḡḡ ḡḡḡḡḡ*, the clothes have been boiled, go and wash them; *araḡḡ teliḡḡḡḡḡ ḡawaḡḡḡ*, *ḡḡḡḡḡḡ t.aḡḡ*, find me a vegetable-boiler (i. e., a wife), who will cook for me. (Munḍari, *Ho tiki*.)

*teke meke*, v. a., the same as *teke*, q. v. (*meke* is a jingle). *Hako pakole t.m. ḡḡḡḡḡḡ*, we cooked something in a hurry.

*-teko*, postp. They along with, they of the family or company where someone is mentioned. It is very frequently used for mentioning a family in this way, often naming the youngest member. *Mḡḡḡḡḡḡ t.koko ḡeḡḡ ḡkana*, the headman and his party have come; *Hupi t. oraḡḡḡḡ*, in the family of Hupi (possibly the youngest daughter) (*te + ko*; v. sub *-te*).

*tekon*, n. A triangle. (B. *tekon*; only in books.)

*tekrāo*, v. *tekhrao*.

*tekrāḡ*, v. *tekhraḡ*.

*tekra tikri*, v. *tekhra tikhri*.

*tekre*, v. *tetre* (v. *tere*).

*teckhar*, n. Time. *Pḡ t.e ḡeḡḡḡḡ*, he came three times; *bar pḡ t.ḡḡ kulikedeḡ*, *bae lḡilaka*, I asked him two or three times, he did not tell; *bar t. ḡḡḡḡḡḡ*, his wife ran away twice.

*tekhrao*, v. a. m. To inquire of, examine, cross-examine, question, ask over and over. *T.kedeale*; *bae lḡilaka*, we asked him over and over again, he did not tell (would not confess); *ḡḡḡḡ leka t.epe*, *ḡḡḡḡḡḡ idiketa*, question her minutely, who has taken it away; *ḡuru ḡidḡḡḡ t.elkha*, the teacher catechizes the children.

*tekhraḡ*, n., v. a. Dispute, altercation; to dispute, question minutely. *T.e lḡaḡḡḡḡḡ*, he commenced an altercation; *t.el kanae*, *ḡatha bae ḡḡḡ*

*ocoak kana*, he is disputing, he will not let the matter fall (i. e., agree to its truth) (cf. *tokrar*).

*tekhra tikhri*, v. m. To dispute, question minutely. *T.t.kedeale*, we questioned him minutely (v. *tekhrao*).

*tekhrao*, the same as *tekhrao*; q. v. (not ordinarily used).

*tel*, n. Oil, by Santals used in mantars, particularly by the ojha when performing divination with oil on leaves. *T.t., rae t.*, etc., oil oil, mustard oil, etc. (H. B. *tel*.)

*tel*, v. a. To manage, effect, succeed (ironical). *T.kidinam, nēkēkinām*, you managed me nicely, you did this much to me (showing the thumb in defiance); *qhom t. darelea*, you will not be able to manage it.

*tela*, v. a. To accept, receive. *Khusite khusalte atanke t.keam*, may you receive it, accept it with pleasure, with delight (from a *bakhēr*); *atahtape sunum sindur, telape naenom roya*, receive your oil and vermilion, accept your eye-paint and red-coloured wood (from a *baha* song). Word is here exclusively used in connexion with invocation. (Muṇḍari, Ho *tela*, to spread out the hand to receive.)

*telao*, v. a. d. To procure for. *Mil anae t.adina*, he got me one anna (cf. supra; Muṇḍari *telao*).

*tele*, n. A small louse, a nit, the young lice of the *Pediculus capitis*. *T. do nqikite bako orogoka*, the young lice cannot be combed out.

*tele*, v. a. (d.). To sweep rice together with the hand when it is pounded, to stir grain when pounded into the mortar; to put in a word, assist by putting in a word. *Berhaele t. qcurakme*, sweep (the rice) into the mortar round about; *husiqte t.me, bañkhanem sobokkoka*, sweep the rice into the mortar with care, otherwise you might be stabbed; *kathae t.yette* (or *t.ak kante*) *ban mucqodk kana*, the matter is not coming to an end, because he (a helper) is putting in words.

*-tele*, postp. We along with. *Phalna t.le hecena*, we have come together with so and so; *manjhi t.le bicarketa*, we judged together with the headman (v. sub *-te*; always written *tele*, but mostly pronounced *tēl*).

*tele bele*, n. Lice and nits. *Goṭa bohok t.b. se menakkotaea*, he has got his whole head full of lice, lice and nits (v. *tele* and *bele*).

*tele bele*, n. Big and small ones, mother and children. *Enḡa hopon t.b.ko heḡ akana*, the whole family, big ones and small ones, have come (v. supra).

*tele bete*, v. a. To hasten, press, be impatient. *Calak laḡile t.b. barac kana*, she is impatient to go. (Word now getting obsolete.)

*elgar*, adj., v. m. Fat, plump; to become do. *Noa jel do bes t. heḡok kana*, this meat looks properly fat; *baḡhiqi t. goḡ akana*, the castrated pig has become fat quickly; *phalna hopon kuri dḡe t. akana*, so and so's daughter has become round and plump.

*telhan*, n. A cess paid in oil (to the zemindar; now obsolete) (v. *tel*).

*teli*, v. *tili*.

*Tel kupi barni ghaṭ*, n. One of the places on the *nāi*, the Damuda river, where the Santals take the bones of their dead ones.

*tel khq̄r*, n., v. a. m. A ceremony observed three days after a death; to observe do. (C.; not used here; v. *tel* and *khq̄ri*.)

*tel khq̄ri*, the same as *tel khq̄r*, q. v.

*tel nahan*, n., v. m. A ceremony performed five days after a death; to perform do. It is a kind of purification when the first parents and *Marah̄ buru* are invoked for the dead one. Finally, the bones (that will ultimately be taken to the Damuda river) are carried beyond the village boundary by three men, who, after having eaten flattened rice and cakes, return with the bones that are now put into a fresh vessel and hung up inside the house. *Mōrē māhāreko t.n.oka*, after five days they have the purification ceremony (v. *tel*; H. *nahan*, bathing).

*telnga*, n. A soldier. (H. *tilāgā* or *tilingā*; word not commonly known.)

*telñjo*, v. a. m. To stretch one's legs out, to die, to be stretched out.

*T.ketae teheñ*, *Sikhq̄r sece bohokheta*, he stretched his legs out to-day, he turned his head towards Sikhar (the direction of death); *t.kateye giñc̄ akana*, he is lying with his legs stretched out; *kaḍa dereñ t.getaea*, the horns of the buffalo are stretched straight out; *kārm̄ba t.ena*, *bañ justok̄ kana*, the plough-handle has been stretched out, it cannot be used (v. *teñjlo*; cf. *teñga*).

*teñga*, adj. Straight and long, tall; v. m. To prevaricate. *Khub t. juan kanae*, he is a very tall and straight young man; *t. hq̄r*, a straight road; *pahil dō sojheye roṛel tah̄khana*, *nitok̄ dōe t.k̄ kana*, at first he was speaking straight-forwardly, now he is prevaricating (trying to make straight what is crooked); *t. moṭ ok̄eye idia*, who will take the long bundle along (v. *teñga*).

*tel s̄awār*, adj. Fairly fair (in complexion), not very dark and not quite fair (people). *Nuiren gidraḱo dōho t.s.gea*, this one's children are all of a fairish complexion (v. *tel*; cf. *s̄awār*).

-*ten*, postp. Along with (with determin. suffix), towards. *Hq̄rt.iḱ*, one passing along the road; *soñget.ko*, the followers; *miṭ t.ko*, those who are together; *oṛak̄ t.ak̄ hq̄r*, a path towards the house (-*te* + *n*).

*tena* (e, -m, -ko, etc.) *gañḱe* (rapak̄) *herel*, n. This (you, etc.) wretch of a man. Women's abuse; lit. to be pressed upon him (you, etc.) a log of wood, the (cremated) man, i. e., he is a man upon whom logs of wood should be put to be cremated (v. *ten*).

*teñ*, v. a. m. To weave, to string a bedstead (or stool-seat), to net a fish-net.

*Kicriḱ t.e cekketa*, he has learnt to weave clothes; *parkome t.keta*, he strung the bedstead; *noa jh̄ali dō bes leka t. akana*, this net has been well made. (Muñḍari, Ho *teñ*.)

*teña* (-ñ, -m, -t), n. (My, etc.) elder sister's husband. *T.m dō okateye calaoena*, where has your elder sister's husband gone; *t.ñ kanae*, *etaḱ hq̄r dōe bañ kana*, he is my elder sister's husband, he is not an unrelated man. (Muñḍari *tenjañ*; Ho *teñga* and *teña*; cf. Ho *teña hon* and *teña kui*; v. *teñaea*.)

*tenaea*, n. pl. A man and his wife's younger brother or sister; v. m. To be do. *T. hattekin calak kana*, the brothers-in-law (or, brother and sister-in-law) are going to the market; *t.yenakin*, they have become brother and sister-in-law. The relationship between a man and his wife's younger sisters and brothers is what is called *landa sagqi*, q. v.

*tena era*, n. A man and his wife's younger sister or brother; v. m. To become do. *T.e. akanakin*, they have become brother and sister-in-law (v. *teña* and *era*).

*teñam*, v. *teña*.

*teñan*, v. *teña*.

*teñan*, n., the same as *teña*, q. v., used in address, but also in mentioning. *Henda t.*, look here, my brother-in-law; *aleren t. kanae*, he is our brother-in-law (elder sister's husband); *onkoren t.*, their elder sister's husband (cf. *ñ* in *qpuñ*).

*teñat*, v. *teña*.

*teñaya*, v. *tenaea*.

*teñjao*, v. *tiñju*. (C.)

*teñjlo*, the same as *teñjo*, q. v.

*teñoñ bārā*, n. The price paid for weaving. When the weaving is done, the price is paid to the worker; now it is very rare; formerly, when there were no Jolhas in the country, it was common to let a *teñhiñ*, weaver, weave and pay him one pice per cubit of cloth and *niñgrawni caole*, q. v. (v. *teñ*).

*teñoñ gađa*, n. The pit in which a weaver keeps his feet when weaving. The weaver sits on the ground and has his feet in a hole dug for the purpose. *T.g.reye bolq akana*, he has entered the weaving-hole (is at full work) (v. *teñ* and *gađa*).

*teñgen*, v. *teñgen*.

*teñgo*, v. a. m. To put forward, raise, establish, appoint, stop; to stand up, on one's feet, raise oneself; (in Perfect) to stand. *Orakko t.keta*, they raised (built) a house; *qamin t.kom*, make somebody stand surety for you; *phalnako t.kedea*, *māñjhiñ lagif*, they put so and so forward to be their headman; *jāwāeko t.kedea*, they made him stand for a husband (of a girl who is enceinte by a man who cannot marry her); *orak duqrko t.keta ntar*, they have established their household at present (become fairly well off); *qñdeye t.yena*, he stopped there; *qñdeye t. akana*, he is standing here (note the use of the Perfect); *dañ t.yena*, the water has become standing (is kept within bounds); *qamine t. akantiña*, he is standing surety for me (or, gone bail for); *t.yenakin*, those two have left off, ceased getting children. (Muñdari, Ho, *tiñgu*; Kurku *teñgen*.)

*Teñgo dañ*, n. Standing water (in a tank, etc.); rain without wind and with heavy drops.

*Teñgo ruq*, n. Standing fever, i. e., starvation. *T.r. āñ kana ntar*, we suffer hard from starvation at the present time; *ruq haso dole bogegea*,

*t.r.ge* bañ cabak kana, goja disomge menaka ona do, so far as fever and pain are concerned we are well, but the hunger is not ceasing, this is the same all over the country.

*Tengo* keŋeɗ, v. m. To stand firm. *T.k.kale* daleme taruɗ, stand firm and strike the leopard; *t. keŋejokme*, alom laɓrugoka, stand firm, don't be feeble.

*Tengo* daram, v. a. To stand up against, withstand. *Banae* t.d.kedea, he stood up against the bear; *kombroe* t.d.ketkoa, he withstood the thieves.

*Tengo* (hak, v. m. To stand firmly. *T.ŋh.okpe*, alope paɗoka, stand firmly, don't give way (backslide).

*teŋgon*, adj., v. n. Standing; to stand up. *T.iɗ* banugitiina, I have no one who stands up for me; *oraŋ* t. khunŋi, a post keeping the house standing (v. *kham khunŋi*); *ma se* t.me, please stand (stop); *t. kan* tahēkanae, arhōe duruɗ ruqena, he (the child) was standing, then he sat down again; *t. kan* tahēkanakin, neŋgekin gidrawana, those two were standing (did not get any children), this year they got a child (*teŋgo* + n).

*teoraha*, adj., m. Ill-tempered, angry, wild, violent. *T. hoɗ* kanae, he is an ill-tempered person; *t. ɗaŋgra*, a violent bullock (v. *teorao*).

*teoraki*, adj., f., the same as *teoraha*, q. v., applied to females.

*teorao*, v. a. m. To irritate, make, become angry, get into a rage.

*Ruheketedeye* t.kedea, he made her angry by scolding her; *bogegeye* tahēkana, daka bae namleŋeye t.ena, he was in a good temper, as he did not get food he became irritated. (Rare; cf. H. *teurānd*, be giddy; cf. H. *teorɗ*, scowl; B. *teorā*, awry.)

*teora tiuri*, adv., v. m. Reelingly; to reel, to show irritation, to wobble.

*T.i. gaɗae* paɗomkedea, he brought her across the river reelingly (as she moved now upwards, now downwards, in fear); *t.i. ye* calak kana, he is reeling along (drunk); *t.i. baɗae* kanae, calak bae reben kana, she is wobbling, she is unwilling to go (v. supra).

*teraŋ*, v. a. To shoot an arrow upwards in a curve, let fly upwards; to pass urine; n. A bow-shot. *Sarko* t.keta, they let their arrows fly; *tiŋq* saŋgiŋ t. calaka sar, ona do miɗ biɗhako metak kan tahēkana, so far as an arrow would go when shot, this they (the Paharias) called one *biɗha* (q. v.); *hana* dareye t. tiolketa, he reached that tree with his arrow; *bejha* miɗ t. saŋgiŋko bida, they fix the target one bow-shot away; *okqe* nonɗeye t.keta, who passed urine here. The *teraŋ* is used about shooting an arrow so far as it will go, also about hitting anything at a distance (cf. P. H. *ter*, arrow; cf. Ho *ter*, throw a stone).

*teraŋ macha*, adv. Slightly upwards. *T.m. tuŋme*, hoɗ paɗomre nūroka, shoot slightly upwards, it (the arrow) will fall down on the other side of the people (v. supra and *macha*.)

*teraŋ mieraŋ*, the same as *tiruŋ miruŋ*, q. v.

*tercha*, adj., adv. Aslant, awry, crooked, oblique; v. a. m. To make, become do. *Parkom* paɗaɗe t.gea, the bedstead frame is slanting; *ɗrgom* do t.gea,

the clod-crusher is crooked (bent); *dealko t.kela*, they have built the wall slanting; *isi bhagāl t.yena*, the hole for the plough-beam has become slanting; *t.geye beṅgetela*, he looks aslant. (H. *tirchā*.)

*tercha tirchi*, v. *tircha tirchi*.

*tere*, v. a. To anoint the bride and bridegroom with oil and turmeric at marriages. *Bāhu jāwāeko t.yekina nitōk dō*, they are anointing the bride and bridegroom now. There are three girls (spinsters, called *tetre kūrī*) who rub the bride and bridegroom in with oil and turmeric all over the body (except in the hair, where only oil is used). Before the bridegroom starts from his home three *tetre kūrī* rub him in; the same is done with the bride in her village, before the bridegroom's arrival. When the *sindradan* (q. v.) has been gone through, both are again anointed in the same way sitting together (? cf. *tel*).

*terel*, n. The Ebony tree, *Diospyros Melanoxylon*, Roxb. Common. *Delabon t.jombon calaka*, come along, we shall go to eat Ebony (fruit); *t.mānj dō hendge*, the heartwood of the Ebony tree is black; *parkom kuthe dō t.kat realge bhagea*, bedstead legs of Ebony wood are good; *t.bele*, a ripe Ebony fruit; *t.bhāti*, the kernel of the unripe Ebony fruit (taken out, rubbed, washed and eaten); *t.lobok*, Ebony flour (the ripe fruit is squeezed open, spread out to dry, and when dry, pounded into a kind of flour. It is mixed in water into a sherbet and drunk); v. *gaḍa terel*. (Mundari, Ho *tiril*.) *terel opal*, n. An Ebony sapling. Often used for making a stick (v. *opal*). *tere poḥor*, v. a. m. To anoint, to clean oneself by anointing. *Bāhu jāwāeko t.p.kelkina*, they anointed the bride and bridegroom with oil and turmeric; *Deko qimāi dō dalā ghatreko t.p.oḥa*, Deko women anoint themselves with oil and turmeric at the bathing place (tank, river) (whereupon they bathe) (v. *tere and poḥor*).

*teroh meroḥ*, the same as *tiruh miruh*, q. v.

*terpal*, v. *tirpol*.

*tērga*, v. v. *terṅga*.

*terṅga*, adj., adv., v. m. Crooked, awry, perverse, insincere, petulant; to be, become do. *Noa tokta dō t.gea*, this board is warped; *adi t.e rorēla*, he speaks very perversely; *nui hōr dōe t.gea*, this man is insincere; *jom akal tulucē t.k kana*, although he has eaten, he is perverse (he denies having got anything); *hola dō besgeye rorēt lahākana*, *tehen dōe t.yena*, yesterday he was speaking well (truthfully), to-day he has become perverse (cf. *tercha*; cf. H. *terhā*).

*terṅgaha*, adj., the same as *terṅga*, q. v. *T. hōr kanae, alope emaea*, he is an insincere man, don't give him.

*terṅgahi*, adj. f., the same as *terṅgaha*, q. v., applied to women.

*terok berok*, adv., v. a. Incessantly, repeatedly, again and again; to ask repeatedly. *T.b.e kōkōe kana*, he is incessantly begging; *t.b.kidiṅar, bac bujhquet kana*, he asked me again and again, he does not understand (v. *teret beret*).

*tesar*, ord. num. Third. *T. dhao*, the third time; *t. kilok*, the third day; *t. serma*, the third year; *t. id dpe okayena*, what has become of the third one; *t. ak dō qkqeał khet hana*, to whom belongs the third rice-field. (H. *tisrā*.)

*-te se*, postp. Owing to, because of. *Ruq t.s. bañ senlena*, owing to being ill I did not go; *cel iqte se bam gateł hana*, why are you not keeping company (v. *-te* and *se*; not very common).

*tesra*, the same as *tesar*, q. v. (Desi *tesra*.)

*tesrao*, v. a. m. To scold. *T. kidiñae*, *bae emadiñae*, he scolded me, he did not give me anything.

*tesra tisri*, the same as *tesrao*, q. v.

*tetañ*, n., adj., v. a. impers., v. m. Thirst; thirsty; to thirst, feel thirst.

*Dak t. teye loraoena*, he has become exhausted through thirst (no water); *tetañ dō bañge cabaktiña*, *reñgeč ar t. dō jivut bhorge tahena*, my thirst will not cease, hunger and thirst will remain all life long; *matqom ata dō t. jinis kana* (or *tektañ jinis*), roasted mahua flowers cause thirst; *dak t. ediñ kana*, I am thirsty; *mił talaoe t. ok kana*, he is constantly feeling thirst; *setañ khonko hečena*, *t. ok kanako*, they have come in from the hot sun, they are feeling thirsty; *t. okko nūipe*, *ar bin t. ko dō alope nūia*, you who are thirsty, drink, and you who have no feeling of thirst, don't drink; *reñgeč t. sahaokateye kqmi kana*, he is working, enduring hunger and thirst. (Munđari, Ho *tetañ*; Kurku *tañg* and *tatañg*.)

*tete tele*, intj., v. a. To call fowls (v. *titi titi*).

*tetet mokor*, adv. Determinedly, forcibly; v. a. m. To work do., be energetically occupied. *T. m. e kqmi kana*, he is working determinedly; *t. m. e chuqu akana*, he has set to work determinedly; *t. m. e rerč kana*, he is taking (e. g., the child) to himself by force; *t. m. el kanae*, *bae lečč dayerak kana*, he is working (applying himself) determinedly, but is unable to manage it; *jondra popoye t. m. ok kana*, she is energetically occupied hoeing Indian corn.

*teto beñgar*, n. A variety of the egg-plant (v. *beñgar*; in a book).

*tetre kuri*, n. The anointing girls (v. sub *tere*). *T. k. dō bahu jāvāe tayom tayomle mañdwa khunši ſhenko qcuroka*, the anointing girls walk round the post in the marriage-shed following the bride and bridegroom.

*tetha*, v. a. m. To inquire, question, ask repeatedly. *Baričem tethayeta*, *kalageam se*, you are asking again and again, are you deaf or how; *t. kedene*, he asked him repeatedly; *bačaegeae*, *t. k kanae*, he knows it, he is asking again and again; *kuli t. kam kanaan*, *pasčtem bačae*, I am asking you repeatedly, perhaps you know (cf. *kothe*).

*tetha titi*, adv., v. a. Repeatedly, minutely; to question minutely. *T. t. ye kulikidiña*, *bae bujhqulaka*, he asked me repeatedly, he did not understand it (catch it); *t. t. yede kanae*, he is questioning him minutely (v. *supra*).

*teve joro*, n., adv. A (pregnant) mother with a flock of children of different ages. *T. j. e idikethoa*, she (the mother) took her flock of children along with her; *t. j. ko calaoena*, the mother with her flock of children went

away (v. *joro joro*; the big stomach may refer to the children or to the mother).

*tevelgak*, the same as *tevelgat*, q. v.

*tevelgat*, adj., v. m. Unconscious, poor, feeble; to become do. *T.e gitić akana*, he is lying unconscious (e. g., drunk); *gidra biñ bañ dō celeko usicade*, *t.geho heo aguhedeā*, a snake or something has very likely hissed at the child, they brought it on the hip unconscious; *reñgećteye t.ena*, he became feeble from lack of food; *ruqteye t. akana*, he has become unconscious through fever.

*teveh*, v. a. m. To lift up or carry suspended from the hand. *Mořa t. idika-tiñme*, take my bundle and carry it along hanging suspended from your hand; *botple t.keta*, he took the bottle and carried it hanging down from his hand; *gupi gidra horoko jom ocoyeta*, *lutur t.kope*, the cattle-herding children let the paddy be eaten, take hold of their ears (and drag them along); *bhagwa t.kateye dārketa*, he ran away keeping his loin-strip hanging down from his hand (i. e., in great fear); *boghkilañ t.tama*, I shall carry your head hanging down from my hand (i. e., kill you).

*teveh jiveř*, v. m. To support life in the meantime, eke out a bare subsistence. *T. jivedok lagit jondrale laha akata*, we have cultivated Indian corn in advance to support ourselves in the meantime; *gundlitele t.j.ena*, we kept ourselves alive (in the meantime) by the millet; *nalhateko t. jivedok kana*, they are eking out a bare subsistence by working for wages (v. supra and *jiveř*).

-te, v. -te.

*tebor*, the same as *tebra*, q. v.

*tegeć masak*, n. High-land crops (not rice); (adv.) all kinds of things, indiscriminately. *Netar dō t.m.le jometa*, at present we are eating high-land crops (Indian corn, millets, etc.); *t.m.e emallea*, she gave us all kinds (abusing us); *t.m.e rōřeta*, he is speaking all kinds (v. infra).

*tegeć tagum*, adv., v. a. All kinds; to abuse in an insulting way, to snap at. *T.t.le jometa*, we are eating all kinds (whatever we may get); *t.t. rōřer hōř then guti bako tahena*, servants will not stay with people who speak insultingly (snappishly); *mañjhi erae t.t.etkoa*, the headman's wife speaks insultingly to people (v. infra and *tagum*).

*tegeć tegeć*, adv., v. a. Snappishly, woundingly; to snap at, insult, speak insultingly. *T.t.e ekger kana kāmī tulud*, she is abusing (us) in a wounding way even when we work; *bahui dārketa hanhartēte t.t.kede iqle*, the daughter-in-law ran away, because her mother-in-law spoke insultingly to her (onomat.).

*tege nēř*, adv., v. a. m. Tugging, pulling; to pull about, scramble for, drag, tug, tear. *T.n. gidraķin repēć kana*, they are trying to take the child, both tugging it; *okōeren seta cōe goć akan*, *aema gidile t.n.ko cira jome kana*, somebody's dog has died, a large number of vultures are tearing it to pieces and eating it; *t.n. jelko gegel kana*, they are cutting up the



meat, cutting and pulling (when using a blunt knife); *t.n.k kanako*, they are pulling each other (fighting); *ḡaṡa bṡnukṡaete jele t.n.yel kana*, he is tearing the flesh, having no teeth; *seta kulqiko t.n.kedea*, the dogs tore the hare to pieces between them (fighting to eat it).

*tegeṡ*, v. *regeṡ tegeṡ* (cf. *tergeṡ*).

*tege tege*, adv., v. a., the same as *tege nṡṡe*, q. v. *T.t.ye jojṡm kana*, he is eating, pulling the stuff (v. *tege tege*).

*tegneak*, adj. Whitish (a number of small white things). *Bṡḡoḡ ṡp t.ge ṡeloḡ kantaea se belete*, his hair looks white owing to the nits; *malae ḡoroḡ akata t.*, she has put on a necklace looking white (beads); *sakṡme ḡoroḡ akata t. miṡ ti*, she has covered one lower arm with bracelets so that it looks white.

*teg tege*, v. a. To pull, stretch out. *Alom rṡra, baṡkhan mocalaṡ ḡr t.t.tama*, don't talk, else I shall pull your mouth out; *ḡartako ḡr t.t.keta roḡḡ ocoḡ laḡiṡ*, they stretched out the hide to dry it; *tapam jṡḡḡeḡḡo ḡr t.t.kedea*, while he was having a fight they pulled him away.

*teḡel bṡḡel*, adv., v. m. Helpless, powerless; to become do. (only about people lying, whether incapacitated from illness or from drunkenness). *Janḡe daka jṡmkate t.b.ko giṡiḡ akana*, they are lying helpless, having eaten boiled millet (and become intoxicated from it); *ruṡ ḡako lekako t.b.oḡ kana*, they are lying powerless like poisoned fish.

*teḡel buhel*, the same as *teḡel bṡḡel*, q. v.

*teḡḡe mḡḡe*, v. m. n. To dawdle, loiter, linger, hang back; adv. Loitering. *Alom t.m. baṡaea, jāwāe iḡḡiye ḡeḡ akana*, don't linger, your husband has come to take you (home); *t.m.k kanae, bae saṡoḡ kana*, he is dawdling, he is not getting ready; *t.m. bae oḡokoḡ kana*, she is loitering and is not coming out.

*teḡe teḡe*, adj., adv. Snowy white, shining white; extremely (white). *Nui ḡai dṡ t.t.ye poṡḡgea*, this cow is pure white; *t.t. caole*, pure white rice; *ḡaṡa t.t. poṡḡgetaea*, his teeth are shining white; *ruṡa sakṡme ḡoroḡ akata t.t.*, she has put on a silver wristlet, shining white; *serma t.t. ṡeloḡ kana*, the sky looks shiningly clear (no clouds).

-*te ḡṡ*, v. -*te ḡṡ*.

*teḡ teḡ*, the same as *teḡe teḡe*, q. v. *Kicriḡ t.t. poṡḡ akana*, the cloth is shining white.

*tej*, v. *tej*.

*teḡeḡ*, v. a. To hit with a crash. *Dhiriṡeye t.kedea*, he hit him with a stone so that it made a crashing sound; *t.oadeae, bae ḡujṡḡ kante*, he hit the (animal) with a crash, because it was not dying (quickly) (onomat.).

*teḡeḡ mante* (-*mente*, -*marte*), adv. With a cracking, crashing, jingling sound.

*T.m. ṡṡeḡate dhiṡiye soḡḡḡkela*, he pushed his stick against a stone, so that it made a sharp sound; *t.m. sakṡm salaḡe ḡeḡeḡedea*, she struck him with her wristlet so that it made a cracking sound (v. *infra*).

*teḡeḡ teḡeḡ*, adv. With cracking, snapping, jingling sounds. *Hukruṡ jṡḡḡeḡ sakṡm t.t. saḡeḡ kantaea*, when she is pounding (with the *ḡḡiṡṡi*) her

wristlets make jingling sounds; *kulqi bohqk t.t.ko kofedkela*, they broke the head of the hare with cracking sounds (hammering it with a stone) (onomat.).

*tekekē*, the same as *tekeč*, q. v.

*tekekē mante* (-*marle*, -*mēnte*), the same as *tekeč mante*, q. v.

*tekekē tekekē*, the same as *tekeč tekeč*, q. v.

*tek teke*, adv. The whole (arm, neck) full (of ornaments). *T.i. sakome horok akata moka dhqbič*, she has covered her arm with ornaments up to her elbow; *t.i. hofoč pereč malae horok akata*, she has put necklets on, covering the whole of her neck.

*telheč*, n. A certain tree, *Sterculia urens*, Roxb.

*telpeč*, adj., v. m. Shallow (water, vessels), low; to become, be do. *Noa qadi do t.gea*, this pool is shallow; *noa khet reuk piqhe do t.gea, onare dāk bač tenqon kana*, the ridge of this rice-field is low, water will not stand in it there; *nokoak thari bači do t.getakoa, sērā hor do qhom bilena*, the brass-plates and cups of these people are shallow, a grown-up man will not get enough food (in them); *qadi t.ena, thora la khandripe*, the water reservoir is shallow, dig it a little deeper (cf. *Ho tembe*).

*ten*, v. a. m. To press, keep down, fasten down, to put on top of. *Patya t.kakpe, kami din lagit jogaope*, put something on the (bundle of) leaf-plates, to keep them down, lay them by for the working season; *orak t.kakpe, hoc dakle sauri ošanokka*, put something (pieces of wood) to keep the house firm, the thatch might be carried away by storms; *bul hor gidrai t. gočkedeč*, the drunken man lay on top of the child and killed it; *sagarleye t.ena*, he was pressed down under the cart; *dealleye t. gočena*, the wall fell down on him, so that he was killed; *jivi t.am, alom raga, qhom ruarlea*, control your spirit, don't cry, you will not be able to bring him (the dead one) back. (Ho *ten*; v. *paŋja ten*.)

*tena* (e, -m, etc.), v. *tena*.

*tendor*, adj. Wicked, mischievous, revengeful. *T. hor kanae*, he is a wicked man; *nui t. mənji do hore posrakoa*, this wicked headman bullies people.

*tenen*, n., adj. That which presses down, a weight. *T. ka! mač aguipē*, cut and bring some pieces of wood to press down the roof; *busupre t. lagaope alo ošanok lagit*, put some weight on the straw to prevent it from being blown away (*ten* with infixed *n*).

*teŋgen*, v. a. m. To sacrifice, kill for sacrifice by cutting head off. *Sohraere sim sukriko t.ketkoa*, during the Sohrae festival they sacrificed fowls and pigs; *Pindraqen Bhogon pargana ači hore t.letkoa*, Bhogon the pargana of the village Pindra sacrificed many men; *t.okhoko jurqu ahalkoa*, they have collected ready the animals to be sacrificed; *t.hoko ro geletko kana*, they are singeing and cutting up (the flesh of) the sacrificed animals. (Mundari *teŋgen*.)

*tepen*, v. recipr. of *ten*, q. v. To press together, be crossed over one another, to rest on each other, be entangled. *Gupi theŋga alom t. ococn*,

*bankhan gaiko adoktama*, don't let the cattle-herd sticks be laid across each other, or your cows will be lost; *jaŋga t.katekin gitič akana*, they are lying with their legs thrown across each other; *babar t.ena, baŋ qroŋ kana*, the cord has been entangled, it cannot be pulled out (expression used about the cord with which the thatch-saplings are tied together; when these cross each other, they cannot be firmly tied).

*tepet*, v. a. m. To fill, stop up (a hole), close, block up; to stop. *Noa paraŋ tepedme, biŋko bolokoka*, fill up this fissure, snakes might get in; *piŋdhe reaŋ bhugaŋe t.kela*, he filled up the hole in the rice-filled ridge; *oraŋe t.kela nes do*, he has filled his house (with rice-bundles) this year; *godoko t.kela bhugaŋ*, the rats have blocked up their hole; *t.ena ntar, bae hijuka*, he has stopped at present (coming), he will not come (owing to a quarrel, etc.); *lutur t.entaea*, his ears have been blocked up (will not hear, abuse); *mū t.entaea mandate*, his nose has been blocked up by a cold; *rane jomkelle lač oŋok t.entaea*, his diarrhoea was stopped by his having taken some medicine; *sedae do ahhraregeye aŋga ayubok han tahk kana, baŋwade khon ekkalteye t. utarena*, formerly he was spending the time to dawn or to evening on the dancing ground, since he has got a wife he has at once stopped. (Muŋdari *teped*.)

*terdeč*, n., v. a. m. Moonlight; to shine (the moon), to be moonlight. *Seloŋ din jākāte daran do t. jokhedge bogea*, during the hot season it is better (advisable) to go about when there is moonlight; *kunqmi jokhed do siŋ marsal lekae terdeja*, at full moon there is moonlight like daylight; *netare t. akala*, there is moonlight at present; *thora tayom terdejoka*, in a little while there will be moonlight (the moon will rise); *t. sela, hinda dorbar*, a dog in moonlight, a council-meeting at night (Santal saying, as a dog will bark continually and without reason when there is moonlight, so will there be any amount of scolding and unnecessary talk if a council meets at night). (Ho *tele*.)

*tere*, v. *terom*. (Word doubtful.)

*terē tēse*, adv. Profusely, abundantly, thick, numerously (applied to mahua flowers or fruits fallen from a tree). *T.t. matkom nūr akana*, the mahua flowers have fallen abundantly (in thick layers); *hoē dakle ul ar kūiŋdi nūr akana t.t.*, owing to the storm, mangoes and mahua fruit have fallen down in large quantities (cf. *tase*).

*terel*, v. m. To become full ripe, over-ripe. *Ul bele t.ena, goŋ hōdpe*, the mango fruit is over-ripe, pluck it quickly. (Not common.)

*tergeŋ*, v. a. To snap at, bark at, chide angrily, vituperate; adj. Snappish (word is especially used of women). *Kulihedeān, t.adinae*, I asked her (something), she snapped at me (in answer); *uniaŋ ror do t.getaea*, her talk is 'snappish'.

*tergeŋ mante* (-*marle*, -*mēte*), adv. With a snap. *T.m.ye ror ruqradina*, she answered me with a snap (v. *supra*).

*tergeñ tergeñ*, adv., v. m. Snappishly, snarlingly, irritatingly; to speak snappishly. *T.ŋe roŋeta*, she speaks snappishly; *bes okoŋtem kuliyekhane t.ŋoka*, even when you ask her in a nice way she will snarl (at you) (v. *tergeñ*).

*terges*, v. *tergesak*. (C.)

*tergesak*, adj., v. a., the same as *tergeñ*, q. v. *Ror do t.getara*, her talk is snarling; *bes kamite hōe t.am kana*, even when you work well, she is snarling at you.

*tergesak mante* (-marte, -mente), adv., the same as *tergeñ mante*, q. v.

*tergesak tergesak*, adv., the same as *tergeñ tergeñ*, q. v.

*terheč*, n., the same as *telheč*, q. v. (C.; not considered proper pronunciation here.)

*terom*, n. A kind of bee, *Apis florea*. *T. rasa*, honey of the *terom* bee; *t.ko totora*, the *terom* bees sting.

*terpal*, n. (-māphāl). A form of iron. (Word uncertain; cf. Ho *ter*, beat out a ploughshare after it has been worn away.)

*tērājhač*, adj. Huge, enormous, monstrous, immense (people, animals, logs; when lying on the ground). *T.e gitič akana*, he is lying there immense; *t.ko goč akadea baŋhiq*, they have killed an enormously large castrated pig (lying there); *t.katko mač biŋdaŋ akata*, they have cut down an enormous log (lying there); *taruŋe obor akana t.*, a leopard is lying down there huge.

*tereñ goreñ*, adv. Heaped together, irregularly, all over, everywhere. *T.g.ko gitič akana*, they are lying heaped together (all over the place); *t.g.kohuŋa jo akana saŋimre*, there are pumpkins lying all over the roof (grown there); *t.g.hakoko goč akana*, fish have died in heaps (poisoned in the water); *t.g.ko baŋdi akata*, they have made paddy-bundles all over the place (filled the courtyard with bundles, before taking them in).

*teret boreŋ*, adv., v. a. m. Repeatedly, continually, over and over again; to pump, question closely, minutely, repeatedly. *T.b.e kulikidiŋa*, he asked me over and over again; *t.b.ediŋ kanae*, *kami hōe bac kami ocoan kana*, he is asking me again and again, he does not let me work even; *t.b.e kokoe kana*, he is begging again and again (v. *terok beŋok*).

*teret bureŋ*, the same as *teret boreŋ*, q. v.

*teret goreŋ*, the same as *teret boreŋ*, q. v.

*teron*, postp. Because of, on account of, owing to (showing the cause, reason or motive, generally with inanimates, also added to a sentence). *Bae halaea, ona t.baŋ emaea*, he does not pay back, therefore I will not give him; *uniye hečen t.baŋ sen dareata*, I could not go, because he came; *ruq t.bale senlena*, we did not go owing to illness; *egerkidiŋ t.daka baŋ jomlaka*, I did not touch food, because she abused me.

*tese*, the same as *heŋe*, q. v. (In this meaning getting obsolete.)

-te se, v. -le se.

*tese*, v. *tere tese*.

*tesē tēse*, adv. Protractedly (young cocks when learning to crow). *Sim sqūdiye rak cefela t.t.*, the cock is learning to crow, crowing protractedly (onomat.).

*tesnek*, adv. Entire, untouched, intact, unaltered, as before, as it was, without change or detriment. *T.ge menaka daka, bae jomlaka*, the food is here intact, he did not eat; *t.geye tahēyena, bae lolena*, he (the corpse) remained entire; he was not burnt; *t. tahēyena kami*, the work remained intact; *mihū t.ko namkedeā*, they found the (killed) calf entire. It seems as if many Santals nowadays take *tesnek* as being equal to "half and half," something or most left.

*tesor*, the same as *pesor*, q. v. (Very rare, perhaps not correct language.)  
*teten*, v. perform. of *ten*, q. v. *T.ak*, what presses down, a weight; *tukuc t.ak dō okayena*, what has become of the cover for the pot (anything put over the mouth of a pot); *t.ak tulpe, pōpombon dōhgea*, lift the upper part of the oil-press (that presses down), we shall put in the wrapper (from which oil is to be pressed); *uđiye t.gea, uni t.ič then dō bañ gitiča*, he is constantly pressing down (superimposing himself on others), I will not lie with him who lies on top of others; *katha t. hōr kanae*, he is a man who suppresses matters (will not allow matters to come up).

*-tel*, postp. suffix, used to emphasize, especially the identity, also to form an abstract noun. The, the very, self. *Ad t.*, he himself; *noa t.*, this very; *đar t. aqume, dare t. ikakakme*, bring the branch, let the tree be; *nūkūi bōdmas t. dō*, this one here is the very rascal; *kami t.reñ tebakkedeā*, I caught him in the very act; *apat t. laiacme*, tell his father; *cel t.hū bañ namlaka*, I did not get anything at all; *gidra t.koe ematkoa, ale dō bañ*, he gave only to the children, not to us; *nūroķ t. dō algage, rakaboķ t. dō moskilgea*, it is easy to fall, to get up again is difficult; *dadal t.gen nelketa*, I saw the beating; *đher t.ko doko calaoena*, the most of them have gone; *qđi t.e laŋga akana*, he is very tired (exhausted); *qđi t.ko gočena*, the greater part of them has died; *qđi t.e daketa neš*, a very great deal of rain is falling this year.

*tethor*, adj., v. m. Obstinate, self-willed, refractory; to be do. *Bejayem t. kan dō. ahjom tukuc hū bam goha*, you are very self-willed, you will not answer even though you hear; *t.oķ kanae*, he is acting refractorily (cf. *phēpor*; v. *tetha*).

*ti*, n. The hand, the arm. *Jojom* (or sometimes *etom*) *t.*, the right hand; *leŋga t.*, the left hand (also called *ič t.* or *moela t.*, because the left hand is used for ablution after stool; for this reason the left hand is never used for eating; to give the left hand to anybody would be a great insult); *kheŋ t.*, left hand (rarely used); *ič t.le qhoñ sindur ocolena, bōrom bañ baplaka*, I will not be given sindur with the dirt-hand, I would rather not be married (refers to the custom that a widow or divorced woman on marrying again gets a *đimbu baka*, q. v., to which sindur has been applied, put into her hair-knot by the left hand of the man who marries

her); *hañtao t. dō jelañgetaea*, *emoñ t. dō khañgetaen*, his receiving hand is long, his giving hand is short (about stingy people); *jōs t.*, the left hand (but only of a man; obscene expression); *ekēn t.*, empty-handed; *t. bāisqu akantaen*, he has got an expert hand (is an expert worker); *t. alom calaen*, don't use your hand (don't strike); *uniak t. ol dō bañ kana*, it is not his handwriting; *t. jañga nūr* (or *nūrhañ*) *akantaen*, he has become feeble (lost all strength); *uniak t. jañgare giđikme*, throw yourself at his hands and feet (i. e., implore him to be merciful); *budhi harām reak t. jañga nūrentakina*, the hands and legs of the old woman and man have fallen (the old pair have lost all strength); *t. jañgawañ enec kāmī hoeoka*, only when you apply your limbs (move) work will be done. *t. t.kin epem akana*, they have given each other hands; *t.(re) sapkedeteje or beretkedeā*, he took his hand and raised him up; *t. luhā*, the wrist; *t. moka*, the underarm; *t. sopo*, the upper arm; *t. hasoyediñ kana*, my arm pains me; *t. rapulentaea*, his arm was broken; *t. kq̄up̄*, a finger; *t. thopa*, the whole hand; *t. talka*, the palm of the hand; *t. phq̄ri*, the shoulder joint; *miñ t.ko q̄andomkedeā*, they fined him one hand (i. e., five rupees). (Kherwari *tī*; Semang *tig'n*; Sakei *tik*, *t'hi*; Besis, Stieng, Bahnar, Old Khmer, Lave, etc., *tī*; Annam *tay*; Nikobar *el-tī*; Khasi *khi*).

*tiag*, v. *teag*. (C., not here; Munđari *tiag*.)

*tiag*, v. *tiq̄k*.

*tiq̄k*, v. a. m. To lead by the hand (also by a stick, a rope, etc.). *Kārā harame tede kana*, he is leading the blind old man by the hand; *merome t. idikedeā*, he led the goat by a string; *sendrako calak kana*, *selako t. akalkoa*, they are off to the hunt, they are leading the dogs (on string); *sadome t. akadeā*, he is leading the pony; *bul hore t. ocoyena*, the drunken person was led away; *t. tapkedeā hōr talu khon*, he led her away through the people (v. *tī*).

*tiq̄k*, v. a. To draw or pull the bow. *Añ tiagme*, draw the bow; *ontē t.kakme*, *adq̄ bae hijuka t̄rup̄*, draw the bow in that direction, then the leopard will not come (cf. *supra*; v. *hambud*).

*tiq̄k*, v. *sim tiq̄k*. Used in a certain *bakh̄t̄*, at marriage. *Nē tobē khan Jaher era*, *phalma māñjhiye māñdwayet nūtumle sim t.iñ emam calam kana*, please receive then, Lady of the Sacred Grove, so and so gentleman is erecting a marriage shed and for this, I am giving thee, handing thee, a sacrificial fowl.

*tiq̄r*, v. a. m. To stretch; to stretch oneself; to die. *Ti t.tam*, stretch out your hand; *bisi mucatbon t. n̄ga*, we shall stretch the end of our spine a little (i. e., stand up; co-parents-in-law's ceremonial talk); *jōm bikate thorabon t. baralenge*, let us stretch ourselves a little now after having had our food; *babar t.kate p̄akpe*, twist the string after having stretched it out; *parkomreje t. akana*, he is lying stretched out on the bedstead; *kicrič t.kate mokaeme*, stretch out the cloth and measure it (how many

cubits it is); *holae t.ena*, he stretched himself (i. e., died) yesterday; *t. babere osok akana*, he has become thin like a stretched-out string; *daka t.ena*, the rice has become cold; *t. dakako emallea, bogetele didena*, they gave us cold rice, we were choked a good deal (it stuck and could not be swallowed) (cf. *tič*).

*Tibot*, n. Tibet.

*tič*, v. a. m. To stretch out, distend, extend. *Boj t.kam*, stretch out the straw rope; *biñe t. akana horre*, a snake lies stretched out on the road; *hor parkomreye t. akana*, the man has stretched himself out on the bedstead; *larup dō taberkateye t. akana*, the leopard is lying on its stomach, stretched out.

*tič*, v. m. To belong to, be equal, of the same kind, be counted as, be comprised under, come in under the species, be like, similar to. *Horje hō bac tijok kana, Dekote hō bañ, ccle jat kan cce*, he does not look like a Santal nor like a Deko, who knows what race he is; *dakate hō bañ tijok kana, dak māṇḍite hō bañ, tite hō bañ jomok kana, cukručte hō bañ*, it cannot be called rice, and not gruel either, it cannot be eaten with the fingers, nor with a leaf-spoon; *noa tuluc bañ t. akana*, it is not like this; *niak khet tuluc noa dō bañ tijoka*, this one cannot be compared to his rice-field; *nui daṅgra tuluc onko dosra daṅgra dō bako tijoka*, those other bullocks are not equal to this one (v. supra).

*tihōč tqhōč*, adv., v. m. With long ears, fruit; to walk about in long clothes (men). *Horo t.t. gele akana*, the paddy has set very long ears; *nui bāhu dōe t.tohojok kana*, this baboo is walking about in long fluttering clothes (v. *tqhōč tqhōč*).

*tihon*, n. A kind of creeper, *Canavalia ensiformis*, DC. Fruit eaten in curry. *tihō tohō*, adv., v. m. Loitering; to dawdle, loiter, be dilatory. *T.t.e tayom-ok kana*, she is being left behind by her loitering; *orakreye t.t.k kana* (or *t.t. barae kana*), she is dawdling inside the house (v. *hitō hōtō, ičhē mēhē*).

*tij*, n., v. m. d. Things, goods, property; to acquire do. (Refers to goods of all kinds, also to animals.) *T.e jurau akawana*, he has acquired property; *cel hō bañ tahkantaeta, nitok dōe t.kefa*, he had nothing, now he has acquired property; *t.kelkoae*, he has acquired property in cattle; *apatak t.e cabakela*, he squandered the property left by his father; *t.an hor*, a man who has property (v. *cij*).

*tij basut*, n., v. a., v. m. d. Goods and chattels, property of all kinds (also cattle); to acquire do. *T.b. jōtoko kurhikeltotaea*, they attached all his property, also cattle, under a warrant; *t.b. akawanae*, he has acquired property (v. *cij basut*).

*tij durib*, the same as *tij basut*, q. v. (v. *durib*; not very common).

*tik*, n. A tick, a parasitic insect infesting animals; v. a. To infest with do. *Ggi t.*, cattle tick; *kađa t.*, a tick infesting buffaloes; *mērom t.*, a tick infesting goats; *seta t.*, dog tick; *setako t. akadea*, the dog has been

infested with ticks; *męromko t. akadete bae mořak kana*, the goat is not getting fat, because it is infested with ticks; *bhidire t.ko bađnuvena, onateko gujuk kana*, the ticks have become very numerous on the sheep which are therefore dying. (Ho *tiki*.)

*tik ghās*, n. A certain kind of grass.

*-tikin*, postp., (the same as *-tekin*). He or she along with, those two making a pair, the two together. *Mąnjhi t.*, the headman and his wife; *phalna t. kin hečena*, so and so and his companion came (*-te + kin*).

*tikin*, n. dual. The hands. *T. nořlam*, come here with your hands. (Note, the first *i* is long.)

*tikin*, n., adv. Noon, midday; at noon; v. a. m. To keep until, to become noon, reach the meridian. (Note, first *i* is short.) *T. jokheč hijukne*, come at about noon; *t.reye hečena*, he came at noon; *t. dhabicle nel korca*, we shall wait for him until noon; *t.t. ořakreko tahena*, about midday they will be at home; *t. eneč siołko arałkela*, only at noon did they stop ploughing (let the bullocks loose); *t. tarasiń mańjanle joma*, we have our midday meal from about midday to the middle of the afternoon; *t.kelleako*, they kept us till noon; *t.ena*, it has become noon; *candoe t.ena*, the moon has reached first quarter; *adrątiqi t.lenkhan ańgaka*, when the *adrątiq* (q. v.) star reaches the meridian, it becomes dawn; *candoe moloł t.ena*, the moon has reached first quarter; *siń candoe t.ena*, the sun is in the meridian (due South); *saprao barakiele t.ena*, (or *t.kela*), making ourselves ready it became midday (Muńdari, Ho *tikin*.)

*tikin dag*, n. Meridian (only in books) (v. *supra* and *dag*).

*tikin eřak*, n., adv. A little past noon, about 2 p. m. *T.e. eneč dakako emale kana*, only now a while past midday they are giving us food; *cando tikin khon thorač kočę nńłlenkhan t.e.le metak kana*, when the sun has gone a little away from the noon (site) we call it *tikin eřak*.

*tikin lńřak*, the same as *tikin nńřak*, q. v.

*tikin nńřak*, the same as *tikin nńřak*, q. v.

*tikin nńřak*, n., adv. A little past noon, about 1 p. m.; v. a. m. To keep until, to become past noon. *T.ń.le seřerena*, we arrived a little past noon; *t.ń.kelkoale*, we kept them until a little past noon; *calał calakiele t.ń.ena*, we were kept (on the road) until a little past noon by walking along (v. *nńřak*; pronunciation varies between *nńřak* and *nńřak*).

*tikin suf*, n. Who has his hair-knot standing up on top of head (formerly fairly common when men kept their hair long; now very rarely seen). *Von atore dq eķen t.s. kora kanako*, in this village there are only young men with their hair-knot standing right up on the top of the head (v. *tikin* and *suf*).

*tikor tokor*, adv., v. m. Running, hanging down (from nose or mouth), snivelling; to run down from nose or mouth. *Sulw jorak kantaea t.t.*, mucus is running down from his nose; *uńidał t.t.oł kantaea*, saliva is hanging down from his mouth. A little less than *tokor tokor*, q. v.



*tiktō*, adj., v. a. m. Bitter, pungent; to worry, annoy. *Uniak katha dō t.getaea*, his speech is bitter; *rər rərteko t.kidina*, they worried me by their talk; *rər rərteñ t.yena*, I became annoyed by having to speak continuously. (B. *tiktō*; not commonly used by Santals.)

*til*, the same as *tilmiñ*, q. v. (H. *til*.)

*tilqi* (*dare*), n. A certain tree, *Wendlandia tinctoria*, DC. Santal women like to adorn themselves with the flowers.

*tilqi potam*, n. The ring dove (mostly called *mala potam*, q. v.). (Muṇḍari *tilai putam*; Desi *tilai*.)

*tilqk*, the same as *tilok*, q. v.

*tilq sər* (*koṛo*), n. A variety of paddy. (Muṇḍari *tila sar*.)

*tili*, n. A member of the Hindu caste of oilmen. *T. sunumbon kirina*, we shall buy oilman's oil. (H. *teli*.)

*tili jōr*, n. An oilman's servant, appendant (only used as an abuse). *T.j.em hoeko am dō, bam kəmi kana, bam aṅjomela*, you will become an oilman's slave, you don't work, you will not listen (v. *supra* and *jor*).

*-tiliñ*, postp. I and he or she; together with me. *Apuñ t. pərakliñ senlena*, my father and myself went on a visit; *bokəñ t.*, my younger brother and myself (*-te + liñ*).

*tili topar*, n. Blinkers, of leather, used by oilmen to blindfold the bullock that turns the oil-mill; v. a. d. To apply do. to. *Lenok dāngra t.ē lago akawadea*, he has put blinkers on the oil-mill-turning bullock; *t.ē akawadeae*, he has applied blinkers to the bullock (v. *tili* and *topar*).

*til kancan*, n. A variety of paddy. (C.)

*tilki bilki*, adv., v. m. Eagerly, restlessly; to be eager, restless, elated. *T.b.ye oḍokoḥ bōloḥ kana*, she is going in and out restlessly (in great expectation); *calak laḡiḥko t.b.ē kana* (or *t.b. barae kana*), they are eager to go (showing their eagerness) (cf. *chilki bilki*).

*tilmqñ talmañ*, the same as *tilpañ talpañ*, q. v. *T.t.e calak kana*, he is walking with flowing clothes.

*tilmiñ*, n. A certain kind of oil seed, *Sesamum indicum*, L. Commonly cultivated; (fig.) a girl (sought in marriage). *Turi t.tele khajnayeta*, we procure our rent by (selling) mustard and Sesame seed; *ape dō cet jinispe agu akala, turi sē tilmiñ*, what goods have you brought, mustard or Sesame (a young man or a young girl to be married; from the ceremonial conversation at marriage); *miḥ t. leka emaeme thamakur*, give him some tobacco, as much as the size of a Sesame seed; *miḥ t. dō tinqk hoekoḥtabona unqk hōr dō*, how much will one Sesame seed (this is very little) be for us, so many people; *poṇḍ t.*, a variety of the Sesame having white seeds; *həndē t.*, a variety with black seeds. (H. *til*; Muṇḍari, Ho *tilmiñ*.)

*tilmiñ tejo*, n. A certain larva, so called, because found in fields where the *tilmiñ* is cultivated (v. *tejo*).

*tilok*, n., v. a. m. A mark on the forehead, also on the wrist, made with flour or lime, seen on Hindu mendicants (*babaji*); to mark with this. *Babaji dge t. akana*, the Hindu mendicant has applied a mark to his forehead. (B. *tilok*; H. *tilak*.)

*Tilok Besra*, n. A sub-sept of the Besra sept. These and the other sub-septs called *tilok* have to put a white mark of flour across the forehead and down the nose-bridge when performing a sacrifice.

*Tilok Murmu*, n. A sub-sept of the Murmu sept (v. supra).

*Tilok Tuḍu*, n. A sub-sept of the Tuḍu sept (v. supra).

*tilpañ talpañ*, adj., adv., v. a. m. Having long clothes hanging down to the ground, flowing robes; to provide with do. (only about men). *T.t. aṅgrope hoṛoḥ akata*, he has put on a long flapping coat; *t.t.e daṛan kana*, he is walking about dressed in flowing robes; *t.t.e dhuti akana*, he has a long flapping loin-cloth on; *apattete t.t. akadea*, his father has provided him with long flowing clothes; *t.t.enae nitok dō*, now he has put on clothes hanging down to the ground (? cf. H. *talapnā*, flutter; cf. *tilmañ talmañ*; cf. *timar tamar*).

*timar tamar*, adj., adv., v. m. Long, hanging down, flowing (cloth, especially loin-cloth); to dress in flowing clothes. *T.t. dhutiye hoṛoḥ akata*, he has put on a loin-cloth hanging down to the ground; *t.t.e bande akana*, she has dressed herself in a flowing (trailing) cloth; *teheñ dge t.t. akana*, to-day he has dressed himself in trailing clothes (cf. *tiwar tawar*; *tawar tawar*).

*timi hako*, n. A whale, a dolphin. (B. *timi*.) Santals have never seen whales, but some apply the word to the dolphins seen in the large rivers as, e. g., the Ganges.

*timin*, interr. adv. How much, how large, how many, how. *T. saṅgin(re) peṛa oraḥ*, how far away is the home of our relatives; *t. maraṇae*, how big is he; *t. maraṇ hoṛ hanleye bhakayel kana*, how big a man is he, since he is bragging; *t. tirit hoeyentabona*, how much did we get (v. *tin*, probably with infixed *mi*; Muṇḍari, Ho *cimin*).

*timin*, interr. adj. When, at what hour. *T. jokheḍe heḍena*, at what hour did he come; *t.reye calaena*, when did he go (v. supra).

*timinaḥ*, interr. adv. How much, at what hour. *T. coṇ daḥ dge jari*, how much will it rain, I wonder (from a song); *t.reye seferena*, at what hour did he come (*timin* + *aḥ*, also pronounced *timinaḥ*).

*timinaḥ* (or *timinaḥ*), the same as *timinaḥ*, q. v.

*tin*, num. Three. Now frequently used. (H. *tin*.)

*tin*, interr. pr., adv. How many (big, far, etc.), when, at what hour (of day).

*T. hoṛpe calaku*, how many people of you will go; *t. din*, how many days; *t. maraṇ*, how big; *t. ghaṛiḍem joma*, how long a time will you eat; *t. dhaḍiḍ(or, -dhaṛiḍ, -haḍiḍ, -haṛiḍem) gitiḍa*, how long will you be lying; *t. jokheḍe heḍena*, at what time was he seen; *t. tiriḥe haṇinaḥpea*, how much did he give to each of you; *t. tiṭil hoeyentakoa*, how much did they (each)

get; *t. hqbič amak khet dō sēn akantama*, how far do your rice-fields go; *t. uđi* (or *t. uđič*) *dakape emadiña*, how much rice did you give me (only just a little); *t. uđi hōr*, a few people; *t. uđi fakae emallea*, he gave us a few rupees; *t. sōngiñ*, how far away; *t. re*, at what time (of the day); *noa dō tin renah daka kana*, from what time (to-day) is this rice. (Kurku tone.)

*tingk*, interr. adv. How much, how many, how. *T. mēqm menakkotaea*, how many goats has he got; *t. khet menakkotaea*, how many rice-fields has he; *t. marah hōr kanae*, how big a man is he; *t. gan*, about how much; *t. leko emafnea*, at how much did they give it to you; *t. gan dak calak kana gadare*, about how much water is running in the river; *t. iñ namketa*, *unakiñ khōrōcketa*, I have spent as much as I got; *t. dhqbič*, up to how far (much); *t. ten hōr unakiteniñ emakkoa*, as many people as there were, so many I gave (*tin* + *ak*).

*tingk uđič*, interr. adv. How little, just a little, something (v. supra).

*tingk*, the same as *tingk*, q. v.

*tin bhar*, v. a. m. To make, become. heavy, harass, tire. *T. bh. kedae*, he made him tired; *noa gogtem t. bh. ularōka*, you will be utterly tired by carrying this (v. *tin*, three, and *bhar*).

*tin bhōqon*, v. a. m. To oppress, maltreat, hurt, injure; be tired out. *Iñ tuluc alom lagnōka*, *banhkan lah t. bh. meae*, don't get into conflict with me, or I shall do for you; *dārā dārāten t. bh. ena*, I have been utterly tired by constant wandering; *mōkōrdōmareh t. bh. kedae*, I tired him out in the court-case (made him spend much money).

*tin dhqbič* (-*dhqrič*), v. sub *tin*.

*tiner hač*, n. A market held at three days' interval. *T. h. pe cakaoa sē pacer hač*, do you want a market held after three days or a market after five days (from the ceremonial talk at marriage, here referring to the money to be paid in bride-price). *Tiner hač* and *pacer hač* are terms used for two weekly markets, v. *pacer hač*. (B. *tiner*; v. *hač*.)

*tin hqbič* (t. *hqrič*), v. sub *tin*.

*tini*, v. a. To control, restrain oneself (preceded by *hēl*). *Bae hēl t. a*, *qthir godae*, he cannot control himself at sight of it, he runs away with it; *bae hēl t. koa*, he cannot restrain himself seeing them.

*tinik*, num. (in play). Three. Of the series *ekam*, *dukam*, *tinik*, *likir*, etc. (v. *tin*; H. *tin*).

*tinik likir*, n. Certain pieces of a killed animal, such as the brains, tongue, the third stomach, and the genitals, eaten only by old people (v. supra). *T. l. gidra dō alope emakkoa*, *paṇḍukako*, don't give the "three four" parts to the children, they will become white-haired.

*tinik likir*, the same as *tinik tikir*, q. v. (Rare.)

*tinik tikir*, v. a. m. To worry, plague, harass. *Gāyī enēč lekako t. t. hidina*, they worried me like a monkey dance.

*tinre*, v. sub *tin*.

*tin renak* (t. *reak*, -*renak*, -*reak*), v. sub *tin*.

*tin tera*, v. a. m.; the same as *tin bhobon*, q. v. *T.t.kidiñae kuli kulite*, he worried me by asking over and over again; *dal dalteko t.t.kedea*, they maltreated him by beating him again and again.

*tin tiril*, v. sub *tin*.

*tin titil*, v. sub *tin*.

*tin torlad*, the same as *tin torlat*, q. v.

*tin torlat*, v. a. m. To harass, injure, cause distress, be tired of. *Kami kamiteko t.t.kedea*, they harassed him by making him constantly work; *raak rakteye t.t.ena*, she became distressed by continual crying (v. *torlat*).

*tin topor khana*, v. a. m. To harass, injure, give trouble to. *Dandon dandontekeko t.t.kh.kedea*, they gave him much trouble by fining him again and again (cf. *tin bhobon*).

*tin tumba*, equivalent to *tin tera*, q. v. *Alom thoka, t.t.mealak*, don't be impudent, I shall harass you.

*tin tuphan*, v. a. m. To harass, worry, trouble, injure; be weary of, get tired of, be disgusted with. *Ruhet ruhetkeko t.t.kedea*, by constantly scolding they made him disgusted; *daak dakteye t.t.kellea*, by constant rain we became disgusted; *kami kamiteko t.t.ena*, they became utterly tired by constant work (v. *tin* and *tuphan*).

*tin udi* (t. *udic*), v. sub *tin*.

-*tiñ*, poss. pr. 1st pers. sing. (Suffixed or infixed.) My, mine. *Befa t.*, my son; *orak t.*, my house; *gidraho dalkede t.a*, they struck my child; *simko kombrokototiña*, they stole my fowls; *mergmko alen t.a*, my goats were lost (-t + *iñ*; v. -t).

*tiñ*, v. a. m. To stone, to throw stones (or any heavy thing) at; to knock against (buffaloes fighting). *Terelko t. hura*, they throw stones at the ebony fruit to make them fall down; *t. sombotkedeako*, they stoned him so that he fell down; *t. gockedeako*, they stoned him to death; *qhelakteko t.kedea*, they threw a lump of earth at him; *kadakin tipinena*, the two buffaloes knocked their heads against each other (v. *merpha*). (Kurku *tiñg*, cast.)

*tiñan*, v. *tenan*.

*tiñqu*, v. *tiñju*.

*tiñja tiñji*, adv. In practice. *T.t.ge menalkhoa*, they are in practice (v. *infra*).

*tiñju*, v. m. To accustom oneself, habituate oneself to, be in practice, to be refreshed, inured. *Kami t. hor kanae, bae lañgaka*, he is a man accustomed to work, he does not get tired; *sagar t. kaqa kanakin*, they are two buffaloes accustomed to go in carts; *dara darpateye t.ena*, he was refreshed by walking about; *dor t. hor*, a person accustomed to run.

*tiñ na jangai*, n. Neither hands nor feet. *Iñ do t.n.j.*, *cekateñ calaka*, I have neither hands nor feet, how shall I be able to go (ti + ñ).

*tiñyan*, v. *tenan*. (C.)

*tiñgi*, v. a. To put fuel on the fire. *Sahan t.me* (or *t.akme*), put fuel on the fire; *qunko t. boyeyeta, onate bae phugriq kana*, the witches are keeping

the fire going (constantly add fuel), therefore he does not get well; *pkpe coko t. seṅgel akadea, onateye rukhet kana*, somebody has kindled his ire, therefore he is scolding. (Muṇḍari, Ho tiñ.)

*tiṅgil*, v. a. m. To deafen, tingle, to be stunned, lose hearing. *Ror rorteko t.kidiña*, they made me deaf by constant talk; *thapa t.kedeae*, he slapped him, so that he become deaf; *hoe t.kedeae*, the storm deafened him; *lutur tiṅgidok lekako ruyefa*, they are drumming so that one's ears become deaf; *hudurte lutur t.entña*, my ears were deafened by the thunder; *sen senteye sen t.ena*, by going along (very far) he became stunned (tired so that he lost the sense of hearing).

*tiṅgu*, v. *teṅgo*. (C., apparently not used here; it is the Muṇḍari form *tiṅgu* and *tiṅgun*.)

*tioḱ*, v. a. m. To reach, reach up and take down; to overtake, arrive. *T.ketkoan*, I reached them; *hara t.kedeañ*, I grew up to his size (reached his size); *hel t.kedeañ*, I caught sight of him (far away); *sen t.kedeañ oraḱre*, I went and reached him (found him) at home (before he went anywhere); *joṇḍrale jom t.keta*, we have reached the time for eating Indian corn; *anjom t.ketan*, I have heard (it reached my hearing); *tun t.kedeañ*, I hit him with my arrow; *lebet t.kedeañ*, I reached him with my foot; *terel t.ko calak kana*, they are off to pluck ebony fruit; *baha t.añme*, stretch out your hand and pluck the flower for me; *ban t.lelkoa*, I did not overtake them; *kami din t.ena*, the working season has come; *mangolbar tiogokre haḱ hoeoka*, when Tuesday comes, there will be market; *durup din t.entaea*, her sitting day (i. e., confinement) has come (? cf. *ti*, *tiḱ*; Ho tiñ).

*tipiḱ*, v. recipr. of *tiḱ*, q. v. To join hands, go hand in hand. *T.calaoenakin*, they went hand in hand (also used about one being led by a stick); *peret gaḱa daḱre haran buḱhikin t.pargmena*, husband and wife crossed the full river hand in hand.

*tipioḱ*, v. recipr. of *tioḱ*, q. v. To reach one another. *T.enakin*, those two reached each other; *nitekote janickin tipiogoka*, by this time they will likely have met.

*tirḱ*, n. A tray. (Word doubtful.)

*tirḱ*, adj., v. m. Hard up, very poor, without sufficient food; to become do. *T.geako, bamiklakou jomak*, they are hard up, they have no food; *nes do adiko tok kana, bogeteko osok akana*, this year they are becoming very badly off, they have become very lean; *adi t.hor kanako*, they are very poor people.

*tirḱs*, v. *tirḱsa*; v. *upḱs tirḱs*.

*tirḱsa*, n., adj. Thirst; thirsty. Only used preceded by *upḱsa*. *Upḱsa t.menaklea*, we are fasting and thirsty (without food or drink); *upḱsa t.le kami kana*, we are working without having had food or drink. (H. *trishā*.)

*tircha*, the same as *tercha*, q. v.

*tirchq tirchi*, adv., v. a. m. Aslant, at an angle, crooked; to make, become do. *T.t.ko dealketa*, they have built the wall slanting (so that it stands at an angle); *sgrqkho t.t.keta*, they have made the road crooked; *khēt pinqdheko t.t.keta*, they have made the rice-field ridge crooked; *gaḍa t.t.yena*, the river flows bent (winding). (H. *tirchā* and *tirchī*.)

*tirchqu*, v. *tirchq*. (C., not here.)

*tire juge*, adv. For ever, always, eternally, all life long. *T.j.laṅ apasuloḷḷa*, *ursiṅ bārsiṅ laḡit dō baṅ*, we shall support one another for all life, not for a couple of days; *t.j.laṅ tapahēna*, we shall live together all our life; *t.j. apañjomtalaṅ ma katha*, let us listen to one another's word all our life (i. e., I shall do as you say and you as I say). Word is particularly used by married people (v. *jug*).

*tireor boreor*, adv., adj. Smooth, soft, delicious. *T.b. caole realkko daku akala*, they have cooked food of smooth rice (rice that has been polished and cleaned); *noa naṛkan hasa dō aḍi mōñj t.b. leñjer qikquḷ kana*, this soapy (hair-wash) earth feels very nice, smooth and glabrous (cf. *leñjer boror*).

*tirhol*, the same as *tirhol*, q. v.

*tirkol*, v. a. m. To grind out, crush out (in the hand), twist (string) by rubbing in the hands, rub the eyes with the fingers. *Horō t. jaṅketac*, he rubbed some paddy out in his hand; *babēr bes leka t.me*, twist the cord well, rubbing it between your hands; *mēle t.oḷ kana*, *raḷetac*, she is rubbing her eyes with her hand, she is crying; *adom hōr dō thama-kurko t.a*, some people prepare tobacco by rubbing the leaf between their hands (this is different from the ordinary way, when the leaf is rubbed by the thumb).

*tiri*, n. Mate, partner, companion, wife, woman. Used by young women even about their husband, or intimate male friend. *Akinge t. kanakin*, those two are intimate friends (or, husband and wife); *gō haṇḍha t. haṇḍha*, mother's large earthenware pot, woman's large earthenware pot (from the ceremonial talk at marriage). (H. *istri*, Orissa *tirī*; Desi song *tiri*.)

*tiriqu*, v. a. m. To stretch out, extend, to file, make to go in Indian file; to walk in Indian file. *Pallṅko t. akalkoa*, they have filed the soldiers; *jokkha babere t.keta*, he stretched out the measuring-cord; *gāi dō goḷam t.ketkoa*, you have let the cattle spread themselves all over (the field); *sendra hōrko t. akana*, the hunters have spread themselves (over the forest); *kicriḍko t. akala mokae laḡit*, they have stretched the cloth out to measure it; *sulqm t.ena*, the thread has been stretched out; *t.kateko calaḷ kana*, they are going in Indian file.

*tiri miri*, v. a. To scold, to call one a woman. *Deko dōe t.m.kidiṇa*, the Deko scolded me (v. *tiri*; *miri* is a jingle; word is used about Dekos, not Santals, who do not call a man *tiri* when scolding).

*tiriḅ gorin*, adv., v. m. Whimperingly; to whine, whimper. *T.g.e kōkōe kana*, he is begging whiningly; *jōm laḡite t.g.oḷ kana*, he is whimpering to get food. (Word rare; cf. *tiruh miruh*.)

*tirio*, n. A flute. *T.e qrohet kana*, he is playing the flute; *takute t.ko balkaka*, they burn holes in the flute with a (red hot) *taku*, q. v. The Santal flute is made of a special kind of bamboo by Santals; a flute has six holes for the fingers and one hole through which it is blown. The flute may be said to be the national instrument of the Santal boys; those who are out at night herding buffaloes may very frequently be heard playing it. The flutes are always made in pairs. (Munḍari, Ho *rutu*.)

*Tirio ghat*, n. One of the places on the *nāi*, the Damuda river, where the Santals take the bones of their dead ones.

*tiri purus*, n. Husband and wife. *Akin t.p. reak katha bah apanjontakina*, what those two, husband and wife, say, does not agree (v. *tiri* and *purus*).

*tiri riti*, n. A certain pulse or vegetable. Found in rice-fields. The leaves are used for curry. It grows during the cold season found with *kesari*, q. v.

*tiris bāris*, adv. All the year, always. *T.b. daḥ tahena noude*, there is always water here; *t.b.e ruḡka*, he is always ill; *t.b. naiharreye tahena*, he stays all the year in his wife's old home. (B. *trish*, thirty; B. *borso*, year.)

*tirisi*, n. A kind of weight. Used in the formal conversation at marriages; v. sub *chutisi* (cf. *supra*).

*tiris jug*, adv. For ever, always. (B. *trish*; v. *jug*.) Here rare.

*tiris kal*, adv. For ever, always. *T.k.le kamia ale dq*, we are always at work; *nui daṅgra reak hormo bah osogoktaea*, *t.k. mit lekage menaka*, this bullock's body never becomes lean, it is always the same; *t.k. gaḍi hijuk senoka noa sgrakte*, carts are always coming and going along this road (v. *supra* and *kal*).

*tiril*, n., v. a. Quantity, much; to insist, persist. *T.kateko kami kana*, they are working persistingly; *nuigeye t.kela, aleak bae sen ocoata*, this one insisted (on his matter, opinion), he would not let our (meaning) pass (would not listen to us). *Tiril* is mostly used as second word preceded by an adverb or a demonstr. or interrogative element. *Adi tiril*, a large quantity, very much; *khub t.*, do.; *khub t. alom emaea*, *hisqbkate emae me jom*, don't give him a very large quantity, give him food estimating (how much he can eat); *in t.bon joma nglar*, at present we shall eat (only) this much (must be satisfied with only a little); *nin t. jo akana*, it has grown so big as this (fruit); *nin t.ko hara akana*, they have grown so much as this (shown; not used about only one); *nin t. gachi dare akana*, the paddy-seedlings have grown so big as this; *un tirilko hara gotena*, they have grown to such a size (only about several); *nun t. dakako emalea*, they gave us so much food as this; *nun t.ko dandankethoa*, they fined them so much as this; *tin t.ko agukela*, how much did they bring; *tin t. hāṭin hoeyentapea*, how much did each of you get; *tin t.pe bandikela*, how large paddy-bundles did you make. It should be noted that *tiril* is used about quantities and numbers, not about one only (cf. *tiril*).

*tirit leka*, adv. Vehemently, exceedingly, breathlessly, persistingly. *T. le raketa*, he is crying vehemently; *t. le qarheta*, he ran breathlessly; *t. le roreta*, he speaks insistingly; *t. le kami kana*, he works persistingly (v. supra and *leka*). It might be noted that many Santals take the word as referring to a bird called *tirit*, that no one has ever seen.

*tiriyau*, v. *tiriqu*. (C.)

*tirkot*, v. *tirkut*. (Also *tirkot*.)

*tirkut*, adv. Very many, a great crowd; everywhere. *Hq t. ko jarwa akana*, people have come together in large crowds; *t. dārakaten nel baraketa*, I looked going about everywhere; *t. in sendra barakadea bhiḍi*, I hunted everywhere to find the (lost) sheep (cf. *qar khu*).

*tirkhut*, v. *tirkut*.

*tirlik*, v. m. To spurt out, as blood from an artery. (C.; not here; v. *tirri*.)

*tirmirau*, v. m. To reel, stagger, swoon, droop, faint; to fade, wither, bleach, be enfeebled. *Rəḡcēteye t. ena*, he has become faint from hunger; *daḷ tetaṇteye t. ena*, he has become faint from thirst; *mihūi dal t. kedea*, he struck the calf, so that it became reeling; *hopo t. ḷ kana*, the paddy is withering; *hakoko t. ḷ kana, bisle lagao akata*, the fish are becoming weak, we have put poison (in the water); *simko t. ḷ kantalea, rog nam akatkoa*, our fowls are drooping, they have got some disease. (H. *tirmirānā*.)

*tirmil*, v. a. m. To twine, twist, rub between the fingers (finger and thumb), to rub one's eyes. *Sutəm t. coeloeme sui bhugak paromok lagit*, twist the (end of the) thread, so that it can get through the eye of the needle; *roḡ t. goḷkedea*, he squeezed the fly between his fingers and killed it; *mētre cele qe boḷo akawadea, tirmidoḷ kanae*, he has got some insect into his eye, he is rubbing himself with his fingers (cf. *tirkol*).

*tirmuti*, v. *tirmuṭi* (the common form).

*tirpal*, n. A tarpaulin. (H. *tirpal*; B. *tripol*, from Engl.)

*tirpit*, adj., v. a. m. Satisfied; to satisfy, to be contented, gratified.

*T. monṭeye ruqrena*, he returned with a satisfied mind; *t. bae qikqueta*, he does not feel satisfied; *jom jomteye t. ena*, he has been satisfied having had a full feed; *t. kedeaḷo, bae khqj kana*, they have made him satisfied, he does not ask for anything; *dal t. kedea*, he beat him so that he had enough; *uniak kathate dḡ baṇ t. oḷ kana*, I am not satisfied by what he tells. (H. *tirpit*.)

*tirpol*, the same as *tirpal*, q. v.

*tirra*, n. A very large creeper and its tuber, *Pueraria tuberosa*, DC.

*T. datṭ dḡ gai kaḍako gurmilenrele rana*, we use the tuber of the *tirra* as a medicine when cattle (lit. cows and buffaloes) suffer from black quarter.

*tirri*, v. m. To gush, spurt, spout out. *Māyām t. ḷ kantaea*, his blood is spurting out; *tukuc parakēna, daḷ t. ḷ kana*, the earthenware pot has got a crack, the water gushes out.



*tirrod tirrod*, adv., v. m. Slipping away; to slip, glide away. *Dürt hako t.t.ko burud godoka*, the dürt fish slip easily away from one's fingers. (Rare; cf. *tirrod torrod*.)

*tirrod torrod*, adv. Discordantly, shrilly (about young boys learning to play the flute). *T.te qorhet kana*, he is blowing the flute shrilly (onomat.; cf. *riq royo*; v. *torrod torrod*).

*tirsə*, v. impers. To be thirsty. *Dak t.edin kana*, I am thirsty for water. (H. *trishā*; only rarely used; v. *tetan*.)

*tirsəl torsəl*, adv. Unsteadily, shufflingly; v. m. To walk unsteadily, shufflingly. *Ceka haram hor leka t.tem taramefa* (or, -m *t.torsodak kana*), how is it, you are walking unsteadily like an old man; *andhuq iqteye t. torsodak kana*, he is walking shufflingly owing to dim-sightedness (v. *cirhot corhot*).

*tirsul*, n. A trident, a three-pointed spike or spear. *Dqm, kamar ar emanten jat t.ko bida bongā than thec*, Doms, blacksmiths, and several castes fix a trident in the ground at the place where they perform their worship. This Siva emblem is not used by Santals. (H. *trishul*.)

*tirsul*, v. *tirsur* (not common).

*tirsur*, n., adj., v. m. Ophthalmia, an inflammation of the eye; blear-eyed; to get ophthalmia, running of the eyes. *T. iqte mēt dak jorok kantaen*, his eyes are running owing to ophthalmia; *nui hor doe t.gea*, this man is blear-eyed; *t.enae netar*, he has got running eyes at present. (Mundari *tirsul*.)

*tir tirqu*, v. a. m., the same as *tirmirqu*, q. v. *Capal t.t.kedeac*, he threw something at him, so that he reeled; *t.t.enae dak tetante*, he became faint from thirst; *jondra setonte t.t.ena*, the Indian corn withered owing to the hot sun. (H. *tirtirānā*, trickle.)

*tirtho (thēi)*, n. A place of pilgrimage. (B. *tirtha*; v. *thēi*; used about Hindus, not about Santals.)

*tiruh jhet*, v. a. m. To deprive of all, make, become utterly poor, feeble. *Mohajonko t.kedeac*, the money-lenders carried off all he had; *rogteye t.ena*, he lost all strength through illness. (Rare.)

*tiruh miruh*, adv., v. a. m. Importunately, whimperingly; to importune, entreat, beseech, cry to get. *Rehgēc jalate t.m.e kqeyen kana*, he is begging importunately of me, suffering from hunger; *itq horo lagite t.m.kidiha*, he importuned me to get some seed paddy; *gidrai t.m.ok kana, daka emaepe*, the child is whimpering, give it food.

*tirup*, v. a. m. To prop, lean on; to hang, bow the head, look down. *Silpih t.kakme, seta jemon aloko bolok*, put a stick up against the door (to keep it shut) to prevent dogs from getting in; *okaren haram kan cpe, thehga t.kateye calak kana*, who knows from where the old man is, he is going, leaning on a stick; *khargire kumbale t.keta horo hqrhuc lagit*, we raised a hut on the threshing-floor to watch the paddy (put sticks up like a tent); *cal t. hatarkakpe*, prop up the (falling) wall in the meanwhile; *rop t. kedeako*, they spoke to him, so that he bent his head

(became quiet); *t.enae, bae ror dureak kana*, he bent his head down, he is unable to speak; *lajaoteye t.ena*, he bent his head down (looked down) being ashamed; *t.kateye sewayel kana*, he is worshipping, bowing his head. (Munqari, Ho tirub.)

*tirā nica*, adv., v. a. m. Hard-pressed (for workers), short-handed; to make, be do., snatch away, wrest out of the hands of one another, strive, contend for. *Netar kami dinre qdi t.n.le qikwela*, at present during the working season we feel very hard-pressed for workers; *t.n.kelleako, begariko idiyellele*, they have made us short-handed by taking us away to do forced work; *kamiko t.n.yena*, they became short-handed for their work; *kami horoko lagitko t.n.k kana*, they are snatching away each other's working people; *benqar haten idilaka, t.n.ko rekkidina*, I took egg-plant fruit to the market (to sell), they snatched all away from me striving with each other.

*tirā tiri*, the same as *tirā nica*, q. v. *T.t.ko kami kana*, they are working hard-pressed for help; *netarko t.t.yena ruq iate*, they have become short-handed at present owing to illness.

*tirgoc torgoc*, adj., adv., v. m. Smooth, slipping away; to slip away, be soft. *T.t.lehjergera noa jel do*, this meat is soft and slips down; *hako t.t.e paskaoena*, the fish slipped away, being slippery; *hakoe t.t.ena*, the fish slipped away (v. *tirgoc torgoc*).

*tirgoc torgoc*, adv. Discordantly, shrilly (playing the flute); the same as *tirgoc torgoc*, q. v.

*tirin*, v. m. To be excited, fly into a rage, flare up. *Boge kathateye t.golena*, he flew into a rage on acc. of good (sensible) words; *tokte kaj do ban hoeoka*, work is not done by getting into a passion.

*tirin tarah*, adv., v. m. In a rage, furiously; to flare up, become furious. *Nonka t.t.ror do ikakatam*, give up speaking angrily like this; *bejaeyem t.t.golen do, cel bartin ror akata*, you flew suddenly into a rage, what have I said more (than is proper) (v. supra; v. *tarah tirin*).

*tir d toroc*, adj., v. m. Viscid, slimy, mucilaginous; to slip away. *Hor do t.t.gea*, the road is slippery; *t.t.jel*, soft, glib meat (that glides down at once); *hakoe t.t.ena*, the fish slipped away (v. infra; v. *tirgoc torgoc*; cf. *liroc toroc*).

*tiro toro*, adv., v. m. Viscously, slimily; to drivel, slaver, slobber. *Uli dak jorok kantaea t.t.*, his saliva is running down; *suluc t.t.k kantaea*, he is slavering (from nose); *kadakin lahgayena, uli dak t.t.k kantakina*, the two buffaloes have become tired, saliva runs down from them (v. supra).

*tis*, interrog. adv. When (referring to time in general, not to the same day). *T.ko hecena*, when did they come; *t.dhabic ondeko tahena*, up to when (how long) will they remain there; *t.dhabic nonnem tahen un dhabic jomle emama*, as long as you will stay here, so long we shall give you food; *t.khonem ruak kana*, since when are you ill; *t.khonem kami kana*, since when are you working; *t.re noape kamikela*, at what

time did you do this; *t.repe jom cabaketa noa jondra dɔ*, when did you finish eating this Indian corn crop; *t.reye goɕena, bape lqiatlea*, at what time did he die? You did not inform us (cf. *tin*).

*Tis hɔ alo*, adv. Never, at no time (prohibitive). *T.h.a.m lqia*, never tell it.

*Tis hɔ bañ*, adv. Never, at no time. *Nɔndɛ t.h.bale ñel akatkoa*, we have never seen them here. Also *tis hɔ qhɔ*, never at all (assuring).

*Tisre hɔ bañ*, adv. Never at any time. *T.h. bañ jom akala noa*, I have never at any time eaten this.

*Tiskote (-re)*, adv. At what time, about when.

*tisak*, interrog. adj. From what time (inanimate). *T. daka kana noa dɔ*, from what time is this food; *t. caole kana*, from what time is this rice; *t. kicriɕ*, cloth from what time; *t.ko kana noako oɾak*, from what time are these houses (*tis + ak*).

*tisañ*, the same as *tisak*, q. v. *T. rɔɾ kana*, from what time is this saying.

*tisiɕ*, interrog. adj. From what time (animate). *T. kanae nui ɕaŋgra*, from what time is this bullock; *tisɔo kanako noko hɔɾ dɔ*, from what time are these people (*tis + iɕ*; *tis-kin*, *tis-ko*).

*tisi tulɔ*, n., the same as *tirisi*, q. v. (Marriage conversation.)

*tisoɕ*, interrog. adv. When, at what time. *T.ko heɕena*, when did they come; *t.ko calaka*, when will they go; *t. ɕoŋko calaka*, who knows when they will go (*tis + oɕ*).

*Tisoɕ hɔ alo*, adv. Never (prohibitive). *T.h.a.m calaka onko ðen*, never go to them.

*Tisoɕ hɔ bañ*, adv. Never, at no time:

*Tisoɕ hɔ qhɔ*, adv. Never, at no time, certainly never (assuring).

*T.h.q.e emlena*, he will certainly never give you.

*Tisoɕre hɔ alo (-bañ, -qhɔ)*, adv. Never at any time.

*tisoñ*, the same as *tisoɕ*, q. v. (*tis + oñ*). *T. ɕɔe calak, bae rɔɾ barayela*, who knows when he will go, he does not say anything.

*tisoɕ* and *tisoñ*, the same as *tisoɕ* and *tisoñ* (pronunciation varies).

*tít*, n., v. *util*. (C., not here.)

*tít*, v. a. m. To worry, annoy, irritate, hurt. *T. lapaokidiŋae*, he utterly worried me; *uniak rɔɾteye t.ena*, he was annoyed by his talk. (H. *tít*, bitter.)

*títɔ liti*, adv., v. a. m. Annoyingly, worryingly; to worry, annoy, irritate.

*T.t.ye rɔɾɛla*, he speaks annoyingly; *kuli kuliteye t.t.kidiŋa*, he worried me by his asking over and over again; *t.t.yenañ, bañ sahaok kantuea uniak rɔɾ*, I became irritated, it is not possible to endure his talk (v. *supra*; v. *tít*).

*títɔu*, v. a. m. To weary, worry, annoy, irritate, tire. *Daɕ daɕteye t.kellea*, we became wearied by the continual rain; *jel jom jomtele t.ena*, we became tired of constantly having meat to eat (v. *tít* and *supra*; H. *tít*).

*ti ti*, intj. to fowls. Come! v. a. d. To call to fowls to come. *T.t.alhooe, hooe emathoo*, she called to the fowls, she gave them paddy (onomat.; H. *ti ti*; cf. *te te*).

*titi*, v. *titq*. (C., not used here.)

*titik*, v. a. m. To disgust, make, be depressed, dejected, disgusted, sick, weary, tired (of life), to feel bitterness of heart. *Ruhel ruhetteye t.kidiña, onaten odok calaoena*, he disgusted me (made me feel tired of life) by constantly scolding, therefore I went away (from there); *bahui t.lente ye dakhela*, the daughter-in-law ran away, having become sick of life there; *t.lente ye phasi goçena*, he hanged himself, having become tired of life (cf. *tit*; cf. *dhik*).

*titika*, v. a. m., the same as *titik*, q. v. *Kisâr era gutiye t.kedea*, the master's wife made the servant weary (tired of staying); *t.kateye unum goçena*, she drowned herself being tired of life; *sukri jel jome t.yena*, he became tired of eating pig's flesh; *bohgareye t.akana*, he has become tired of the bongas (and has abjured them); *qimqiteye t.akana*, he has become disgusted with women (and has forsworn to have anything to do with them).

*titikkak*, v. *titika*. (C., not here.)

*titil*, n. Quantity, much. Always used as second word, preceded by an adv. or an interr. or demonstr. adv. *Ađi t.ko emallea*, they gave us very much; *khub t.*, very much; *in t.emakon, ađi utar d q alo*, give them just so much, not very much; *nin t.*, so much (as shown); *un t. d q alom emakoa*, don't give them as much (as you are giving); *nun t. ko emallea*, they gave us as much as this (shown); *tin t.ko emalpea*, how much did they give you; *gidra d q tin t.ko kara akana*, how big have the children grown; *tin t.bojhako gođ qgukela*, how big burdens did they carry here. *Titil* is not used about only one (v. *tiril*).

*tit mantar*, n. An invocation (by ojas when exorcising); v. a. To make do. *T.m.kate jaňgateko jharea*, they exorcise them with the leg, uttering an invocation ("with the leg" is only a saying, it is not done) (v. *mantar*).

*titq*, adj., v. a. m. Bitter, acrid; to make, become bitter, unpleasant, not liked, displeased. *T. utu*, bitter curry; *pahil d q sebelgen tahkana, nitok don t.yena* (or *-ko t.kidiña*), formerly I was sweet (to them), now I have become bitter (not liked; or, they do not like me; e. g., a wife); *perako t.yena, jom nũre bako khusilena*, the friends (i. e., people with whom a marriage was to be arranged) have become displeased, they were not satisfied with the food and drink. (B. *titq*.)

*titq miňq*, adj. Bitter and sweet. *Mocarege t.m. menaka*, in the mouth there are bitter and sweet (words); *t.m. jolo qguime*, bring all (e. g., fruit) bitter and sweet (v. *supra* and *miňq*).

*titiril*, the same as *titil*, q. v. *Aema t.ko emallea*, they gave us great quantities; *tin t.pe namhela*, how much did you get; *nin t.ko kara akana*, they have grown so big.

*tivər tawar*, the same as *tawar tawar*, q. v.

*toa*, n. Milk, the female breast; v. a. To give, yield milk. *Gəi t.*, cow-milk; *bitkil t.*, buffalo cow's milk; *t. anjələntaea*, *pəhil də bese t.yel təhəkana*, the milk has dried up (does not flow any longer), formerly she was giving a good supply of milk (said both about animals and women); *t. beleyentaea*, her breast is inflamed; *t. gurentaea*, her breasts have fallen (said about an unmarried girl who is getting elderly; also about married women, but not commonly, because with them it is what may be expected, as Santals explain it); *t. jorəḷ kantaea*, her milk is running; *horo t. pərəc akana*, the paddy is filled with milk; *jondra t. pərəc akana*, the Indian corn is filled with milk (expression used about all grains, but especially about the paddy and the Indian corn, because it is here most easily observed); *kaəṇḍe təhər leka t.*, a breast, like a half-ripe *təhər*, q. v.; *kia leka t.*, *sihjo bele leka t.*, different names for woman's breast. (Kherw. *toa*; Besisi *tuh*; Mon *toh*; Stieng, Bahnar *toh*; Nicobar *toah*, breast.)

*toa arak*, n. A certain plant, eaten in curry; name said to be due to a juice exuding when broken, looking like milk.

*toa baha*, n. A certain garden shrub with white flowers, *Tabernæmontana coronaria*, Willd (v. *baha*).

*toa daka*, n., v. a. Rice cooked in milk; rice to which milk is added when boiling; to prepare do. *Teheṅko t.d.yettalea*, to-day they are preparing rice cooked in milk for us; *Monša jəkhəc ar Jitiə karma jəkhəc Deko də t.d.ko boṅgaea arko joma*, at the Monša and Jitiə Karma (qq. v.) festivals the Dekos offer and eat rice cooked in milk (v. *toa* and *daka*).

*toa dare*, n. The milk tree, i. e., the mother (used by women when lamenting the death of their mother). *Haere haere, t.d.tiṅ də, t.d. də, gə, gurentiṅ də; toka kəṇḍiṅ dārālere t.d. reak rup dən həl nāmtaea*, alas, alas, my milk-tree, my milk-tree, mother, fell down; where wandering about shall I catch sight of the form of the milk-tree (one form of the lamentation) (v. *toa* and *dare*).

*toa kaṭqom*, n. A white species of crab (v. sub *kaṭqom*; v. *toa*).

*tobaḷ*, v. a. m. To peck, pick with the beak; to prick or burn, cauterize with a hot pointed iron (especially of a sickle or a needle). *Simko t. joma*, fowls peck and eat; *kaḍae ghao akana deare, kahū then alope t. ocoyea*, the buffalo has got a sore on its back, don't let it be pecked by crows; *bəḡəḷ hasoyediṅ kana, datrom dhipqakate t.kəṇḍe*, I have a headache, heat a sickle and brand me (on the forehead); *bale gidra də suiteko t.koa*, they brand babes with a red-hot needle; *deakoreye t. akana*, he has been cauterized round about on his back.

*tobre*, the same as *tombre*, q. v. *Jəḷ t. akalako, bako giḍi akala*, they have swept it into a heap, they have not thrown it away; *həṛko t. akana*, people have assembled in one place.

*toḍ*, v. *toḷ*.

*todarok*, n., v. a. m. Investigation, inquiry; to investigate, inquire into.

*T.re cel hō bah hamlena*, nothing was found out in the investigation; *kombro realiko t.kela*, they made an investigation in connexion with the theft; *cas abad real t.ge jarura*, it is necessary to investigate about the agriculture; *quri toka*, it has not been inquired into as yet. (B. *todāroḥ*; A. H. *tadāruk*; the Santal stress is on the first and last syllable.)

*todari ot*, the same as *todarok*, q. v. (*todarot* is quite as common as *todarok*).

*toe*, v. *toe*. (C.)

*toe*, adj., v. a. m. Oblique, awry, askew, skew, distorted; to make, become do., off the square. *Noa parkom dō t.gea*, this bedstead is oblique (not square); *oralko t. akala*, they have built the house askew; *kicriḥko t. ocokela*, they let the cloth become slanting (at the end when weaving); *caukaḥ tyena*, the door-frame has become (is) off the square (one side lower than the other); *niṅgha tyente miḥ cak bahrele gudṛquḥ kana*, the cart-axle is askew, therefore one wheel turns round outwards (cf. *Muṇḍari toe*).

*toe toe*, adj., adv., v. a. m., the same as *toe*, q. v. *Parkom t.t.ko teṇ akala*, they have woven the bedstead askew; *dealho t.t. akala*, they have built the walls askew; *sagar t.t.ko jut akala*, they have repaired the cart awry.

*togo*, v. *lar togo*.

*togol*, n. A kind of wild cat. (C., not here; *Muṇḍari tago*.)

*togol*, adj. Tough (wood, meat, certain food-stuffs; not hard). *Noa kaḥ dō t.gea*, *bah paragok kana ar bah rogogok kana*, this wood is tough, it will not be cleft and not be cut through (it is wood soft in this way that it cannot be cut properly); *budhi suhri real jel dō t.gea*, the flesh of an old sow is tough; *maḥ of dō t.gea*, mushroom growing on bamboo is tough. (C. gives meaning as "soft, very soft;" this is so, if it is only properly understood.)

*togol arak*, the same as *tagol*, q. v.

*togol togol*, adj., the same as *togol*, q. v. *Noa jel dō t.t. qikquḥ kana*, *bah lahudok kana*, this meat feels tough, it cannot be chewed fine.

*tokhit*, the same as *tukhit*, q. v.

*tojahi*, adj. Slovenly, lazy, strengthless (women).

*tok*, n. A wooden pestle shod with iron for pounding in the large wooden mortar (*ukhur*). *Ukhurre t.te huruṇpe*, pound with the wooden pestle in the mortar; *t.teye sboḥkheḍea*, he stabbed him with the wooden pestle; *okḥe baḍae*, *t.tam coḥ ukhur tam coḥ*, who knows whether it is your pestle or your mortar (i. e., whatever it may be, we don't know; Santal saying); *bah dō ukhur bah dō t.*, it may be right, it may be wrong (Santal saying). (*Muṇḍari*, *Ho tuku*.)

*toka*, poetical form of *oka*, q. v. *Tokareben takḥkan*, *manewa*, *tokareben sorolen*, where were you, you two human beings, where did you two hide yourselves (*t + oka*).

*toka thaig*, adv. Splashing (walking in mud). *T.th.le hęcena*, we came splashing along.

*toke*, v. a. m. To shove into (slightly), insert, put in (slightly), drive in or hit (slightly); to enter slightly, get adhered, stick. *Noa kocare jobrako jøk t. akafa*, they have swept some rubbish into this corner; *ghęł calreye t. akafa*, he has put the (small) bundle (e. g., money tied up) into the (thatched) roof; *nahel ghäste t.ķ kana*, *bañ lagaok kana*, the plough is getting grass adhering to it, it does not work; *apari t.yena*, the arrow-point entered only slightly; *guli banare t.yena*, the ball did not enter the bear (was pressed flat against the head); *kudire hasa t.ķ kana*, the earth sticks to the kodali (cf. *soge*).

*toke*, adj., v. a. m. Loosely inserted (hair); to insert the ends of hair (without tying into a knot). The hair is twisted and the end of it stuck in on one side; it is only a temporary arrangement (e. g., after a bath) with women; young men are said to have used it formerly, when they kept their hair long. *T. sut menaktaea*, she has her hair loosely put up; *uře t. akafa*, he has put up his (long) hair, inserting the ends (v. supra; v. *tukę*).

*tokor*, poetical form of *okor*, q. v. *T.tam cel*, why, where is it what you have (*t + okor*).

*tokor tokor*, adv., v. m. Trembling, shivering; to shake, tremble, shiver (with cold). *T.te duruř akana rabañte*, he is sitting there shivering with cold; *kicrič bñuktaeteye t.t.ok kana*, he is shivering, because he has no clothes (v. *lokor tokor*, from which *tokor tokor* differs in not being used about trembling from fear).

*tokrar*, n., v. a. m. Altercation, dispute; to dispute, wrangle, squabble, ask repeatedly. *Cel t. coñ menaktaeo*, they have some altercation, whatever it is about; *katha kathateko t.ena*, by one word following the other they squabbled; *t.kidiñae*, he asked me over and over again (to make me tell); *mokordomarekin t.ena*, they wrangled in the court-case. (B. *tokrär*; A. H. *takrär*.)

*tokra tukri*, v. a. m. To ask repeatedly; to dispute, wrangle, squabble. *T.t.kedeañ*, *bae lqilaka*, I asked him repeatedly, he did not tell; *bicarrekin t.t.yena*, they squabbled in judging (i. e., the persons who had to judge) (v. supra).

*tokre*, v. a. m., equivalent to *toke*, q. v. *Poesae t.keta okare coñ*, he has stuck the money in somewhere; *daqhin disomren kuriko do eķen t. sutgetaka*, the girls of the southern countries have only rolled up and stuck in hair-arrangements; *sar t.yena*, the arrow only stuck (did not go in); *jeřķe hasa jaņgare t.ķ kana*, clay earth sticks to the feet.

*tokta*, n. A plank, board, shelf. *T.kiriñ aguime*, *duqrrebon lagaoa*, buy and bring some boards, we shall put them in the door; *t.re ĵinisko dqhq akafa*, they have put some goods on the shelf; *baksa benao laģit t.*, boards for making a box. (P. H. *takhta*.)

*toḱrao*, v. perform of *torao*, q. v. *T.iḱ kanae nui dḱ*, this one is the one who helps us out.

*tola*, n. A tola, the weight of one rupee (equal to 11.6638 grammes), one eightieth part of a seer. *Mil poesate mil t. gḱome kirihkela*, she bought one tola of clarified butter for one pice. (H. *tolā*.)

*tola*, n., v. a. A depository for grain; to make do. A grain *tola* is made as follows: boards are placed on the ground and posts are fixed in the ground round the boards; straw is placed inside and a straw-rope (*boṛ*) is taken round the posts outside; thereupon the paddy is poured in. The *tola* is not very large, it may take some 50—60 maunds, i. e., some two to three tons. As a rule, it is made inside a house, but may also be in the courtyard, although not during the rainy season; when outside, it is covered by straw; when inside, it is generally open. The *tola* is some 1½ to 2 m. in diameter and about the same height (the height of a man). It is very rare with Santals, but seen with Dekos. *T.re hoṛoko pereḱ akata*, they have filled the depository with paddy; *t. oraḱreko jaegayena*, they went to bed in the house where the paddy depository is; *phalna dḱ hoṛo laḱitko t. akata*, so and so has made a depository for the paddy (cf. *gola*).

*tola*, n. The sole of a shoe. *Panahi t. heṛ bhugḱkena*, the sole of the shoe has been worn and got a hole (v. *tala*; B. *tolā*).

*tola mambla*, n. Information, intelligence, news, report. *Onko reaḱ t.m. baṇuka*, there is no information about them; *disom disom reaḱ t.m. janiḱem baḱaea*, you have likely information about (the state of) the different countries (cf. *tolao*; v. *mambla*; also written *tola mamla*).

*tolandar*, n. One who collects duty (v. *infra*).

*tolani*, n. Customs, duty. *Haṭre t.ko uthḱeta*, they collect a duty at the market place; *khḱlaḱ piche mimit cupulkate t.ko hataoa*, they take one handful (e. g., of paddy) from each basket in duty. (B. *tolā*; v. *tolao*.)

*tolanidar*, n., the same as *tolandar*, q. v.

*tolao*, v. a. m. To collect or gather dues in kind or money contributions, to assess, tax; to collect (shares to be given). *Haṭre jāhān jinisko idiyel onae t.ḱel kana*, he is collecting dues of anything (they are bringing to be sold) at the market; *oraḱ oraḱ mimit paikateye t.ḱel kana*, he is collecting one *pai* from each house (e. g., milk); *sendrare t. jarwakate dakako emadea*, during the hunt they gave him food having collected it from the others present (a share from each for one who had brought no food); *joṇḱra gadar raj laḱitko t. jarwaea*, they collect ripening Indian corn pods (a share from each house) for the zemindar; *ahar kisḱr hakoe t.kou*, the owner of the *ahar* (q. v.) collects fish (from each who fishes a certain number) as dues (cf. H. *tolnā*, weigh, estimate; v. *tolani*).

*tolas*, n., v. a. m. Search, inquiry; to search, investigate, look for. *Daṅgra reaḱ t. dḱ baṇukanah*, there is no inquiry about the bullock (no one has searched for the strayed animal); *noko dḱ cel lekan hoṛ kan cḱko*, *adoḱ*



*todoḷ bako t. baraea*, who knows what kind of people these are, they never make any inquiry about anything lost or mislaid; *t.kedeako, bako nanledea*, they made inquiries about him, they did not find him; *bako tea daka jom*, they do not search for him to come and eat. (B. *tolās*; P. H. *talāsh*.)

*tolgoyam*, n., adj. Fluff, down; fine, soft, downy. *T. menaktaeu parwa hopon*, the young pigeon has downy feathers; *t. uḷ hoyo gidikataeme*, shave off his soft hairs; *busaḷ tora potam t. il menaktakoa*, the doves have downy feathers when they are hatched.

*tolgoyam ghās*, n. A certain kind of grass with very fine leaves and ears (v. supra).

*toli*, v. *tuli*. (C.)

*toloke*, n. A uterine disease (prolapsus uteri). (C. translates: proud flesh, granulations.)

*tolok moloḷ*, v. *torlo morlo* (seen in a song).

*tolsaḥ*, v. a. m. To fell, stretch down; fall, tumble, topple over. *Em t.kedeako*, they gave him (beer) so that he tumbled down (made him dead drunk); *bul t. akanae*, he is lying on the ground drunk; *dal t.kedeako*, they struck him so that he fell down (dead); *okaren hor cōḥ nōa dūyāḥ-reye hūr t. goḷ akana*, a man from who knows where has fallen down in this steep place and is lying dead.

*toltolao*, v. *toltolao*.

*tomboe tomboe*, adv. In a crowd (go). *Bhiḍi leka t. t. alope calaka*, don't go like sheep crowded together and looking down; *noko kupi do t.t. nēḡelko calaḷ kana*, these girls are going in a flock to attend a festival. Word implies that they do not look about, but are intent on what they are out for (v. *tambae tomboe*; cf. *tumbuf*; cf. *tomboḥ*; cf. *tombre*).

*tomboḥ*, v. a. To take or put close to, in contact with. *Sahan seḡelre t.kakme*, place the firewood close together in the fire; *t.kate tuḡeme*, shoot it, putting the arrow near the animal (also said about *ḡhu*, putting the gun close); *t.kate laḡaeme*, tell it to him, putting your mouth close to his ear; *janwar eḡenko tafa daḷ, bako hūlaka*, the animals only bent their mouth down to the water, they did not drink; *duruf t.kate cel coko galmarao kan*, they are sitting very close together talking who knows what (cf. supra).

*tombot tombot*, the same as *tomboe tomboe*, q. v. (Rare.)

*tombrot*, adj., v. m. Short-necked, bull-necked, fat with high shoulders; to become do. *T.e ḡelok kana moḡate*, he looks bull-necked due to being fat; *moḡateye t. akana*, he has become short-necked owing to his being fat. (Word is used about people and (rarely) about pigs and buffaloes.)

*tombre*, v. a. m. To crowd together, huddle, gather together. *Gai miḷ (ḡeḡpe t. akalkoa, apan apin bape gupikoa*, you have crowded the cattle together in one place, should not each of you herd them separately; *duruf t. akanako*, they are sitting in a crowd close together; *haruf t. akanae*, he is sitting huddled up with his arms across his chest (v. *tobre*).

*tombre*, v. *liṭa tombre*. A kind of wasp.

*tomol*, n. Marrow (v. *tumul*).

*tomol daḷ*, v. a. m. To weary, tire out; be annoyed, worried. *Si site daṅgrakin t.d.kedea*, they tired the bullock by constantly using it for ploughing (so that it died); *nui hōr dōe t.d.kidiṇa*, this man has made me utterly wearied; *kāmi kāmiteye t.d.ena*, he became wearied by continual work (v. *tomol* and *daḷ*; the marrow becomes water).

*tomosuk*, n., v. a. A bond, promissory note, writing, document; to give do., write a bond. *T.le ḡkela, ṭakale hataoleta mohajon ṭheḷ*, we wrote a bond, we had taken some money from the money-lender; *hōrō hūtumtele t.adea*, we executed a bond for him on acc. of paddy (borrowed). (A. B. *tomqsuk*.)

*tom tom*, adj., v. m. Sulky; to become sulky, keep quiet, silent. *T.te duruṣ akana*, he is sitting there silent and sulky; *kāṭiḷ talaniṇ rōrkedeteye t.t.akana*, she has become silent and sulky, because I used a few words scolding her.

*tondehi*, v. *tondohi*. (C.)

*tondohi*, v. a. m. To investigate, inquire into. (Very rare here; used like *tōndari*, q. v.)

*tonkha*, n. Wages, salary (mostly about persons in service of the state).

*T.e ṇamela*, he receives a salary (monthly pay). (B. *tonkhā*; P. H. *tankhāh*.)

*tonor*, n., v. a. (d.). An addition to a house (always at the gable end); to add to, build on to, make an addition to a house; (fig.; also v. m. d.) to make room for additional food, eat beyond what one usually does. *T.re meṛomko dōhoyetkōa*, they are keeping the goats in the addition to the house; *gōrako t.akala, bako sahoṣṣente*, they have lengthened the cow-shed because (the cattle) had not sufficient room; *orakko t.ala bāndi dōhōe lāgit*, they made an addition to the house to keep the paddy-bundles in; *jomko ṇam akalteye t.akawana*, he has eaten beyond what he usually does, because they have got food-stuffs. The *tonor* is only added to *bāṅla orak*, houses with a gable end.

*toṅge*, n., v. a. m. A splice, knot; to join, unite, knit, tie two ends together; adv. In a row. *T.ṭel rāraeme*, untie the knot; *bāṅ tiogok kana baber, t.akme*, the rope does not reach, tie some (rope) to it; *kicriḷ t.kela*, he sewed a piece to (the end of) the cloth; *piṇḍheko t.kela*, they joined the rice-field ridges (so that two became one long); *kathae t.yel kana*, he is making additions to the matter (the statement; generally what is wrong or unnecessary); *laḷ kaṭale t.yel kana*, we are tying (something) to the stomach-legs (i. e., we are working to get food-stuffs); *laḷ topak akantalea, t.ale*, our intestines have snapped, we shall join them together (i. e., we shall get food-stuffs); *miṭ t.ṣerako hijuk kana*, visitors are coming in a row (very many); *haṭte miṭ t.ko calak kana*, they are going in a long row to the market.

*toŋge toŋgete*, adv. Succinctly, gradually, little by little. *T.t.ye laŋgak kana*, he is gradually becoming tired; *t.t.ye galmaraoeta*, he is speaking succinctly (v. supra).

*toŋgra luŋgri*, adv., v. n. Anxiously, in a hurry. *T.t. gidraŋi nam barayede kana*, she is anxiously searching for the child; *mihūi t.t. barayede kana*, he is hurriedly searching for the calf.

*top*, v. *top* (the more common pronunciation).

*topa*, n., v. a. m. A grave; to put, dig into the ground, bury, cover over.

*Hoŋ t. kana*, it is a grave; *holale t.kedea*, we buried him yesterday; *ŋakae t. akafa*, he has buried the money (put it into the ground); *khēt talare dhiriko t.keta*, they covered a stone in the rice-field with earth (too big to be removed, hence a large hole is dug to take the stone); *rinteye t. akana*, he is buried in debts; *kicricleye t. akana*, he is buried in clothes (is covered with a heap of clothes); *jobrale t.yena*, it was buried in rubbish; *dhonteye t. akana*, he is buried in wealth; *joŋdrako si t.keta*, they ploughed the Indian corn (seed) down (so that it was covered). (H. *topnā*; Muṇdari *topa*.)

*topak*, v. a. m. To snap, sever, break. *Babere t.keta*, he snapped the string; *baplako t.keta*, they broke off the marriage negotiations (marriage not carried out); *kohṇḍa nāyiko t.keta*, they have broken the pumpkin creeper; *rine t.keta nēlar*, he has paid off all debts at present; *parkom baber t.ena*, the bed-string snapped; *katha t.ena*, the negotiations were broken off; *hoŋoŋ t. nūrhayena*, the *hoŋoŋ* (q. v., a kind of pumpkin) snapped and fell down; *merome maŋ t.kedea*, he cut off the head of the goat; *dareye maŋ t.keta*, he cut the tree down; *roŋ t.kelac*, *bae dōhoyea*, he spoke and broke off (said finally), he will not keep her (any longer as his wife) (cf. Ho *topak*, cut into pieces).

*topak topak*, adv., adj. Hesitatingly, in separate particles, broken here and there. *T.te roŋeta*, he is speaking hesitatingly; *t.t. parkomreṇ gitičena teheṇ*, I slept to-day (i. e., last night) on a bedstead the strings of which were broken in several places; *lenok sunum t.t. joroŋ kana*, the oil that is pressed out runs down in dribblets (v. supra).

*topa mundil*, n. A tomb (especially Mohammedans') (v. *topa* and *mundil*).

*topa ore*, adj., v. a. Buried for a long time; to bury away, for good.

*Ť.o. ŋaka*, money buried for a long time (old buried rupees); *ŋakae t.o. akala tisre coṇ*, he has buried money away who knows when (v. *topa* and *ore*).

*tope*, v. a. m. To cut (off, short), dock (a horse), tear out the tail (of a fowl); adj. Short. *Sim cupiko t.keta*, they tore out the tail of the fowl (believed to fatten the fowl); *sadqniko t.kedea*, they docked the pony (cut tail short); *sedaere kuri iskulre joŋo kuriko t.yetko tahḡkana*, formerly, they cut the hair of all the girls in the girls' school short; *nuniak up dō t.geŋaca*, this one's hair is (naturally) short; *noa saŋuri dō t.gēn*, this thatching-grass is short (grown); *sateko t.keta*, they have made the eaves short; *t.t. upine*, his hair is short (cf. *topak*).

*tope sarjom*, n. A certain tree mentioned in the traditions (not known now; said to have small leaves) (v. *tope* and *sarjom*).

*tope tope*, v. sub *tope*.

*tope uric*, n. A certain bird, the Indian shama. *T. u. banđia kakra sat bare menamkhan do ingen jos ma*, short-tailed *uric* tail-less lizard, if you are true, let me hit (children's talk when shooting at target) (v. *uric*).

*topo*, v. a. To put under water, dip, immerse, bathe. *Kať t.kalpe, huti aloko jom lăgit*, immerse the pieces of wood, to prevent the weevils from eating it (commonly done and is effective); *jăřiko t. akata sea ocoe lăgit*, they have put the hemp (plants) in water to decompose (the bark); *noa bandre hore t. gočena*, a man was drowned in this water reservoir; *t. dakako emadiņa*, they gave me immersed rice (when boiled rice is left, it is put in a vessel and water is poured on; the rice is kept fresh in this way; v. *baskeak*); *sikiredin kana, t. hečlengen*, I feel an uncomfortable itch, I must before anything go and have a bath; *din hiloť hăndire t. akane takena ale herel do*, our man stays every day immersed in beer (women's abuse) (cf. *topa*; Ho *tupu*; Kurku *tupu*).

*topolas*, v. recipr. of *tolas*, q. v.

*toponđ*, n. The mark made by the goad, especially on buffaloes. (C., not here.)

*topol*, n., v. a. The exit of a subterranean passage, egress; to make do. *T. ešedpe, baňkhanko đara*, shut up the exit, or else they will run away; *uric hönko t. akata*, the large rats have made an egress from their hole; *kombro phalna oraľko t.keta*, thieves have made a subterranean passage into so and so's house (? v. *toľ*).

*topol*, n., v. m. A pimple, acne (appearing on the face of a boy or girl reaching maturity); to get do. *T. omqenitaea, harayenae*, his (her) pimples have come out, he (she) is full-grown; *t.enae nes do*, he has got the pimples of maturity this year; *anđia t. kana noa do*, this is a suppurating pimple (the same as *topol*, only larger and suppurating). (Muđari *tupud*.)

*topol*, n. A kind of insect living in the ground; their bite is very painful. *Otreň gilič kan lahčkana, t.ko gerhidiņa siđič siđič*, I was lying on the ground, the *topol* insects bit me smartingly.

*topol*, n. A cock-fight; v. m. n. To fight like cocks, to fight. *Sikhar disomre sim t. reaľ akhya menaľlakoa, robibar hiloľko t. ocokoa*, in the Sikhar country they have a cock-fight-place, on Sundays they have cock-fights; *sanđikin t.ena*, the cocks had a fight; *ako boehage dingekin topodoľ kana sim sanđi leka* the brothers are daily fighting among themselves like cocks (v. *toľ*).

*topol sanđi*, n. A fighting cock (v. supra).

*tophad*, the same as *tophat*, q. v.

*tophat*, n., adj., v. a. m. Distance, difference, disparity; distant, different, separated, remote; to separate, put aside; differ, move aside. *Uniaľ oraľ do t.re menaľitaea*, his house is at a distance (also, separate from

other houses); *ale khon doko t.gea*, they are at a distance from us (or, different); *jom nu do t.getakoa*, their food and drink is different (or, differently prepared); *unkinak goha do t.getakina*, the witness of these two is different; *ato horko t.akadea*, the village people have put him aside (will not associate with him for some reason or other, especially because he has not complied with the order of the village council); *dən iate noa ato khonko t.kedea*, they drove him away from this village because of witchcraft (in his family); *orake t.kellaea*, he removed his house to a distance; *noa folo do hana khon t.ena*, this part of the village is (too) distant (e. g., to be able to hear a call); *unialk katha do t.ena aboak khon*, his statement is (became) different from ours; *sakhiko t.ketkoa*, they removed the witnesses from each other (put them apart, so as to prevent their talking together). (A. B. *tophat*.)

*tora*, postp. (when added to a verb). Along (with, when going, going along). *Idi t.eme*, take it along with you; *perae hiri t.ketkoa*, he looked up the friends on his way (going further); *sen t.yenae*, he went along with (others); *jom t.ketae*, he ate and went (he took "eating" along); *anjom t.eme*, hear and go along (take "hearing" along with you); *lai t.wakom*, tell them as you pass along (cf. use of *dara*). (Muṇḍari *tora*; *torsa*; Ho *torsa*.)

*tora*, adverbial postp. Just after, immediately after, as soon as. *Heḍ t.laiaeme*, tell him as soon as he comes (just after having come); *ror t.geye heḍena*, he came just as (something) had been said; *hudur t.sudurena*, just after the thunder, it poured (rain); *setak t.hijukme*, come as soon as it is morning; *nelketko torae dorkela*, he ran away as soon as he had seen them; *larup nel t.e bindqrena*, he fell down as soon as he saw the leopard. Used as shown, *tora* is added to the bare base or to the verbal suffix: *Nelko t.calakme*, go as soon as you see them; *lgiako t.hijukme*, come as soon as you have told them (v. supra).

*tora*, postp., added to a personal or certain demonstrative pronouns, also to *qkon* or *qke*. Off, off and away, just (like, now). *Jomken, nuken, hāi t.e calaoena*, he had his fill of food and drink, then he went off; *nukūi t.e calaoena*, this one here, he is off; *hāni t.*, there he went off; *hanko t.*, there those are off; *hanḡ t.*, *gaḡi calaoena*, there, the car went away; *iñ t.lekan hor*, people just like myself; *am t.ko hō menakkoa*, there are also people like you (age, size, etc.); *ale t.hor do bale durufa*, people like us will not sit down (e. g., in the presence of a superior); *ape t.dohaete bes barage menaklea*, by your and your ones' blessing we are well (a common formula); *qkon t.ñ calaka*, I shall go at once; *hohqan kanako, qke t.ñ joma*, they are calling me, I shall go at once and have food (note, all Santals will not acknowledge the use of *qke*, only *qkon*) (v. supra).

*toran*, postp. adj. Like, of the same kind. *Ape t.koge hijukpe*, you and people of your kind come; *onko t.hor kanae*, he is a man of their kind; *uni t.id kanae*, he is just like him (*tora* + *n*).

*toraju*, n., the same as *tərju*, q. v.

*torajut*, v. a. To prepare, repair, choose. (C., not here.)

*torao*, v. a. m. To help out, assist, accommodate with, do for, get through, carry through, overcome (a difficulty). *Baplareye t.kedea*, he assisted him in connexion with the marriage (expenses); *mohajon khone t.kedea*, he assisted him (so that he was rescued) from the money-lender; *kakat hoite gar khone t.ena*, he was assisted out of the difficulty through his uncle; *kai khone t.ena*, he was rescued from his sin (helped out); *qamile t.keta bariare*, we got through the work with difficulty; *bale t.laka nes do cas*, we did not get through (all) our agricultural work this year. (cf. H. *tarāna*, save; B. *tərān*, pass over, save).

*toras*, n., v. a. m. Fright, terror, alarm; to frighten, be alarmed. *Tarup t.tele dərkefa*, we ran away because of the fright caused by the leopard; *rimil t.tele bəloyena*, we got in frightened by the clouds (otherwise staying outside); *raje t.kellea*, the zemindar frightened us (by his demands or threats); *hudurteye t.ena*, he was frightened by the thunder; *ot laraoentele t.ena*, we became alarmed by the earthquake; *rog rean anjomkatele t.ena*, we became frightened hearing of the disease. (H. *trās*.)

*torel*, v. m. To grow, develop a little, be undersized. *Nui kuri dpe t.ena*, this girl has grown a little; *dare do t.ena*, *ban harak hana*, the tree has become undersized, it does not grow.

*Jom (hū) torel*, n., v. m. Surfeiting; to surfeit, take too much food or drink. *Jom t.te lač baričentaee*, his stomach was disarranged by surfeiting; *hū t.enaee*, he drank too much; *nui dpe jom toredoka*, this one will take too much food.

*torkal*, adj. Active, brisk, prompt, light-sleeping. *Ađi t. hōr kanae, larao godokae*, he is a very brisk person, he makes a move at once; *t.geae, hōhō torae gōn gōda*, he is a light sleeper, he answers at once when called.

*torkaliq*, the same as *torkal*, q. v.

*torkari*, n., v. a. Curry, esculent vegetables; to prepare do. *Noa t. do ađi sebela*, this curry is very savoury; *bareako t.akata*, they have prepared two kinds of curry (may also include meat and fish). (B. *torkāri*.)

*torka turki*, the same as *tokra tukri*, q. v.

*torko morko*, adv., v. m. Quickly, eagerly, in a hurry; to be eager, in haste, assiduous (in spite of difficulties). *T.m.e beret odokena*, he got up and came out quickly (readily); *ruq khon beretkate t.m.e calaoena dāhgra jom theč*, having got (recently) up from his illness he went eagerly to where they were eating a bullock; *jomak lağıte t.m.k kana*, she is assiduously working to prepare the food.

*torla*, the same as *torela*, q. v.

*torlad*, v. *torlat*.

*torlat*, adj., v. a. m. Feeble, seedy, unstrung, dull, languid; to make, be, become do., to cause trouble. *Ruq karōnteye t.gea* (or *t.ena*), he is feeble

owing to fever; *nui t. hōr dō alope idiyea*, don't take this seedy person along with you; *dal t.kedeako*, they beat him, so that he became faint; *dārā t.enae*, he wandered about so that he became languid; *qāi lekateko t.kelea*, they caused him many kinds of trouble (v. *tin torlat*).

*torlao*, v. a. To melt, fuse. (C., not here.)

*torlo morlo*, adj., v. a. m. Feeble, faint, unstrung, seedy; to make, be, become do., distress. *Gitič khon t.m.e beret akana*, he is up after having been lying (asleep) and is confused (is not quite awake); *hōe dakteye t.m.kellea*, the storm made us very uncomfortable (covered us with dust, etc., so that we look miserable); *dal t.m.kedeako*, they made him miserable-looking by beating him; *rukteye t.m. akana*, he is feeble (looking) owing to fever (cf. *torlat*).

*tormač*, v. *jarmak tormač*.

*tormar of*, n. A kind of mushroom. Edible.

*torma tukuč*, the same as *torma tukuč*, q. v.

*tormal*, v. *jarmat tormal*.

*tormuj*, n., the same as *tarbuj*, q. v.

*toro*, v. a. m. To raise the height of a basket, etc., by putting sticks, leaves, etc., round the brim in order that it may hold more. *Sakam ar kačete khaciqk t.akme, adq sahoboka*, heighten the brim of the basket with leaves and small sticks, then there will be room for it; *matkom t.kateko aguketa*, they brought the mahua flowers having raised the brim (of the basket with leaves, etc.); *lač t.atele jomketa*, we ate having made our stomach capable of taking more (fig., about loosening the loin-string); *sakam ar gočha dō t.k jinis*, leaves and dried cow-dung are things that can be used for heightening the brim.

*toro*, v. m. To sprout (about *sih arak* and *mačha arak*, qq. v.). *Sih arak tyena, sil aguitabonpe*, the *sih arak* (*Bauhinia purpurea*, L.) has sprouted, pluck and bring us some (v. supra).

*torphan*, n., v. a. m. A flock, company; to divide into flocks. *T.kē t. noa sroqkteko calaoena*, one flock after the other went along this road; *t.kē t. marakko hečena*, flock after flock of pea-fowls came; *paltonko t.kelhoa*, they divided the soldiers into companies; *sendra hōrko t.ena*, the hunters divided themselves into separate parties. (C. also "side, heap, pile," not here; cf. *infra*.)

*torpha turphi*, v. a. m. To divide into parties, to make to take sides; adv. In parties, taking sides. *T.t.ko calaoena*, they went in separate parties; *ato hōre t.t.kelhoa*, he caused the village people to take sides; *t.t.yenako, adom doko manjhi sečena, adom doko paranih sečena*, they were divided into parties, some took party for the headman, others for the deputy headman. (B. *toroph*; A. H. *taraf*.)

*tor*, n. A squirrel, *Sciurus tristriatus* (or, *S. palmarum*). Very common, (*Mupdari turu*; Ho *tu*.)

- tor*, v. a. To sting. *Kidiñ kakhōme t.kidiña*, a scorpion stung me; *hēlēko totora*, the bees sting; *susurbah tēciñ t. ocoyena*, I was stung by a wasp. (Munḍari *tur*; Ho *tu*.)
- torā*, n. A purse of thread or cloth for holding money, long and narrow, carried tied round the waist underneath the clothes. *Mit t. fakae idikela*, he took along with him one purse full of money; *hape thirokme, t. faka qurilañ toraotam dhābiñ balañ bagiam kana*, wait, be quiet (don't speak), I shall not leave you until I have emptied your money-purse. (H. *torā*.)
- torā bānduk*, n. A match-lock. A few such are even now seen; they have a cock to which a slow-match has to be fixed. (H. *torā*; v. *bānduk*.)
- tōrāhēt*, n., v. a. Embellishment, fictitious addition; to embellish, to mimic, imitate, ape, bring up again, repeat. *Phalna dō t. kathae rōfeta*, so and so speaks, adding fictitious matter; *kathae t.ēta* (or *t.āñ kana*), he is embellishing the story; *mare kuthae t.ēl kāntakoa*, he is bringing up old matters about them; *rañ t.āñ kanae*, she is mimicking crying (satirically); *serēñ t.ēfē*, she is mimicking singing; *pake dōñ t.ēl kana*, he is aping the sword-dance, jumping.
- torao*, v. a. m. To break, manage, finish, accomplish, demolish, spend. *Ale dō hurut khunṭulle t. akata, sedaeren hōr kanale*, we have demolished the stumps and roots (cleared the jungle), we are people living here from old; *birle t. akata*, we have cleared the jungle; *squle t. akadea*, we have finished with the money-lender (have repaid all debts); *khajñale t.kela nesañ*, we have paid up the rent of this year; *baplañ t.kela eskartege*, I managed the marriage (expenses) alone; *kōmile t.kela*, we finished the work; *mōkōrdōmare aema fakā t.ena*, a large amount of money was spent in connexion with the court-case. (H. *torā*.)
- torao*, v. a. To pause to indicate that a fresh start is to be made (dancing, drumming, singing). *Serēñko t.kela*, they paused singing to start anew; *eneñko t.kela, paclateko hilqūla*, they made a pause in the dance, they are going to move backwards swayingly; *t. t.ēye daketa*, it is raining intermittently (v. supra).
- torani*, v. *gonōñ torani* (cf. H. *turāñ*).
- torani*, v. *gonōñ torani*.
- torā sar*, n. A kind of cross-bow (not seen anymore nowadays; said to consist of a bow fitted to a piece of hollow bamboo; released by person lying on the ground) (v. *torā* and *sar*).
- Tore Pokhori*, n. A place mentioned in the traditions (probably a tank so called), where the ancestors altered some of the old customs (v. *Baka Bandela*; v. *pukhri*).
- tor cāḍbol*, n. A squirrel's tail; (fig.) a variegated strip of cloth (used as an ornament on the upper arm, or to tie round the head) (v. *tor* and *cāḍbol*).
- tore sulām*, v. *tore sulām*.
- torkaliq*, v. *torkaliq*.



*torṁḍyok*, adj., v. m. Silent; to be mute, dumb (when one should speak).

*T.e durup akana*, he is sitting there mute; *cekam t. akana, royme*, how is it, you have become dumb, speak (cf. *momomyof*).

*torok borok*, adv., v. a., the same as *torok berok*, q. v.

*toron*, v. a. m. To fill, stuff, cram; get full up of. *Ghaqlak hasateko t.kela*, they filled the hollow with earth; *bandite oraiko t.kela*, they have filled the house with paddy-bundles; *kakorko agu t. akala*, they have brought heaps of gravel (on the side of the road, to be spread); *khēt t.ena gitille*, the rice-field has been filled with sand; *jom t.ena, alope emaea*, he has crammed himself with food, don't give him (any more); *phalna dq dhonteye t. akana*, so and so has got full up with property (v. *turuk*).

*torphar*, v. *torphar*.

*toskar*, v. *eskar toskar* (*toskar* is a jingle).

*tosot morgot*, v. *tosot morgot* (C.)

*tosot morgot*, adj. Awkward, clumsy, out of sorts, slovenly, down-hearted; v. m. To be do., act in a dispirited way. *Gitič beretkate t.m.ge bujhauka*, when just up from sleep one feels sluggish; *t.m.e ṇelok kana*, he looks out of sorts; *uni qimqi dqe t.m.gea, kicrič hō bae saphaea ar hōmq hō bañ*, that woman is slovenly, she does not clean her clothes and not her body either; *aloben t.m. baraea, ona iqte miseratale bae tahen kana*, don't act in a dispirited way (go about sad), that is why our sister will not stay (with you; said by *bahqñhar*, q. v.); *alom t. morgodoka, cekra tahenme*, don't be down-hearted, be cheerful.

*totka*, n. The lower back part of the head, the occiput, the nape of the neck, the scruff of the neck. *T. seč mēt qcurentama, bam ṇelela*, have your eyes come round to your neck, can't you see (women's abuse); *t.e kilqukedea, onateye jhin jhinquena*, he struck him in the neck, thereby he became faint; *t.re saphateñ idimea*, I shall take you by the scruff of your neck and take you away; *gai t.reko kuṭamkedeteye godena*, the cow was killed by their giving it a blow on the back of its head (a common way of felling, especially at *bhañḍan*, q. v.). (Muṇḍari *tutka*.)

*totka gaḍa*, n. The hollow just below the occipital protuberance. *T.g.reye thapakedea*, he struck him in the hollow of the occiput (v. *supra* and *gṇḍa*).

*totom thorok*, v. *thotom thorok*.

*totoṛo*, adj., v. m. Mute, dumb; to become do., not be able to open one's mouth; to stand and stare. *T.ko durup akana*, they are sitting mute; *mōrē hōr ṇelleye t.yena*, he became dumb seeing the village council; *t. barae kanae*, he is standing staring and dumb. (cf. *totra*).

*totot makor* (or *t. mokor*), adv., v. a. m. Energetically; to work assiduously; be energetically occupied (v. *telet mokor*).

*totro*, n., v. a. m. A scroll (of paper, leaf); to roll up into a scroll. *Tale sakam reak t.e qṛṇeṣa*, he is playing with a rolled up leaf of the Palmyra palm; *kagoje t.kela bae laḡil*, he rolled the leaf of paper up to put it away for keeping; *sakam t.yena*, the leaf has been rolled up (cf. *toro*).

*totra*, adj. m., v. a. m. Who speaks inarticulately or imperfectly, lisping, having a defect in speech; to speak inarticulately. *Nui gidra doe t.gea, puslan bae rora*, this child is lisping, it does not speak clearly; *bejaeyem t.yet kan do, puslan rorme*, you are speaking very inarticulately, speak clearly; *qata nurentae uni haram doe t.yena*, the old man has become defective in his articulation, because his teeth have fallen out (v. *tutri*; v. *thotra*; cf. H. *totla* and *totar*).

*tof*, v. a. m. To bring or come out, tear out, extract, pick. *Gachiko t.et kana*, they are pulling out the paddy-seedlings (preparatory to planting); *qatae t.keftaea*, he pulled out his tooth; *khupiko toda*, they will pull out the post; *alane t. akata*, she has put her tongue out; *jom ban todok kantaea, etak hor thene cahap idia*, no food of his comes out (he will not give to others), when with other people he opens his mouth all along (eats as much as he can); *hopak nelle nilt todok kantaea*, seeing what other people have, his eyes come out (in envy); *rqr ban todok kan laina*, you cannot get a word out; *bin blungak khone t.ena*, the snake came out of the hole. *Tof* is very frequently used as part of a compound; when the last part, it may always be translated by the word out. *T. gidime ghäs*, pull out the grass and throw it away; *godoe hir t.ena*, the rat ran out; *gutiko laga t.kedea*, they drove the servant out and away; *kaskom t.ko sen akantaea*, our (women) have gone to pick cotton (from the bush). *Tof* is used about the harvesting of certain crops where the plants are pulled out of the ground, such as *janha, hqer, turi, lufni*, qq. v. (Munqari, Ho *tud*).

*tof*, v. a. To peck (fowls). *Sim eugac t.kidina*, the hen pecked me; *sim melfreye t.kedea gidra*, the hen pecked the child in the eye (v. *supra*; cf. *tobak*).

*tof racak*, adv., v. m. At loggerheads; come to blows (women). *T.r.kin kaphariku kana*, they are quarrelling, using their fists; *t. racagok kanakin*, they are using their fists (pulling out hair).

*totha*, v. *thota*.

*tothea*, v. *thotea*.

*tothna*, v. *thotna* (here the more common form).

*tothol*, v. *thotol* (C.).

*toyo*, n. The jackal, *Canis aureus*. *T. leku sean banukioa janwar*, there are no animals so cunning as the jackal (the jackal plays the same rôle in the Santal folk-tales as the fox in European ones). (Munqari, Ho *tryu*.)

*toyo bare*, n. A tree so called (not known to all).

*toyo capdbol*, n. A jackal's tail; a certain shrub, *Desmodium gangeticum*, DC. *Nanha toyo capdbol*, the same as *naha jala*, q. v.

*toyo hqgor potam*, n. A certain kind of dove, so called, because it seems to call *toyo hqgor*.

*toyo karla*, n., the same as *gurli*, q. v.

*toyo sagak ghās*, n. A certain kind of grass; very common and has a troublesome kind of awn (*sagak*). The same as *sela sagak ghās*.

*toyo sagar*, n. lit. A jackal's cart; adv. On foot. *T.s.tele hēdena ale dō*, we came on foot (walking) (v. *sagar*).

*toyo toṭko potam*, n., the same dove as *toyo hōdgor*, q. v. So called on acc. of its call (v. *toṭko*).

*tō*, correl. pron. (always preceded by *jō*). So (much, long). *Jō jivēl tō inq duk tahentiāna*, as long as life lasts, so long shall I have this sorrow. (Bihari *tō*.)

*tō*, postposit. particle. By all means, naturally, do; as is seen; surely. *Calakme tō*, do go; *jomme tō*, by all means eat; *unige tō bae hijuk kana*, he, as is seen, is not coming; *dakge tō bae asorefa*, the rain is not clearing up (how then can we go); *dakage tō bae emok kana*, she does not give any food, as you see; *ohō tō*, by no means; *ange tō dayek kanam*, you are, as we know, responsible. Frequently not literally translatable. The particle is used in appealing to the candour, knowledge, discrimination of the person addressed. (B. *tō*.)

*tōbē*, adv. Then, indeed, in that case. *T. celbon cekaea*, then what shall we do; *t. am calakme*, in that case you go; *tōbeko dandommea*, then they will fine you; *t. bañ calaka*, in that case I will not go. (B. *tōbē*.)

*tōbē erōñ*, the same as *tōbē terōñ*, q. v. *T.ē.in edrena, qcuak bae anjoma*, for this reason I am angry, he will not listen (obey) when he is asked to do anything.

*tōbē khač* (*tōbē khañ*), adv. Then, in that case, thereupon, consequently. *T.kh. celbon cekayea*, then what shall we do to him; *bae emok kana, t. kh.bon lalisaea*, he is not paying, then we shall bring a suit against him; *t.kh.e dalkedea*, thereupon he struck him (v. *tōbē* and *khač, khañ*).

*tōbē nāhī*, adv. Then only, only in that (such a) case. *Kamime, t.n. dakam joma*, work, only in that case you will get food; *bes qhōcte bahu dōhoyefe, t.n.ye, tahena*, treat your daughter-in-law well, then only she will remain (with you); *calak nāhī, t.n.m. nama*, only in case you go, you will get (*tōbē + nāhī*).

*tōbē terōñ*, adv. Therefore, for that reason, owing to, because of that. *Nindqi enēč kana, t.t. bae beret kana*, he is dancing during the night, therefore he does not get up; *ruhetkedeako, t.t. daka bae jomela*, they scolded him, therefore he does not take food (*tōbē + terōñ*).

*tōbō*, v. a. m. To choke up, fill to excess, give much; adv. Overmuch, abundantly. *Khub t. daka utuko ematlea*, they gave us abundantly rice and curry; *khub t. dakare toako dulastiāna*, they poured milk abundantly into my rice; *taben khajjirire gurko t.kefa*, they put an abundant amount of molasses (overmuch) on the flattened and parched rice; *jel jomte moca t.yenlaea*, his mouth was choked by eating meat-curry (he got more than he wanted); *jom t.yenae*, he has eaten so that he is more than satisfied.

*tobo tobo*, v. a. m. To glut, fill, give to excess, surfeit, overdo. *Dak dakteye t.t.kellea*, we have had overmuch of rain; *dak dakte ote t.t.kela*, the soil was satiated with rain (became mud); *jom jomtele t.t.yena*, we have become cloyed with eating; *khet dakte t.t.yentalca*, our rice-field has been filled to excess with water (has become only mud) (v. *tobo*).

*toc*, n., the same as *loc*, q. v. (C., not here.)

*toc*, v. a. m. To stretch out; (fig.) to die. *Techu dce t.kela* (or *t.cua*), he stretched himself to-day (he died); *gitickateye telujo t. akafa*, he is lying and has stretched himself (cf. *tic*).

*toc toc*, v. a. m. To stretch out, to die; adj. Stretched out long. *T.t.c gitic akana*, he is lying stretched out; *t.t.c tic akafa baber*, he has stretched the rope out to its full length; *t.t.kela*, he stretched himself out (died); *bihe t.t. akana*, the snake is lying stretched out; *tarup caudbole t.t. akafa*, the leopard has stretched its tail straight out (v. *supra*).

*toc todroc*, adv., v. a. m., the same as *toc toc*, q. v. Fall one's full length. *T.t.c gurena*, he tumbled down stretched to his full length; *t.t.kela* (or *t.t.cnae*), he stretched himself out (died).

*toc toj*, v. *toc toc*. *T.t.c nahak*, he will die presently.

*toc toreor*, adj., v. a. m., the same as *toc toc*, q. v. *T.t.c gitic akana*, he is lying stretched out his full length; *noa khet do t.t.gea, tiurem si cabaea*, this rice-field is very long, when to-day will you be able to finish ploughing it; *t.t.kateye japit akafa*, he is sleeping lying stretched out to his full length (v. *toc* and *toreor*).

*toc torroc*, the same as *toc todroc*, q. v.

*todarok*, v. *todarok*.

*todarot*, v. *todarot*.

*todontq*, n., v. a. m., the same as *todarok*, q. v. *Kombrokakako, t. horyena*, there was a theft, an investigation has been held; *mihū reakko t.kela*, they investigated about the (lost) calf. (B. *todontq*; not much used.)

*toehor*, adj. Longish, long, tall; v. a. m. To make long, elongate. *T. hor kanae*, he is a tall man; *t. kuri*, a tall girl; *t. jhinga*, a long *jhinga* (q. v.) fruit; *khet t.kela*, he made the rice-field longish; *orake t.kela*, he elongated his house; *noa dare do khub t.cna*, this tree has grown to be very tall (cf. *toc*).

*toehor gongha*, n. A kind of snail with longish spiral shell (v. *supra* and *gongha*).

*toehor toehor*, adj., adv., v. a. m., the same as *toehor*, q. v. (generally understood too long). *T.t.c hara akana uni kuri do*, that girl has grown up tall (taller than nice); *t.t.c benaokela khet*, you have made this rice-field longish; *orakem t.t.kela*, you have built the house too long.

*toenat*, adj., v. a. m. Ready, prepared; to make ready, prepare. *Joto t.gea, nenalekhan bapla*, everything is ready, if you fix a date for the marriage (i. e., you may fix a date); *daka utuko t.kela, pera emakope*, they have prepared the rice and curry, serve it out to the visitors; *gitic*

*juega t.ena*, the place for lying down has been made ready; *jəm t.enako*, *adɔbo calaka*, they are ready with eating, now we shall go; *ad ɔsulok lagit bese t.akawana*, he has prepared for himself what is necessary for his support; *ɔɔkkhoe t.akawana*, he has procured and has ready, ploughing bullocks. (B. *toināt*.)

*tɔgɔɔ*, v. a. m. To chew, masticate, gnaw, grind the teeth, crunch. *Dafatele togoja*, *ar begor t.te dɔ bale uda*, we chew with the teeth, and without having chewed we do not swallow (anything); *t.biyeɔae*, he has become satisfied having masticated (the food); *dɔtɔuniye t.gejerketa*, he chewed the (end of) the toothbrush (twig) into a brush; *jomɔra ata bae t.darɔnɔ kana*, he is unable to crunch the roasted Indian corn; *sela dɔ jaɔe t.raɔuket kana*, the dog is crunching the bone. (Mundari, Ho *tagoe*.)

*tɔgɔɔ*, v. a. impers. Without listening and determined to follow one's own wish (women's abuse). *Mana bae ahjomlaka*, *t.idikedeɔ*, he did not listen to remonstrance, he would absolutely go; *cele t.ɛfɛte bani calak lagit*, who has influenced you so that you will not go (fear of somebody).

*tɔgɔɔ dafa*, n., v. a. Gnashing of the teeth; to gnash the teeth. *T.d.bɔi sap akadeɔ*, he has got convulsions with gnashing of the teeth; *bateye t.d.yet kuna*, he is gnashing his teeth in convulsions; *edreleye t.d.wadiɔna*, he gnashed his teeth at me in anger; *dhinuk bateye t.d.akata*, he has fixed his teeth firmly together owing to tetanus; *t.d.akatae*, *bae nini lagit*, he is keeping his teeth firmly together, he is not going to drink it (v. *supra* and *dafa*).

*tɔgɔɔ mogɔɔ*, adv., v. a. m. Gnashing the teeth; to gnash the teeth, chew. *T.m.e egerkidina*, she abused me, gnashing her teeth; *ad eskargeye t.m.ɛta*, *hɔr bae emako kana*, she is masticating by herself alone, she is not giving others anything; *ɛfem t.mogɔjok kana*, *jomgeale*, what are you gnashing your teeth for (scolding), we shall certainly eat (*mogɔɔ* is likely a jingle).

*tɔhɔ*, poetical form for *ɔhɔ*, q. v.

*tɔhɔɔ tɔhɔɔ*, adv., v. m., the same as *tihɔɔ tɔhɔɔ*, q. v. *Horo t.t.gele akantae*, his paddy has got long ears; *ɔp t.t.jhɔl akantae*, her hair has become exceedingly long; *t.t.e dɔhri akana*, he has put on a turban with an end hanging long down; *dɔuti t.t.akantae*, his loin-cloth is hanging long down (reaching the ground); *t.t.e tarameta*, he walks taking long steps.

*tɔhɔp*, n. A handful, as much as one can grasp; v. a. To grasp, encompass with the hand, clutch, clasp in the hand. *Bar t.kate ar ɔtipe*, make the straw into sheaves of two handfuls each; *maɔ dɔ moɔa akana*, *adɔm dɔ miɔ t.kate*, *adɔm dɔ bar t.katege*, the bamboo has become thick, some as much as can be grasped by one hand, some so thick as can be grasped by two hands; *miɔ t.sɔri bɔɔ ɔguɔpe*, pull out and bring one handful of thatching-grass (taken from above the door of the house where a person is dead, to the place of cremation and there used for

kindling the pyre); *khub leka tqobme*, take a big handful; *t. sumuñ hakoñ sapledea, paskaoenae*, I caught a fish so big as I could clasp in the hand, it escaped; *hoqñke t.kedea*, he grasped him by the neck.

*tqhqr*, poss. pr. Thine. (Only in marriage songs.) *T. befa*, thy son. (Desi *tqhqr*; v. *tqr*.)

*tqhqt*, v. m. To stumble, strike the foot against (anything on the ground).

*Hurulre qdi ātin t.ena, rama hō t. chadaoentiña*, I struck my foot very forcibly against a root-stump, even a nail was knocked off; *t. gurenah*, I struck my foot against something and fell; *t. tqhde calak kana*, he is going along stumbling and hitting against anything (about people in great hurry or drunk). (Muñdari *tod*; Kurku *tohod*.)

*tqhqt hqroq*, adv., v. m. Stumbling, flounderingly; to stumble and sprain.

*T.h.le hedena*, we came floundering (in darkness); *t.h.enah*, I stumbled and sprained my foot (v. infra).

*tqhqt huref*, v. m. To stumble against and sprain one's foot. *T.h.enah, bañ tarām dareak kana*, I stumbled and sprained my foot, I am unable to walk; *tqhqt hukret hor kana*, it is a way full of obstacles that cause stumbling and spraining (v. supra and *huref*).

*tqj*, v. a. d. To be sorry for (ironically), shirk. *Dareye t.ak kana, qami bae lapaok kana*, he nurses his strength, he does not move to work.

*tqjbij*, n., v. a. m. Investigation, estimate, judgment; to examine, investigate, estimate, consider. *Amañ t.re cel hoeoka*, in your estimate (opinion) what will it be (come to); *aleak t.reye hajotoka*, in our judgment he will be sent to prison; *khqroc reakle t.ke'a, niqle dq bañ hoeoka*, we estimated the expenses, this will not be sufficient; *t.kate oragme, okare jutoka*, build your house having investigated where it will be feasible; *t. akatañ, noa dare dq nahel hoeoka*, I have estimated this tree, it will do for a plough; *mihule t.kedea, aboren dqe bañ kana*, we examined the calf, it is not ours; *t.kelañ, nonde khub jumi hoeoka*, I have estimated that very good rice-land might be got here; *t.katebon hqñinkatakoa*, we shall divide (the property) between them making proper estimation; *t.ena, nondebon kecaklekhan somange hoeoka*, it has been estimated that, if we make an end here, it will be equal. (B. *tqjbij*.)

*tokq*, the same as *torkq*, q. v. (also pronounced *tqkq*).

*tqkqe*, poetical form for *okqe*, q. v.

*tqkqp*, v. a. To make a snapping, smacking, plashing sound; to bolt, stab.

*Theñgaleye t.kedea*, he stabbed him with the stick; *noa bhugakre toyo menaea, t.geñ qihqukedea*, there is a jackal in this cave, I felt it by pushing in a stick; *sukri dq sim hopone t.kedea*, the pig bolted the chicken; *piñhai t.kela ač eskarge*, he bolted the cake himself alone (did not give others) (onomat.; cf. *sqbok*).

*tqkqp mante* (-*marte*, -*mente*), adv. With a soft, smacking, splashing sound.

*T.m.ye tuñkedea sukri*, he shot at the pig, making a flapping sound (only)

(arrow did not enter); *t. mante biñe sqbqkkedea*, he stabbed the snake, making a soft sound (v. supra).

*tqkq̃ tqkq̃*, adv., v. a. m. With soft sounds, smackingly; to smack, to chew audibly; adj. Soft, tough. *T.t.e jəmjoñ kana*, he is eating, making smacking sounds; *t.t.e lēbētkedea*, he kicked him, making soft sounds; *jēle t.t.ēl kana*, he is chewing the meat smackingly; *joñdrako huruñet kana*, *t. tqkq̃bok kana*, they are pounding Indian corn (in a *dhin̄ki*), it makes a soft plashing sound; *noa jēl dō t.t.gea*, *bañ togoč lahudok kana*, this meat is tough, it is not chewed to pieces (v. *tqkq̃*).

*tqkq̃r tqkq̃r*, adv., v. m. Snivelling, running from the nose or mouth, hanging down; to run, hang down. *Suluč t.t. jorok kantaea*, the mucus is running down from his nose; *ulidač t.t.ok kantaea*, the saliva is running down from his mouth; *gai awar t.t.e asen barayela*, the cow is carrying about (walking about with) the placenta hanging down (v. *tikq̃r tqkq̃r*).

*tqkrq̃*, the same as *tqrkq̃*, q. v. (Rare.)

*tqk̄ tqreq̃r*, the same as *tqč tqreq̃r*, q. v.

*tql*, v. a. m. To tie, bind, fix, fasten; to make firm with brickwork, to build a bridge with bricks. *Kombroko t.kedea*, they tied the thief; *kača t.kaeme*, bind the buffalo; *silpiñ t.kakme*, fasten the door; *khetre dač t.me*, make the water stand in the rice-field (prevent it running away); *nahelko t.kela*, they fixed the plough (made it ready for use); *sahan bojhako t.kela*, they bound the firewood bundle; *bahuko t. akadea*, they have bound a bride (i. e., they have made binding arrangements with a prospective bride, so that she is no longer free); *rinteye t. caba akana*, he is utterly involved in debt; *hormo t.entaea*, he is full-grown; *orač t.ena dhiñte*, the house has been blackened by smoke; *moca t.entina itille*, my mouth has got fat sticking to it; *kisq̃r hq̃r dō dafako t. ococa sonata*, rich people let their teeth be filled with gold; *thēngae t.kela*, he bound the stick (fixed metal hoops to it); *panahiye t.kela*, he put calkins on his shoes; *kūiko t.kela*, they built the well with bricks; *gačako t.kela*, they bridged the river (any kind of bridge); *sakoko t.kela*, they have built a bridge; *pukhri ghač dhiriteko t. akafa*, they have built the way down to the tank with stones (or, plastered it with stones); *buru nalako t. akafa*, they have dammed up the hill-ravine (with earth, to make an *ahar*, q. v.); *lumq̃mko t.ena*, the silk-worms have pupated. (Munđari, Ho *tol*; Kurku *tol*.)

*tql*, adj. What is under, below. *T. mači sitql p̃ani*, earth below, cold water (in a marriage *binti*). (B. *tql*.)

*tqlbic*, adj., v. m. Different (size, meaning), opposite, disagreeing; to differ, disagree. *Nukin dāhgra dōkin t.gea*, *bakin jurika*, these two bullocks are of different size, they will not be a pair; *bahu jāwāe dōkin t.gea* (or *t.ena*), husband and wife are of different size (one much smaller than the other); *balaeakin t.gea*, the co-parents-in-law are unequal (one wealthy, the other poor); *ato hq̃r ar mañjhial̄ katha dō t.gein̄koa*, what the village

people and the headman say does not agree; *katha t.entakina*, their statements differed. (Desi *tolbic*.)

*tolhāt*, n. Neighbourhood, environs, surroundings, country-region. *Nia t.ren dārā baraketa, bañ namledea*, I walked round in this neighbourhood, I did not find him; *ona t.ren hōr dō rehgečteko latpaṭao akana*, the people of that part of the country are in great straits owing to lack of food. (B. *tolāf*.)

*tolmoč*, adj., v. a. m. Withered, faded; to wither, fade, wilt, droop. *Dare dō setohte t.ge ṇeloḥ kana*, the tree is looking withered owing to the heat of the sun; *horo setohteye t.keta*, the paddy withered owing to the heat of the sun; *gachi t.ena*, the paddy seedlings have withered; *rehgečteye t.ena*, he is drooping from lack of food.

*tolqb*, v. *tolop* (the more common pronunciation).

*tolqč*, v. a. m. To squeeze or press out (the stone of a fruit); (fig.) to get the better of one (ironically); (v. m.) to slip out, away. *Kūndi jan tolqjme*, squeeze out the stone of the mahua fruit; *t.kidiṇam, nchalkidiṇam*, you got the better of me, you managed me beautifully (women's abuse); *mēl t.entama*, have your eyes been squeezed out (women's abuse); *tahēkangeae, okale cōe t.en*, he was here, who knows where he has slipped away.

*tolqḥ moloḥ*, v. a. To speak about hanging oneself, or binding. *Cetko t.m.en roṛeta, tolqḥme tho*, what are you talking about hanging yourself, well hang yourself; *celem tol laḡit onatem t.m.eta*, what are you going to tie up, since you are saying, tying, binding (v. *tol*; not commonly used).

*tolona*, v. a. To weigh, judge (a matter), examine. *Katha t.epe, qkōe thikkin roṛeta*, weigh the matter, which one of the two is speaking correctly (the truth); *t.ketako, nuige dusi kanae*, they judged that this one is guilty. (B. *tolnā*.)

*toloḥ*, n., v. a. A piece of the loin-cloth or loin-strip, a flap hanging down in front; to let do. hang down. *T. arāḥkate johōr johōre dhuti akana*, having let the front-flap hang down, he has put on a loin-cloth reaching down to the ground; *deṅganaḥ t.keta, ṇeṇele calaḥ laḡit*, he has arranged his loin-cloth so as to hang down in front, he is just going to attend a festival. (Muṇḍari *toloḥ*.)

*tolop*, n. Wages, pay, salary. *T.le ṇamketa*, we have got our pay. (B. *tolop* and *tolqb*; A. H. *talab*.)

*tolop*, v. a. m. To call, summon; v. a. impers. To feel the call of nature. *Cet laḡit cōe t. akadiṇ, bañ dō tolop eman laḡit*, who knows for what purpose he has summoned me, perhaps to give me my salary; *māṇjhiye t. akatmea*, the headman has called you; *atoren hōrko t.ena raj then*, the village people were summoned to the zemindar; *dak seč t.ediṇ kana*, I feel the call of nature (v. supra).

*tolṭolao*, v. a. m., the same as *taltalao*, q. v. *T.ediṇ kanae, raj then calaḥ laḡit*, he is hurrying me on to go to the zemindar.



*tomqsuk*, v. *tomosuk*. (Pronunciation varies.)

*tɔn*, v. a. d. To heed, mind, trouble oneself about, take to heart, listen to. *Katha bae t.aŋ kana*, he does not pay heed to the word (does not listen, obey); *bicɔr bae t.aŋ kana*, he does not trouble himself about the judgment; *jɔm bae t.aŋ*, he did not mind the food. (Word getting obsolete.)

*tɔndari*, n., v. a. Supervision, inquiry; to take up or entertain a case, take notice of, look after, investigate. *Mihū mɛrɔmko reaŋ t. bɔnuŋanaŋ*, there is no supervision of the cattle; *cas uŋrɔŋ kan sɛ bes mɛnaŋa*, *onako reaŋ t. dɔ bɔnuŋtama*, whether the crops are going bad or they are good, you have no thought (make no inquiries) about these matters; *kombroyen reaŋko t.kɛla*, they made an inquiry into the theft committed; *ɔraŋ reaŋ bam t.yɛl kana*, you are not making any inquiries about your home (said about a man being away from home); *gidrɔ reaŋ t.mɛ*, make inquiries about the child (cf. *todarot*).

*tɔndɔri*, v. *tɔndari*. (Pronunciation varies.)

*tɔnɔl*, n. A knot, tie, bond, binding, mounting; v. m. To be tied, bound. *T. tirio*, a mounted flute; *t. dare*, a tree encircled by climbers; *t. rɔrɔmɛ*, untie the knot; *mɔn t.ɛntakina*, their hearts have been bound together (they are of one mind); *lumqamko t.ɔŋ kana*, the silk-worms are pupating (*tɔl* with infixed *n*).

*tɔnɔr*, the same as *tonɔr*, q. v.

*tɔncɔk*, n., adj., v. a. m. Suspicion, doubt, fault, defect; suspicious; to treat as suspicious, refuse assent; to be suspicious, disagree. *Mamblare t. tahɛnkhan bako cabaea*, if there remains any doubt in a case, they will not finish it; *ona katha reaŋ t. mɛnaŋtina*, I have some doubt about that matter; *guti reaŋ t. hamkatɛye ruŋɛtkɛdea*, having found a fault with the servant he scolded him; *uniaŋ katha dɔ t.gɛa*, his statement is suspicious, doubtful; *kathako t.kɛtaɛa*, they treated his statement as suspicious; *kɔtɪd talaŋ lɔgile t.kɛla*, owing to a trifle he refused; *jɔm nūire pɛraŋko t.ɛna*, *onate bapla baŋ hɔcɔŋa*, the friends (i. e., people who were trying to arrange a marriage) became doubtful in connexion with the food and drink (got too little), therefore there will be no marriage; *balaaakin t.ɛna*, the co-parents-in-law became suspicious of each other. (B. *tɔncɔk*.)

*tɔp*, n. A cannon, big gun. *Surgujɔtɛ sɛnɛn hɔŋko lɔiale kana t. reaŋ hal dɔ*, *mɛnkhan mɛŋtɛ t. dɔ qurile nɛla*, Santals who went to Mesopotamia (during the war) tell us what a cannon is, but we have not as yet seen a cannon with our eyes; *t.ko ɔraŋ(or jɛrɛŋ)kɛla*, they fired a gun. (P. H. *tɔp*.)

*tɔp*, n. The part of a post in the earth. *Khuŋŋi reaŋ t. sɛayɛna*, the part of the post in the earth has become rotten; *t.re hasaɛ jɔmkɛla khuŋŋi*, the earth "ate" (caused to rot) the post below (in the earth) (cf. *tɔpa*).

*topol*, v. recipr. of *tol*, q. v. *Mōn t.entakina, bakin chapadnoka*, their hearts are tied together, they will not be separated.

*toporkkana*, v. a. m. To tire, weary, make mellow, pliant, supple, to humble. *Am qurilañ t.me dhabit balañ bagiana*, I shall not let you off, until I have humbled you; *dal t. kedeako*, they beat him so that he became tired; *dalko loḡa t.keta*, they stirred the water so that it became muddy (to catch fish); *khet si tyena*, the rice-field has been ploughed up into a mire (for planting); *ḡandom ḡandomteko t.kedeo*, they wearied him out by continually fining him.

*tor*, poss. pr. Thy. *T. mae*, thy mother (in marriage songs). (Desi *tor*.)

*toras*, v. *toras*.

*torēla*, adj. Tall and straight, lanky, lofty (people, trees), straight (road).

*Noa dō khub t. dare akana*, this has become a very tall and straight tree; *khub t.geae nui kuri (kōḡa)*, this girl (boy) is very straight and tall; *khub t. hōr kana, mit ghurite tiogoka*, it is a very straight road, one reaches (destination) in a short while.

*torēḡr*, adj. Slender, tall, slim (people, trees); adv. Straight out; v. a. m.

To stretch out, die. *Te hara akana*, he (she) has grown up tall and slim; *t. dare*, a tall tree (not broad); *te telijo ḡoḡketa jaḡga*, he stretched his legs straight out (lying); *teheñ dōc t.keta* (or *t.ena*), he stretched himself out to-day (died) (cf. supra; v. *toḡ torēḡr*; cf. *torroḡ torroḡ*).

*torhoḡ*, n. The iguana, *Varanus monitor*, and *Varanus flavescens*. The

Santals distinguish *baḡ t.*, *V. flavescens* (also called *ḡuḡdi t.*) and *bḡihḡ t.*, *V. monitor* (also called *piḡḡḡ t.*). Eaten. The skin is used for covering part of the Santal fiddle. *T.ko lambetena*, the iguanas' (stomach) has shrunk in (fig. we feel hungry); *t. dea leka cacarhaḡ hōmo ḡeloḡ kantara*, his body looks rough like the back of an iguana. (Muḡdari *toroḡ*; Ilo *tor*.)

*torjoma*, v. a. m. To translate, interpret, compose; n. Translation, com-

position. *Sereñe t. akata*, he has translated a song (also used about composing); *noa Deko katha hōḡte t.waleme*, translate for us this Deko word into Santali; *ḡakim ḡheu t.kate sḡkhiko soalketa*, they deposed before the magistrate, having their statements translated; *t.kate alom rōra, sḡriakḡe rōḡme*, don't speak inventing anything, speak the truth; *uniaḡ t. kanna noa sereñ dō*, this song is his composition; *torjōkmaid dō nui kangeae*, this one is the interpreter, translator or composer. (B. *torjoma*, A. P. H. *tarjama*.)

*torḡo*, v. a. m. To wrangle, gainsay; be impudent; n. Argumentation,

opposition. *Iñ sḡḡe t. alom laḡaoa*, don't commence to wrangle (be impudent) with me; *kuthae tyefa*, he is gainsaying; *am sḡḡe bañ t.ḡ kana*, I am not wrangling with you. (B. *torḡo*.)

*torlat*, v. *torlat*.

*torḡār of*, v. *torḡār of*.

*torma tukuč*, adv., v. m. Stumblingly; to flounder along, stumble and fall.

*Ninda nūtre t.t.le hečena*, we came stumbling along in the dark night; *nūt iqeye t.tukujok kann*, owing to the darkness he is floundering along (v. *taham tukuč*).

*tormuj*, v. *tormuj*.

*torngor*, adj., v. a. m. Straight and tall or long; to stretch out, elongate.

*Khub t. dare*, a very tall and straight tree; *t. hor*, a tall and straight person (both sexes); *t.e orač akuta*, he has built a long house; *jaŋgae t.kela*, he stretched out his legs (not used about dying); *orače t.kela*, he elongated his house (cf. *torēūr*; cf. *tonor*);

*torngor jambro*, n. A species of rock snake (v. *supra* and *jambro*).

*toroč*, n., v. a. m. Ashes; to reduce to ashes. *Sedae bir jokheč kicrič teke laŋif hešel t.ko banijet tahēkana*, formerly when there was (only) jungle they were (going round) selling the ashes of *hešel* (q. v.) for washing clothes; *t.te kicrič tekekatcho soboda*, having boiled clothes with ashes they dump and wash them; *goethabon toroja bargere lagao laŋif*, we shall reduce the cow-dung to ashes to use them (as manure) in the homestead field; *busuŋ t.cna*, the straw was burnt to ashes; *hore t.cna*, the man has been reduced to ashes (cremated), (Muŋdari *toroe*; Ho *toroe*.) *Jārī toroč*, n. lit. Hemp-ashes; fig. Old, white-haired person.

*toročaŋ*, v. *toročaŋ*. Some pronounce *toročaŋ*, but this is not considered correct.

*torok*, n. The right way or time (of cultivation). *Oka t.re cpe ɛrlaŋa, khub hoe akantaea*, he sowed it at some right time, he has got a very good crop; *noa reač t. do baŋ bačaea*, I don't know the proper way (of cultivating) this; *tak t.em bačaele ɛneč dom cas dareaŋa*, only when you know the right time and way of doing it, will you be able to cultivate it (cf. A. H. *tarh*).

*torq*, the same as *torela*, q. v. *Khub t. kuri kanae*, she is a very straight and tall girl; *t. hor*, a straight road.

*torqm*, n. Manner, way; preceded by *tak*; v. *tak torqm*.

*torop*, adj., v. a. m. Tasty, delicious, tasteful; to make, be do. (curry). *Ađi t. utuko emallea*, they gave us a very tasteful curry; *noa utuko t.kela*, they made this curry delicious; *t. soyna noa utu*, this curry smells deliciously; *t. akana utu*, the curry is tasteful (cf. H. *tarpan*, satisfaction, pleasure).

*torop*, n., v. a. m. Side, party, direction; to bring over to one's side; to make acting for; to be on one's side. *Oka t. menama am dō*, on whose side are you; *iŋ dō asami t.*, I am on the side of the defendant; *sālisre nuiko sorkari t. akadea, ar phalna dō bādi t.*, in the arbitration they have made this one the representative of government, and so and so of the complainant; *ad t.kedcae*, he brought him over to his side; *maŋjhi t.cnae*, he is on the headman's side; *iŋ t. rorpe*, speak for me (on my side, in my defence). (A. H. *taraf*).

*tōropdar*, n. A partisan; v. a. m. To make, become do.; adj. Partial. *T. kanae nui dō*, he is a partisan this one (of somebody); *t. bicār kana*, it is a partial judgment (not just); *parganako t.kedea*, they brought the over-chief over to their side (bribed him) (*tōrop + dar*).

*tōropdari*, the same as *tōropdar*, q. v. *Bicārko t.keta*, they made a partial, prejudiced judgment. (A. P. H. *tarafdar*.)

*tōropte*, adv. On the part of, for. *Asami t.ko sakhi akadiña*, they have cited me as a witness on the part of the defendant; *uni t. alom calakā*, don't go on his side; *manjhi t. hoe akana*, it has been done on the side of the headman (through influence from his side) (*tōrop + te*).

*tōroph*, v. *tōrop*.

*tōrphan*, v. *tōrphan*.

*tōrpha turphi*, v. *tōrpha turphi*.

*tōrof*, only used preceded by *sombot* or *tōhof*, qq. v. *Sombot t.in hecena nūt ipte*, I came stumbling and falling owing to the darkness.

*tōrre*, n. A trumpet, bugle (the same as *bakea*, q. v.). *T.ko orōhet kana*, they are blowing the bugle (at marriages). (Rare.)

*tōrre khunṭi*, n. One of the four posts fixed at each corner of a pyre. *Gogok hōr t.kh.ko bida*, those who carry the dead body fix the four corner-posts of the pyre; *mit t.kh.re simko paṭi jaladea*, *tōbe anañ māṛiko rakaba*, they nail a fowl to one of the corner posts, then only they lift the dead body up and place it (on the pyre; this nailing is done with a sharpened bit of wood; and to make this possible the pyre-post is split a little with an axe; the pyre is built in the direction of North and South; the head of the body is turned to the South, and the chicken is fixed to the post on the right-hand side of the dead, at the south-eastern corner of the pyre) (v. *khunṭi*).

*tōrroḍ tōrroḍ*, adv. Discordantly, shrilly (playing the flute, about boys who are learning). *T.t.e orōhet kana tirio arisge*, he is playing the flute shrilly, it is a nuisance (v. *tirroḍ tōrroḍ*).

*tōr*, n. Part, portion, length. *Noa tale dō bar t. hoeoka seṇer laḡit*, this palm log will be two pieces for rafters (when cut into two or cleft, both parts will do for rafters); *kutṛakate noa maṭ dō pon t.ge hoeoka*, when cut into pieces this bamboo will be sufficient for four lengths. (B. *tōr*.)

*tōr*, v. a. To master, conquer, get the better of, finish, accomplish. *Dakae t.keta*, he finished the food; *khajari bar parase t.keta*, he ate up two portions of parched rice; *noa bicār dō alele t. akala*, *bañkhan okpe hō bako t. dareak kan lahākana*, we have mastered this judging, otherwise no one was able to manage it; *neṣ dō kaniñi t. akala*, this year I have got through my (agricultural) work (cf. *tōrao*).

*tōr*, n. Force, velocity; adv. Forcibly. *Dak qdi t. calak kana*, the water is running very forcibly (quickly) (v. *supra*).

*tōrāhēt*, v. *tōrāhēt*.

*tore sutam*, n. Gossamer (when seen floating in the air, like a piece of white thread). *Siokpe joraolekhan t.s. topagoka*, if you yoke to plough, the gossamer will anap (you will die; said to be used as a threat during the Santal rebellion); *t.s.te Sin-sadome argoyena dak nã*, the Day-horse came down on the gossamer to drink water (from the story of the creation of the world in the Santal traditions); *t.s. lekæ ror idiyeta*, he speaks like a gossamer thread (no end to his talk) (v. *sutam*).

*torgod torgod*, the same as *tirgod torgod*, q. v.

*torok borok*, the same as *teret borel*, q. v.

*torok torok*, the same as *teret borel*, q. v.

*torpkar*, adv., v. a. Keeping nothing back, openly, unreservedly; to scold inconsiderately. *T.e ropkedeæ*, he scolded him unreservedly (also *t.kedeæ*); *t.jotæ laiketa*, he told all, keeping nothing back; *guti kamriye t.ketkhoa bako kami kante*, he gave the servants and servant-girls a scolding, because they were not working.

*tor tor*, adj., v. m. Viscid, glutinous, tenacious; to be do., run down. *T.t. moca khon uli dak jorok kantææ*, the saliva is running down glutinously from his mouth; *atnak sakam sipikate dak t.t.oka*, *adq holon lagnokate gora duqrreko ola*, kneading leaves of the *atnak* (q. v.) (letting it fall into water) the water becomes glutinous; thereupon they add flour and (with this) write (make marks, strokes, also a figure representing the cattle-herd) in the door (i. e., on the floor) of the cattle-shed (this is done during the Sohrae); *eraðom sunnu dq t.t.geæ*, castor oil is glutinous.

*totnopak*, n. A certain tree, *Eugenia operculata*, Roxb. The fruit is eaten. C., gives the name as *tolonapak* or *totonopak*, forms not heard here.

*totom thorok*, v. *thotom thorok*. (Pronunciation varies.)

*tothet*, v. *thotet*.

*treta jug*, n. The second or silver age of the Hindus. (H. *treta* and v. *jug*; heard only in a certain expression.)

*trañ trañ*, v. *tarah tarah*. (C.; *trañ* is not pronounced by Santals.)

*tuqñ*, v. a. m. Reduce to pulp, bruise, contuse, make soft; be reduced to nothing. *Dal t.kedeako*, they beat him to a jelly; *lebel t.kedeako*, they kicked him, so that he was bruised; *dakako isin t.keta*, they boiled the rice into a dough (too soft); *kami kamileye t.ena*, he was reduced to no strength (powerlessness) by constant working; *em emileye t.ena*, he became utterly poor by constantly giving away; *eger t.kedeæ*, she abused him, so that he became weary.

*tubel* (or *tubel*), v. a. m. To stuff, plug, fill up, stop. *Bhugok t.kakme*, *binko bolokoka*, fill up the hole, snakes might get in; *silpin tubedme*, *hoæ bolok kana*, fill up the (holes in the) door, wind is coming in; *lutur t.kate taheñme*, stay having plugged your ears (i. e., don't listen to anything said to you); *gel bar pahate luturbo t.eta*, *jähän katha*, *huðinäk se marahäk babo mël luturaka*, we are plugging our ears with twelve balls of cotton, we shall not see or hear anything, big or small (said at the

commencement of the Sohrae; immorality will not be noticed); *hər də bae emako kana, ačgeye t. bi akana* (or *t. joh kana*), she (the wife of the owner) is not giving others (any food), she herself is stuffed to repletion (or, stuffing herself); *orakre t. kolpe, alope ođokolla*, keep yourselves stuffed in the house, don't get out (scolding to servants who will not go out to work); *t. reβel bəndiko ader akala*, they have brought paddy-bundles in, filling the whole house (cf. *tuhel*).

*tude*, n., the same as *tul cērē*, q. v., only used in songs. *Hesak ma cōtere t. doe rage kan*, high up in the Pipol tree the *Tul* bird is singing.

*tudra*, n., v. m. Crowd, multitude; to crowd together, cluster. *T.ko then alom calaka*, don't go to the mob; *kana tənđire qđi həkko t. akana*, a large number of people have crowded together on the field over there; *t. hək də babon bađae ocokoa*, we shall not let the crowd (the common herd) know it; *sehgel thenko t. akana*, they are crowded together at the fire.

*tudra tudri*, adv., v. a. In a crowd; to crowd together. *Kora kuri t.t. ko jarwa akana*, the young men and girls have assembled in a crowd; *ceŷ ya haṇḍe nhaṇḍepe t. barae kana*, what are you crowding together for here and there, you fellows (v. supra).

*tuel*, adj., v. m. Dead drunk; to be do., to be full. *T.geae*, he is dead drunk; *nū t.enae*, he has drunk so that he is unconscious; *bul t. akanae*, he is dead drunk; *gađa perē t. akana*, the river is full (overflowing) (v. *tuhel*, *tuwel*).

*tugum tugum*, adv. Heavy, dull in the head; throbbing. *T.t. bəhəll hasoyedin kana*, I have a dull pain in my head; *goŷa bəhəll t.t. aṭharoll kana*, my whole head feels heavy; *cele cpe bolə akan, lutur t.t. qihəll kana*, something or other has got into my ear, I have a throbbing feeling.

*tuhel*, the same as *tuel*, q. v.

*tuhel*, v. a. m. To fill full, cram, stuff. *Orakko t. akala, thāi bənulla*, they have filled the house (e. g., with paddy-bundles), there is no room; *bolə t. kelako* (or *-emako*), they have gone in and filled the house; *jəm t. akanae*, he has stuffed himself with food; *hopənerate əm t. kedra*, she gave her daughter full up (of goods); *sendra hək buruko t. kela*, the hunters filled the hill (were spread all over); *perako hək t. ena*, visitors have come and filled the place (more than they can manage); *gorako t. ketu gəi*, the cattle have filled the cattle-shed) (cf. *tubel*).

*tukkil*, v. a. To observe, keep an eye on, look after, recognize, know for certain. *Nəpde khəcləktin bəgiall kana, t. hatartinəme* (or *t. alinəme*), I am leaving the basket here, keep an eye on it for me in the meanwhile; *gəi hađa t. hatarkotinəme*, look after my cows and buffaloes for me (while I am away); *perakle calak kana, orak t. hatarpe*, we are going away to visit friends, look after our house so long; *nui hək dəm t. kedra*, did you recognize this man; *t. agnime, thəri bəpiko huŷ akala se baŷ*, find

out whether they have brought brass plates and cups to the market for sale (cf. *tunkhi*).

*tūibul*, n., adj. Dunce, idiot; stupid, fool, silly (women, also men); stooping, with bent head. *Nui t. māra qimqi*, this silly wretch of a woman; *nui t. dō cel kami hō bae baqaea*, this dunce, he does not know any work; *t. bhiqi leka tumbul tumbule calak kana*, he is walking, hanging his head like a stooping sheep (cf. *tumbul*).

*tūigul*, the same as *tūibul*, q. v. *T.geam, bam budana*, you are a dunce, you have no understanding.

*tuisil*, v. a. m. To collect (rent, debt). *Khajuko t.el kana*, they are collecting the rent; *mohajon rin fakae t.keta*, the money-lender collected the debt money. (A. H. *lahstl*.)

*tukq*, n., v. a. m. A nest, home, the hard core of a boil; to make or build a nest, to have a home; to form a core. *T.reko belea*, they lay their eggs in the nest; *hisi tukq*, the nest of the weaver bird; *okaretam t.*, where have you your nest (i. e., where is your home); *ayup jokhet apan apin t.tebou calaka*, when it is evening we go to our several homes; *ojo reak t. bañ oqoklenkhan bañ bogeka*, if the core of a boil is not got out, it will not get well; *cqtre gidi t. lqk kan, pñdre ma bumbuc hakoe bhur bhurquk kan*, above, a vulture's nest is burning, at the foot, a *bumbuc* (q. v.) fish is bubbling (Santal conundrum, a hookah); *jobrako jok t.keta*, they have swept the rubbish together in a heap; *jiām cārē dō sakam rōk mitkateko tia*, the tailor birds make their nest sewing a leaf together; *am dō okarem t. akala*, where have you built your nest (home); *ojo tyena, bañ bogek kana*, the boil has formed a core, it is not getting well. (Muṇḍari, *Ho tuka*.)

*tukq sul*, n., v. a. m. A loose hair-knot; to make up the hair by inserting the ends (without tying). *T.s. menaktaea*, she has made up her hair in a loose way by inserting the ends; *umkateye t.s. akana*, she has tied up her hair loosely after having had a bath (v. *toke*).

*tukuc*, v. a. To thump, punch, push with the hand, touch, nudge. *Rorēt tahkkanan, t.kidiñae*, I was speaking, he nudged me (to stop); *cel iqtem t. oqokadiña*, why did you push me with your hand when you passed; *tukujem, dudrum kanae*, nudge him, he is dozing; *t. ganeme, bae disqyela*, nudge him again, he is not conscious (sleeping) (cf. Muṇḍari *tukui*, to sew, bore).

*tukuc gañ*, v. a. To punch forcibly (with the fist). *Mocae t.g.kedea*, he punched his mouth with his fist; *alom rōra nonkan moela katha, thoñalun t.g.tama*, don't use such filthy language, I shall punch your snout (v. *supra*).

*tukuc*, v. *tahan tukuc*.

*tukun*, adj., v. m. Numb, unfeeling, insensible, callous; to become do. *Mit kar goč kor reak hōmq dō mit nakhate t.getakoa*, the body of people who suffer from hemiplegia is numb on one side; *bhabnate mon t.getaen*, owing to grief his mind is insensate; *rabahte ti jahga t.entina*, my arms

and legs have become numb from cold; *biñ biste hqrmq t.oka*, the body becomes numb through the poison of snakes; *kami kamiteye t.ena*, he has become numb (tired, unfeeling) through continual work (cf. Muṇḍari, Ho *tutkun*, cold).

*tukup*, adj., v. m. Old and feeble, decrepit; to become do. *T.geae nui haram dq*, he is decrepit this old man; *t. buḍhi kanae*, she is a toothless and frail old woman; *haram t.enaē netar*, he has become old and feeble now.

*tukup tukup*, adj., v. m., the same as *tukup*, q. v. *Harām buḍhi dqkin t.t.gea*, the old man and woman are decrepit; *nāhāē dq disomre bako harām t. tukubōē kana*, nowadays people do not live to become old and feeble in this country (they die while they are still fairly young).

*tul*, v. a. m. To lift up, bear up, raise; (v. m.) to go (scolding expression). *Bae tul dareak kana*, he is unable to lift it; *bqhōē t.tam*, raise your head (said to one lying down flat, not standing); *t.te bahuko agukedeā*, they brought the bride carrying her (in a palanquin); *ti t.pe, nuipe khusiaekhan*, lift your hands, if you are pleased with this one; *hana tolate oraḱko t. uqarefa*, they are carrying (the roof of) the house to the other part of the village (expression used about the roof of a gable house); *gai t. beretkaepe, thali akanae*, lift up the cow, she is sticking in the mud; *t.kede lekaē qikqukela*, she felt as if she had been lifted (i. e., great joy); *cal hqete t. idiyena*, the roof was lifted up and carried away by the storm; *okalem t.lena*, where did you go; *oka khqnem t. hijuk kana*, from where are you being carried (coming) here; *okaren pera cpe t. heē akana*, a visitor from who knows where has come; *qhinki t.me*, raise the husking-machine (pestle). (Muṇḍari, Kurku *tul*; cf. *tulqu*.)

*tulq*, n., v. a. m. Scales, balance; to weigh. *Kaskqm t.*, a balance for weighing cotton; *buluh t.*, scales for weighing salt; *maricko t.kela*, they weighed the pepper; *thari t.yena, miṣ ser hamala*, the brass-plate was weighed, it is one seer in weight. (Hindu *tulā*.)

*Tulq dandqm*, n. fig. Penis.

*Tulq dandil*, n. The beam of scales.

*Tulq sakam*, n. The scale of a balance.

*Kasi tulq*, n. A steel yard.

*Nikti tulq*, n. The same as *kasi tulq*, but may also be used (like in Hindi) about small scales (v. *nikti*).

*Tarju tulq*, n. A pair of scales (v. *tarju*).

*tulam*, n. Ginned cotton, cotton from which the seeds have been separated; v. a. To gin cotton. *Alte t.ko piteda*, they card cotton with a bow; *rif t.*, ginned cotton; *kaskqmko t.ef kana*, they are ginning the cotton (cf. H. *tul*, cotton).

*tulani*, n., v. *tolani*. (C.)

*tulqu*, v. a. m. To raise, repair (a rice-field ridge); to set right (a statement), compare, correct, weigh (a statement); copy out, withdraw (a case). *Mareak*



*piq̄haho t.heta*, they raised the old rice-field ridge (by putting earth on); *katha t.kataliŋpa*, *q̄ho* (*thihliŋ roŋeta*, *uni s̄e ih*, compare our statements, who of us two speaks correctly, he or I; *katha t.katha roŋme*, speak weighing your words; *noa khata roŋk̄ q̄l d̄o eŋaŋ kagoŋre t.me*, copy out on another paper what is written in this ledger; *m̄q̄ordema bam cakao darsaŋkhan t.tam*, if you are unable to carry on your lawsuit, withdraw it (cf. H. *tulanā* and *tolnā*; C. also gives the meaning of collect; this is here *tolao*, q. v.).

*tulquna katha*, n. Figurative speech, a concocted story. *Noa katha d̄o t.h.kana*, *asq̄l katha d̄o baŋ kana*, this is a concocted story, it is not a statement of what is real (v. *supra*).

*tulq̄u p̄h̄en katha*, n. A comparison, a parable (v. *tulq̄u* and *p̄h̄en*; rare). *tuli*, n. Bottom, foundation. *T. d̄o dhirigea*, the foundation is stone; *khub t.lama*, dig a good foundation (deep); *baksa reaŋk̄ t.tet̄reŋ h̄ambeta*, I found it at the bottom of the box; *cetan reaŋk̄ d̄o loŋentiŋa*, *t. reaŋk̄ d̄o menaŋgwa*, what was above (ground) was burnt, what is at the bottom (i. e., buried in the ground) is there; *k̄ai reaŋk̄ t.*, the bottom of the well; *t. d̄h̄en menaŋtaea*, he has old property (inherited). (H. *taŋ*.)

*tuli*, adj., v. a. m. Full, rich, well-to-do; to stand, settle, remain full, be filled; to become well-to-do, rise. *Gaŋa d̄o t.ge menaka*, the river is full; *atore nui d̄o t.gea*, in the village this man is well-to-do; *horoe agu t.heta*, he brought paddy and filled (the house); *caoleye idi t.bethoa*, he took rice and filled them (gave them full up); *dak̄teye t.heta kh̄et*, the rice-fields were filled with water; *dak̄ mil t.ge tah̄ena dak̄ dinre*, during the rainy season the water remains standing; *net̄ar d̄oko tyena*, they have become well-to-do now; *jom tyenas*, *ad̄o baŋ joma*, he has had his fill eating; he will not have any more; *nit h̄o q̄urim jom t.ka*, *Bhad̄or tiollena*, have you not as yet got enough to eat (all you want), the month of Bhador has been reached (when there is food to be had); *t.geŋ q̄ik̄aŋeta*, I am feeling full (satisfied) (cf. *supra*; cf. *tul*).

*tuliq̄ani*, n. What is on the bottom, best (especially beer), bottom. *T. reaŋk̄ haŋq̄i d̄o bubula*, the beer that is at the bottom (of the brew) intoxicates; *t.re cini tak̄tyena*, the sugar remained at the bottom (of the tea); *t.re daka baŋsquena*, *roŋgoŋyena*, the rice stuck at the bottom, it was burnt (v. *tuli*).

*tuliq̄u*, v. a. m. To make well-to-do, to become do., get on well, rise in life. *K̄emi hamit̄ye t.hedea*, by constantly working (for him) he made him well-to-do; *n̄q̄ihar kh̄on agu aguteye t.bethoa*, by bringing again and again things from her old home she made them well-to-do; *nakaŋ d̄oko t.ena*, at present they have got on well; *jom t.enaŋo*, *reŋgeŋ b̄enuŋlak̄oa*, they have eaten their fill (have enough to eat), they are not hungry (poor) (v. *tuli*).

*tuli tulpi*, the same as *tuli tulphi*, q. v. (v. *tulpi*).

*tuli tulphi*, adv. Repeatedly, again and again. *T.t.ŋe jometa nui gid̄ro*, this child is eating again and again; *onko oraŋkre t.t.ho ruŋk̄ kana*, in their family they repeatedly have illness (fever) (v. *tulphi*; cf. *tak̄ tulpi*).

*tul jal*, n. A very large net. It is a net fixed to four pieces of wood or a bamboo square; worked by four men, one at each corner. It is put down on the bottom and thereupon raised with the help of a rope at each corner. *T.j. te hakoko jhaliyetkha*, they are catching fish with a lift-net (v. *tul* and *jal*).

*tulkuṣ*, adj., v. m. Short and full of branches (tree), short and bent (ears of paddy, and a few other grains), well rounded off (hair); to become do. *T. maikqm dare*, a short and branchy mahua tree; *t. dare akana noa ul dḡ*, this mango tree has grown short and full of branches (flow down); *noa horo dḡ t. geḡ livet akana*, this paddy has short and full ears bending (used about grain, the word means something that is good, although not the very best); *uṣ t. dare akantaea*, his hair has grown to a fair size round his head (not as yet long enough to be tied up in a knot); *noa dare dḡ t.ena*, this tree has become short and branchy; *gundli geḡ t.ena*, the millet has set ears that are hanging down; *uṣ t.entaetae*, his hair has grown to be short (as yet).

*tulni*, adj., v. a. m. Equal to, like, similar, partisan; to make, be, become do. *Am t. hor kanae*, he is a man equal to you (or, on your side, of your party); *ona hṡ noa t. khēt kana*, this also is a rice-field equal to that one; *nui t. ḡaṅgra kanae*, it is a bullock equal to this one; *balaea miṡ t. geakin*, the two co-parents-in-law are equal (in all respects); *goḡ t. ye tahḡkana*, *bḡriqrele baṅcao akadea*, he was like dead, we have with great difficulty pulled him through; *saheb t. hor kanae*, he is a man like the Europeans (acts, dresses, etc., like them); *ako t. kedeako*, they made him one of themselves (of their party); *uni sḡṅḡ alope t.ḡa*, *uni t. hor dḡḡ baṅ kana*, don't take me to be one like him, I am not a man like him; *jotoko miṡ t.yena*, they have all become equal (are of the same mind, party) (cf. *tulqu*; cf. B. *tulyo*, like, equal).

*tulok samaṅokak*, n. A heave offering. Used in the Old Test. as translation of Hebr. *terumah*.

*tulona*, v. a. m. Weigh, examine, compare. *Unkinak katha t.epe, ḡkḡe ṡhike roret*, weigh their statements, which one is speaking correctly. (B. *tulonā*; rare.)

*tulpḡ*, adj. m., v. a. m. Round, short and branchy (tree); short-cut hair; to trim, clip, cut, become short (branches, hair). *Barē ma t., hesak ma dalkaṅ (n)umulanme, mḡi na, (n)umulanme*, the Banyan tree is short and branchy, the Pipol tree is branchy, take shelter, girl, take shelter (from a *dḡḡ* song); *ulko t.ketu*, they lopped the mango tree; *uṣ dḡ t.getaea*, his hair is cut short; *t.kedeae*, he cut his hair; *nitoḡ dḡe t.yena*, now he has got short hair (cut); *dare t.yena*, the tree has got short branches (an old tree not flourishing).

*tulpi*, adj. f., v. a. m., the same as *tulpḡ*, q. v., but only used about females. *Uṣ dḡ t.getaea*, her hair is short; *t.kedeako*, they cut her hair short; *ruḡteye t.yena*, she has got short hair owing to illness.

*tulpi*, adv. Repeatedly, again and again. *T.geye bəioŋ kana*, he is repeatedly getting convulsions; *t.ye sənōŋ hijuka*, he is repeatedly going and coming; *t.daŋe nūia*, he drinks water again and again; *t.dakaɛ jometa*, he is taking food again and again (v. *tale təlpi*).

*tulphi*, the same as *tulpi*, v. supra.

*tul samaŋaŋ*, the same as *tuloŋ samaŋoŋkaŋ*, q. v., but about the performed heave offering.

*tulsi dare*, n. The Holy Basil, *Ocymum sanctum*, Willd. Held in great veneration by Hindus; some Santal oŋhas plant it. (H. *tulst*.)

*T.sakam*, a leaf of the Holy Basil. Chewed by Santals when suffering from hoarseness.

*tulsi phul hoŋo*, n. A variety of paddy (v. supra and *phul*).

*tul tulqu*, v. a. m., the same as *tal talao*, q. v. *Kanikoe t.t.ɛtkoa*, he is urging the workers to work quickly; *t.t. bayae kanako calak laŋiɛ*, they are hurrying to go.

*tuluɔ*, postp., v. a. m. With, together with, along with, in company with; to take with, side with, cohabit with. *Ii t.ɛ heɔena*, he came with me; *jel utu t.dakaŋ jomketa*, I ate rice with meat-curry; *uni t.alom laŋhəika*, don't fight with him; *rɔrɔr kan t.ɛ goɔena*, he died as he was speaking; *phalna t.menaea*, he lives with him (when used about two of opposite sex it is generally understood as referring to illicit intercourse); *hɔr t.ɛ tahɛkana*, *onatele baŋiadea*, she was together with other people, therefore we left her there; *ako t.kedeako*, they took him along with them (made him their companion); *biŋlahelekoako*, *niɛ doŋo t.ketkoa*, they had outcasted them, now they have taken them up (again); *alom kombro tulujoka*, don't keep company with thieves; *phalna t.ɛnae*, he sided with him (or, she cohabited with so and so); *mɔkɔrdomareko t.ketkoa*, they took them along (to attend) the court-case; *nui do uni t.bae somanoka*, he will not be equal to this one.

*tuluɔ bukuɔ*, v. a. To shake, toss (a child). Word now getting obsolete (cf. *bukuɔ bukuɔ*).

*tuluɔ bulkuɔ*, adj. Disorderly; v. a. m. To bring into disorder (mostly about standing crops). *T.b. enkaŋele samtaoketa*, we collected it (harvested it) disorderly as it were; *noa hoŋo do t.b.gea*, *sukriko t.b.keta*, this paddy is lying down in all directions, pigs have brought it into disorder.

*tuluɔ tukuɔ*, adj., v. m. Decrepit; become do. (old age). *Huŋam buɔhi doŋin t.t.gea* (or *-ena*), the old man and his wife are decrepit (have become do.) (v. *tukuɔ tukuɔ*).

*tuluɔ tupuɔ*, adj., v. m. Uneven, small; to become do. (crops). *Nesak cas do t.t.gea*, *baŋ hoelena*, this year's crop is uneven, it did not come to anything; *jaɔhe do t.t.ena*, the millet became poor.

*tuluna*, the same as *toluna*, q. v.

*tuluŋ*, n. A little bit (preceded by *kətiɔ*). *Kətiɔ t.emaŋme*, give me a little (cf. *talaŋ*, *culuŋ*).

*tuluṣ tukuṣ*, adj., v. m., the same as *tuluṣ tukuṣ*, q. v.

*tuməl*, v. a. m. To collect ears after reaping, to glean. *Rəŋgəd hoṛ dō nalha t.kate dinko ʔalaoa*, poor people spend their day working for wages and gleaning; *irokko tayomte t.me*, collect ears, following the reapers; *t.joñ kanae*, she is gleaning. *Tuməl* is to pick up ears that have fallen down during reaping, or ears from straw that has not been cut; it is done during reaping or just after. (H. *tumbal*.)

*tuməl tasañ*, the same as *tuməl tosañ*, q. v.

*tuməl tosañ*, v. a., v. m. d. To glean and work for others (i. e., with great trouble). *T.t.tele ʔsulok kana*, we support ourselves by gleaning and working for others; *t.t.joñ kanako*, they are gleaning and asking for work with others (support themselves with difficulty) (v. supra).

*tumbə*, n. A gourd shell used as a bottle or container. The *tumbə* is the whole shell of *hotol*, the bottle gourd, with a hole made near the stalk-top; it may hold from one to three or four seer. It is used for taking water in when going, e. g., hunting, also for keeping seed (mustard, millet, etc.) in. Water kept in this is said to be kept cool. *T.te dak idime*, take water with you in a gourd-shell; *t.re tuṛi ilaṇ bac akata*, I have stored mustard seed in the gourd-shell. (H. *tumbā*.)

*tumbə dak*, n. Water in a gourd-shell; fig. urine. *T.d. bañ ʔiṭṭaka*, water in a gourd-shell is not defiled (i. e., if one has drunk from a *tumbə*, others may drink from the same without having to clean it; this refers to men only; if a woman should drink from it, it would become defiled); *t.d. joṛo akantaea*, his gourd-water (urine) has leaked out (about unconscious passing of urine by males, not females); *hoṛ jiri t. d., dūrūcēn dō cabayena*, a man's soul, water in a gourd, when tilted it is finished (Santal saying) (v. supra and *dak*).

*tumbə of*, n. A kind of mushroom. Large and round; eaten (v. *tumbə* and *of*).

*tumbə ʔote*, n. Gourd shells of different sizes. *T.re t.re ila baekakme*, store the seed in gourd shells, big and small (v. *tumbə* and *ʔote*).

*tumberac*, adj. Broad-faced, ugly (mostly used by women). *Maruñ t. herel kanae*, he is a big broad-faced man; *nui t. dō cele bae idiyea*, who will take this ugly girl away (marry her) (? cf. *tumbə*; cf. *tumbəṛaṇ*).

*tumbəṛaṇ*, adj. Broad-faced, ugly, unshapely (people, vessels). *Nui t. mara herel dō ʔkəe khusiaea*, who would like (to be married to) this wretch of an ugly man; *noa tukuṣ dō t.gea, bañ dḥobana*, this earthenware vessel is unshapely (has a low neck), it is not shapely (v. supra; mostly used by women).

*tumbri*, v. *tumbri*. (C.)

*tumbri*, n. A small gourd-shell; a snake-charmer's pipe (made of a gourd).

*Bin ened t. menaktaea*, he has a snake-charmer's pipe. (H. *tumṛi*.)

*tumbul*, v. a. m. To bend, hang the head, bow the head; to put close to, on; adj. Bent, hanging the head. *T.kateye jomela*, he is eating, bending his head down; *lajaŋteye t.ena*, she bent her head, feeling ashamed; *ruhel t.kedeae*, he scolded him, so that he hung his head; *qgu t.kedeako bahu*, they brought the bride with bent head (expression is used about a bride being brought to her future home without the prospective parties having seen each other, the marriage to be gone through in man's home); *t.kateye calak kana*, he is going with bent head; *sahan t.kakme*, *seŋgel alo ɪrɪjok laɣit*, put the firewood on the fire to prevent it from going out.

*tumdaḱ*, n. The dancing-drum. The Santal dancing-drum is made of burnt clay and is conical in shape. The narrow end is covered with hanuman or goat's skin, the broad with bullock's, buffalo's or goat's hide. Round the earthenware body (the *khəl*), leather lacing is wound (called *girhi baḱhi* or *jirhi baḱhi*; v. *baḱhi*); the end coverings are kept in position by long leather strips (*tan baḱhi*, v. *baḱhi*) running lengthwise from one end to the other, a ring made of *backom*, Sabae grass (v. *mura*), being fixed at each end just outside the covering skin that has a lacquer covering (v. *kharen*). The dancing-drum is kept hanging on the shoulder or round the neck by a string of leather thongs or (rarely) cord (called (*taḡna haber*) fixed at the two ends of the drum, under the left arm, the narrow end in front, so as to be beaten by the right hand. The narrow end is beaten more than the broad end, the latter being drummed with the left hand. The covering skin is called *pura* by some. When dancing, the *tumdaḱ* (generally two) are kept and drummed by young men who jump in front of the girls dancing. *T.gokkateye ruŋeta are doŋeta*, carrying the dancing-drum, he drums and jumps about. (Muḡdari, Ho *dumaḡ*.)

*tumdaḱ*, the same as *tumdaḱ*, q. v.

*tumi*, pers. pr. 2nd pers. sing. Thou, you. (Only in songs; Bihari *tumi*.)

*tumsaḡ*, adj. Broad-faced, corpulent, ungainly (women's abuse of men).

*T.mara herel. pante barae kanae*, this over-fat wretch of a man, he is putting himself beside (us girls) (cf. *tumbrāḡ*).

*tumul*, n. Marrow (of bones). *T.gutu oḡokme, laḱkatebo joma*, pick the marrow out, we shall pack it in leaves and fry it in the fire and eat it; *t.daḱena*, the marrow has become liquid; *t.daḱentaea kaḡmi kaḡmite*, his marrow has become liquid by constantly working (used about men and bullocks that have become feeble).

*tumusuk*, v. *tomosuk*.

*tunkhi*, the same as *tanḱhi*, q. v. *Nawa daḡgra kanae. tyem*, it is a bullock new here, keep an eye on it; *oraḱ t.atalepe, peḡa koḡokle calak kanae*, watch our house, we are going away on a visit; *peḡa t.kope, oka seḱ khonko hijuk kanae*, look after the visitors, to see from which side they are coming.

*tunum*, v. a. To feel (with the hand). *Kañthar t. qikqume, bele akana se bañ*, feel the Jack fruit with your fingers, whether it is ripe or not; *daka t. qikqume, isin akana se bañ*, feel the rice, whether it is cooked or not; *ti t.taeme, cel lekæ ruqk kan*, feel his hand (pulse), what kind of fever he is suffering from; *hakoñ t. ñamkedeæ*, I felt a fish with my hand; *t.t.teñ heçena*, I came feeling my way (in darkness); *t. rakap t. årgokedeañ, phalna kanae*, I felt him up and down, it is so and so; *cele coñ reargeye t.kidiña*, someone or other touched me with a cold hand; *t. japille heçena*, we came feeling our way (it was so dark that it was like having closed our eyes).

*tunuñ*, n. A self-shooting bow to shoot rats. The *tunuñ* is something like a cross-bow; the bow is fixed to a piece of wood at the top-end of which a hole is made; an arrow with a sharp piece of iron is so arranged that when the rat touches the bait in the hole, the bow goes off and the arrow is shot into the hole and through the head of the rat. It is fairly effective. *T. oðaome, goðobon goçkoa*, set the self-shooting bow, we shall kill rats; *t. aķ*, the bow fixed to the *tunuñ* (v. *tuñ* with in-fixed *n*). *Tunuñ* is also used for *bag dhinuk*, q. v., called *kul t.* or *tarup t.*, a self-shooter to kill tigers or leopards.

*tuñ*, v. a. m. To shoot with an arrow; fig. to kill by witchcraft (this last meaning being rare); throw oneself along (tree-snakes). *Sukriye t.kedeæ*, he shot the pig with an arrow; *tuñile cåræye t. goçkedeæ*, he shot the bird dead with a blunt arrow; *jele t. tapkedeæ*, he sent an arrow through the deer; *hawal murum hiñ do niq dare khon hana dareteye t. calaena*, the tree-snake passed from this tree to that by throwing itself along. (Ho *tuñ*; Muñdari *tuñ*.)

*Tuñ dhār disom*, n. A country mentioned in the traditions. To the south-west of the present abode of the Santals.

*tuñgau*, v. *tuñgau*.

*tupuç*, v. a. m. To push down, to bend down, lose one's balance, fall on the head, fall headlong; adv. (-te). Headlong, head foremost. *Horo hoeteje t.kela*, the wind bent the (ears of the) paddy down; *qhaka t.kedeako*, they pushed him down, so he fell on his head; *ñu t. akanae*, he has drunk so that he is sitting bent; *dak loe jokheç küireye t.ena*, when drawing water he fell headlong down into the well; *dare khon t.teye nurhayena*, he fell headlong down from the tree; *t.teye bqjiyena*, he turned a somersault head foremost.

*tupuñ*, v. recipr. of *tuñ*, q. v. To shoot at one another with bows and arrows. *Aimqi repç karqntekin t.ena*, they shoot at each other with bow and arrow having a quarrel over a woman (one trying to rob another of his wife, or, fighting for a girl).

*tuphan*, n., v. a. m. A storm, typhoon; to blow down; to harass, be tired of, weary of, disgusted with. *T. dara kana*, a storm is coming; *dak dakteye t.kellea*, we were harassed by the continual rain; *calaķ calaktele*

*t.ena*, we got tired by walking along; *jonḍra ḥete t.ena*, the Indian corn was blown down by the wind. (A. H. *tufān*.)

*tuphim*, the same as *tuphin*, q. v.

*tuphin*, v. a. To recognize, observe, perceive, discover, become sensible of, to mark. *T.kedeān, uni kangeae*, I recognized him, it is he; *aleren baḥu jiupe t.ledea, okate coe calaoen*, did you observe our daughter-in-law, in which direction she may have gone; *uniaḥ kathale t.keftaea, ereye mesalketa*, we perceived that he mixed false matters into his statement; *tukuḥ baḥ t.laka, rapuḥ kana mente*, I did not observe that the earthenware pot is broken (has a fissure); *colonreya t.oḥ kana*, he is recognized by his behaviour.

*tur*, n. The beam on which the cloth is rolled in weaving. *T.rege ten idiaḥ kicriḥko samṭaoa*, they roll the cloth up on the roller as it is woven. (H. *tur*; the local Mohammedan weavers use this word.)

*tur*, n. Age. *Nukin ḍo miḥ t.koṛa kanakin*, these two young men are of the same age; *aḥ t.kuṛi ḍo joṭoko jāwāyena*, all the girls of her age have been married (v. *infra*).

*tur*, n. Species, breed. (C.; not here, A. H. *ṭaur*.)

*turam*, n. A certain tree. Used in Santal medicine.

*turāt*, adv. Speedily, directly, forthwith, instantly, at once. *T.ge ruqṛ hijukme*, come at once back; *baḍhiq jome reanḥo sirjaḥ goḥketa t.ge*, they at once brought up the matter of eating the castrated pig; *sendru calaḥ reaḥ t.geko eḥpḥketa*, they commenced on the spur of the moment to talk about going to hunt. (H. *turant*.)

*turbita*, n. A certain climber. Used in Santal medicine.

*Turi*, n. A non-Aryan caste of cultivators and workers in bamboo, chiefly found in Chota Nagpur. In these parts Santals take them to be a kind of Dom (cf. H. *turi*, a trumpet; Santals have an idea that the name is due to these people blowing a trumpet; Muṇḍari *turi*).

*turiq*, n. Age. *Uni t.ḥaram ḍo banukḥkoa noa alore*, there are no old men of his age in this village (v. *tur*).

*turi torkari*, n., the same as *torkari*, q. v. *T.t. ḥaṭ khonle kirin aḡuketa*, we bought and brought curry vegetables from the market. (Desi *turi torkari*.)

*turli*, adj. f., the same as *torla*, q. v., applied to females.

*turmuḥ*, n., the same as *tarbuj*, q. v.

*turmul*, n. A kind of lac-like insect living in trees (so said; but the statement may be doubtful). *Turmul rasa*, n. A kind of white stuff appearing on the sal leaves when they fall in the spring; collected by children, and eaten; very sweet.

*Turosko*, n. Turkey. (H. *turushka*; word known since the war of 1914—18.)

*turpi*, v. *turphi*.

*turphi*, n. A side, party; v. a. m. To bring to one's side. *Miḥ t.teko ḍigriadea*, they decreed the case in his favour ex parte; *miḥ t.menaḥkoa*,

they are of one side; *ako t.ketkoako*, they brought them over to their side; *mājñhi t.yenako*, they became of the headman's side (went over to) (v. *lorop*).

*tursi*, the same as *tulsi*, q. v. *Tursi* is the form mostly used by Santals in these parts. *T. piṇḍa*, a small structure made of earth, put up in the courtyard or near the house, in which the Holy Basil is planted (among Santals seen with ojhas); *t. dak*, a kind of holy water (a branch of the plant is placed in water; with this branch some of this water is sprinkled on persons, by which they are made clean; especially the young men who are possessed by the *jatra boṅga* are sprinkled in this way). *Buru* (or *moṭa*) *tursi*, n., the same as *ghārā ghārī*, q. v. (quite different from the *tursi*).

*tursi phul horo*, n. A variety of paddy (v. *tulsi phul*).

*turtā*, v. a. m. To add, exaggerate, overstate, colour, garble, concoct, fabricate. *Kathae t.yeta, in dō nonka dō bañ mēn akata*, he is exaggerating, I have not spoken thus; *noa dōe t.yet kana*, he is concocting this; *t. katha dō alom laialea, asqalāge laime*, don't tell us 'a fabricated story, tell what is the real thing.

*turtā turti*, v. a. m., the same as *turtā*, q. v. (also mutually to exaggerate). *T.t.yet kanae*, he is exaggerating; *t.t.k kanakin*, they are mutually exaggerating.

*turte*, adv., the same as *turāt*, q. v. *T.ñ ruqhatama*, I shall return it to you at once; *t. calak hocokgelama*, you will have to go immediately; *t.ge sen hec godokme, pera orakre alom duruṇa*, go and come back without delay, don't be sitting in the house of friends. (H. *turti*.)

*tur tumbuc*, v. a. m. To humble, put down, make pliant, meek; adj. Listless. *Ruhet t.t.kedenko, bae ror dareata*, they scolded him and humbled him, he was unable to say anything; *t.t.ena lajaote*, he became silent and meek from shame; *nui t.t. dō bae ror dareaka*, this listless person is unable to say anything (cf. *tumbut*).

*turu*, n. A certain tree. The Santals here have heard the name, but not seen the tree.

*turudhum*, adj., v. a. m. Unsightly, dirty, full of grass; thick, dense; to make, become unsightly, etc., dense. *Raca dō t.gea, bako sapha akata*, the courtyard is full of rubbish, they have not cleaned; *t.in qihqueta, bañ um narka akana*, I am feeling dirty (unsightly); I have not had a bath and washed my hair; *hoete orake t.keta*, the storm has made the house unsightly; *bir dō t.ena netar*, the forest has become dense (with undergrowth) at present (cf. *turu tukq*).

*turui*, num. Six. *T. boehawale*, we are six brothers; *t. din*, six days; *t. poesa*, six pice.

*Turuiak*, ord.num. The sixth (inanimate). *T. orak dō aleak kantalea*, the sixth house is our one.



*Turuiyid*, ord.num. The sixth (animate). *T. gidra dge koya kana*, the sixth child is a boy.

*Turui gel*, num. Sixty. *T.g.añ(-ic)*, the sixtieth.

*Turui sae*, num. Six hundred. (Kherw. *turui*, *turuia*; Mon, Alak, Kaseng, Boloven *tarau*; Lave, Niahon *trou*; Sedang, Bahnar *tödrou*.)

*turu lola*, n. A certain creeper. Used in Santal medicine. (H. *latā*, creeper; B. *lāā*.)

*turu ruru*, the same as *turu rutu*, q. v.

*turu rutu*, adv., v. a. Tunelessly; to play the flute do. (children who are learning). *T.r. tirioko qrophel kana*, they are playing the flute tunelessly; *qrisgeye t.t.yet kana*, he is playing the flute tunelessly, it is a nuisance (onomat.).

*turu tukq*, n., adj., v. a. m. Rubbish, litter; dirty, full of rubbish, unsightly; to make; become do. *Goṣa racare t.t. menaka*, there is rubbish all over the courtyard; *orañ t.t. ñelōñ kana*, *bako sapha akata*, the house looks unsightly, they have not cleaned it; *kulhiko t.t. akata*, they have made the village street full of rubbish; *goṣa raca bogete t.t. akana*, the whole courtyard has become very full of litter (cf. *turudhum*; cf. *tukq*; cf. Muṇḍari *turu tuha*, a squirrel's nest).

*turburau*, v. a. To drive, hurry on, hasten, urge. *Dharao akattaeale*, *dingeye t.ellea*, we owe him some money, he is daily urging us to pay; *rajren sipahiye t.kellea*, the zemindar's peon drove us (out to do some work); *khajna laḡife t.ellea*, he is urging us to pay the rent (fallen due); *gutiye t.e'koa*, he is hurrying the servants (to work) (v. *tarbarao*; v. infra).

*turburiq*, the same as *tarbariq*, q. v.

*turi*, n. The mustard plant and seed, *Brassica campestris*, L.; fig. a boy, bridegroom. The Santals distinguish the following varieties:

*Badam* (or *badom*) *turi*, having black seed.

*Luñi turi*, having black seed.

*Man turi*, (cf. Ho, Muṇḍari *mani*, mustard).

*Rai turi*, having yellow, small seed.

*Ṭhaḍiq* (or *ṭharīq*) *turi*, having yellow seed. All these are cultivated by the Santals for the sake of the oil. A common name for them all is *jinis*, q. v. They do not, as a rule, extract the oil themselves; this is done by the Hindu oilmen (*nāñ*). By selling the mustard seed that ripens in the cold season, they frequently get the money needed for paying their agricultural rent. The leaves of the plant are eaten in curry. *T. dṛ rabañ din cas kana*, the mustard plant is a cold-weather crop; *t. dṛ sisir cas*, the mustard is a dew-crop (dew gives the necessary moisture); *badom t. ar ṭhaḍiq t. dṛ datromtele ira usul iqle*, *ar dosra t. dṛle toda*, we reap the *badom* and *ṭhaḍiq* mustard with the sickle, because they are high, and the other mustard plants will pull out; *turi se tihniñpe soedayela*, are you buying mustard or Sesame seed (a girl or a boy).

*turi baha beṅgeḷ*, v. a. To see yellow (when fainting, etc.). *Jhaeyente t. b.ñ b.keta*, I fainted and all looked yellow to me (v. supra, *baha* and *beṅgeḷ*).

*turi cīrē*, n. A certain small bird, so called because frequently seen in the mustard field.

*turi ghuri*, the same as *turi ghari*, q. v. (also pronounced *turi ghari*).

*turi jhara*, the same as *turi sim*, q. v.

*turi parhao*, v. a. To recite an incantation. *Ojha dō t.p.kute bai hqko erakoa*, the ojhas recite an incantation over mustard seed and scatter this on persons who are in convulsions; *ojha dō t.ko p.a, ar gendrette ghēḷkate dōrare se malareko tōlakoa, jemōn aloko ruqē*, the ojhas recite an incantation over mustard seed some of which is wrapped up in a rag and tied to the loin-string or to a necklace, in order that the person may not become ill (it is done both as a prophylactic against an evil eye, witchcraft, etc., and to keep fever down) (v. *parhao*).

*turi ruri*, adv., v. a. Discordantly; to play the flute shrilly (one who does not know) (onomat.; cf. *tiri riri*).

*turi sim (baha)*, n. A certain plant, *Orobanche indica*, Ham. In the Santal country, it is found growing in well-manured mustard fields.

*turi tilmiñ*, n. Mustard and Sesame seed; fig. girl and boy, bride and bridegroom (v. *turi* and *tilmiñ*).

*Turuk*, n. A Turk, Mussulman, the Mussulman cavalry. *T. Muslā dō bako rapalīkoa, topakoako*, the Turks and Mohammedans do not cremate people, they bury them; *noa disom dō T. disom, bhāṇḍ disom*, this country is a country of the Turks, a defiled country. (P. H. *turk* and *turuk*.)

*Turuk ara*, n. The Turk's measure of capacity. The expression is heard in the *gui cūmqura* during the Sohrae. No Santal has been able to explain the real meaning to the writer; v. *ḍaṇ ḍaraṇ*.

*turuñ*, n. The stocks (for prisoners); v. a. To put in the stocks. The *turuñ* is not seen any more; it comprised two heavy pieces of wood with holes, one leg being inserted and the pieces pressed together, there thus being no possibility of getting away. It was used before there were prisons. The writer has seen one man who had been punished in this way; he had marks on his legs from this punishment inflicted on him after the insurrection in 1855. *Lubin haramko t.ledea*, they put old Lubin in the stocks.

*turuñ*, v. a. m. To fill, cram, stuff; the same as *toroñ*, q. v.

*tuska*, n., adj. Such and such, so and so (person). Used when name is not mentioned for some reason. *Phalna t. hqhakom*, call so and so people; *t.ren kanae nui dō*, this one belongs to such and such a person; *t.tekon hiriletkoa*, I paid so and so's family a visit. (Muṇḍari *tuska*, *phalna tuska*.)

*tuskil*, n., v. a. Fault, misconduct, offence, crime; to commit do. *Mittē t. hoe akantalea*, a bad thing has happened for us (a not intended crime); *begor t.te dō bako ḍakṇḍma*, they do not fine without there being an

offence; *amakh t. kana*, *amlege irijine*, it is your fault, extinguish it yourself (pay the fine); *amem t.lekhan amgeko sapimea*, if you commit a fault, they will catch you (punish you); *t. nür baraea*, fault runs about (Santal saying, one never knows when one may be implicated); *t. akal hq̄r d̄q̄ bah jalayede kana*, *abogebo jalak kana*, the person who has committed a fault is not distressed, we are distressed (i. e., he sits quiet, while they of the village council have to do everything (cf. A. H. *taqstr*).

*tuskud*, adj. Plump, fat and round, well-fed (people, animals). *Dabi, hofoh ar bqhokko mofate t.e nglok kana*, he is looking plump because his back (shoulder), neck and head are fat; *nui bqdhiq d̄q̄ t.e moqa akana*, this hog has become plump and fat.

*tut*, n. The Mulberry tree, *Morus indica*, L. Only planted. (H. *tul*.)

*tutiq*, n. Blue vitriol, bluestone, sulphate of copper. *T. reakh misiko benaqa dafa hende ococ legil*, they make *misi* (q. v.) with bluestone to blacken the teeth. (H. *tatiya*.)

*tutiya*, v. *tutiq*.

*tutkuriq*, n. A small hut. *Hudür hudün t.re menaklea, qurile oraga naprak d̄q̄*, we live in a small tiny hut, we have not as yet built a large house; *noa t.re nunak horko sahok kana*, can so many people find room in this tiny hut (v. *kupiq*).

*tutri bin*, n. A certain snake, Russell's earth-snake, *Eryx conicus*. Non-poisonous. A potsherd found in the hole where this snake lives is taken and put in the vessel in which paddy is boiled, in the belief that this will increase the rice. *T.b. d̄q̄ hinda jekh̄c parkimre dekhate numur̄ko geroka orko nunua, ar gidra candbolko copocakoa, jem̄n aloko rag*, the Russell's earth-snake during night-time climbs up into the bed and bites the nipple, and sucks, and it gives the child its tail to suck to prevent it from crying (so they tell).

*tutri*, adj. f., the same as *totra*, q. v., but applied to females. Who speaks imperfectly, lisping.

*tutu pete*, adv., v. a. m. Crammed, crowdedly; to stuff, overfill, cram, crowd. *T.p. orakko bolq per̄c akala*, they have gone in and filled the house cram-full; *t.p.ko ader akaia bandi*, they have overfilled (the house) with paddy-bundles; *tukud kicric̄teko t.p.keta*, they crammed the earthenware pot with clothes (to be boiled); *tum̄n t.p.yena, caole dherente*, the small pot was overfilled, there being too much rice (cf. *pete pete*).

*tutur*, distrib.num. Each six, by sixes. *T. takakateko emallea*, they gave us each six rupees; *t. gof̄cho bandi akala*, they have made up six paddy-bundles each; *t.kate khet hoeyentakoa*, they got six rice-fields each; *t. dinkateko k̄mi ocoketlea*, they made us work six days each of us (v. *turni*).

*tutu tutu*, adv., v. a. Tootingly; to toot, to blow a horn. *Sakwako orghel kana t.t.*, they are blowing the horns, making tooting sounds; *kund̄i ehgae t.t.yela*, he is blowing the conch shell (onomat.).

*tuf*, v. a. d. To cry into the ear, tell distinctly. *Tinŋkin t.ama, bam anjomel kana*, how much am I to cry into your ear, you do not hear (or, listen); *ghari gharin t. ocok kana*, it has again and again to be shouted into your ear; *holan t. ofoadea, bae kamilaka*, I told him distinctly yesterday, he did not do it (onomat.).

*tuf cêrê*, n. The Crimson-breasted barbet, *Xantholæma hæmatocephala*. *Seton din tioklenkhan t.c. do tuf tulko raga*, when the hot season comes, the Crimson-breasted barbets call *tuf tu'* (onomat.).

*tuf kuriq*, the same as *tulkuriq*, q. v. (*tuf k.* is the more common form).

*tuf tuf*, adv. In large volumes, in clouds (smoke). *T.t. dhûâ rakap kana*, smoke is rising in large volumes; *orak t.t. dhûâ peret akana*, the house is full of dense smoke; *goŋha seŋgelko jol akata, t.t. dhûâk kana*, they have made up fire with cow-dung fuel, there is a heavy smoke.

*tuwaŋ*, v. *tuŋ*.

*tuwel*, v. *tuel*.

*tuwel*, the same as *tuhel*, q. v.

## T.

is an abruptly checked *t* without the off-glide. The tongue is put into position for articulating a *t*; the air current is cut sharply off and permitted to pass on only when the off-glide and all traces of the *t* have been eliminated. When changed to its full consonant *t* becomes *d*. The *t* is found preceded by all vowels; it is naturally only final. It is found closing verbal suffixes of the Active Voice. E. g. *at, mucat, -et, tet, mēt, kel, -let, akal, -at, -kat, bit, ol, got, tohol, ul*. It might be noted that present-day Santals (especially men, much less women) have commenced to exchange the *t* with *d* before the finite *a* in the verb; this is naturally due to the *a* being taken as belonging to the same stress-unit as the preceding verbal suffix, which it originally was not. Where no vowel follows, the *t* is always sounded.

## Th.

*th* is the aspirated voiceless inter-dental or post-dental explosive sound. What is written about the dental *t* also applies to this sound. It is found initial and medial. It must not be confused with the sound represented by *th* in English.

*tha*, n. Bottom (of water), settling place; v. a. m. To fathom, find a place, settle. *Th. bañ namok kana*, no bottom is found (too deep water); *nukin reak th. bañ namok kana, bañ do jivet menakkin, bañ dokin gočen*, any place where these two are, cannot be found, who knows whether they are alive or dead; *gađa th.eme, parom darsakabon se bañ*, fathom the river (find out how deep it is), whether we shall be able to cross or not; *ato lagitko t.kefa*, they found a place for a village (and decided to settle there); *nondeko th.yena*, they settled down for good here; *nonde taken reak th. bañ qikauk kana*, it does not seem to be a place to stay here (also occasionally) (v. *tah*; B. *thā*; H. *thāh*, bottom).

*thabali*, v. *thalbali*.

*thaepek*, v. m. To sit down exhausted; adj. Exhausted. *Th.e durupena*, he sat down dead tired; *goša hore t. hijuk kana*, he is coming, sitting down exhausted again and again the whole way; *sefer torae th.ena*, as soon as he arrived he sat down exhausted.

*thagat*, v. a. To peck, bite. *Biñe th.kidiña*, the snake bit me (v. *thaglao*, the more common form).

*thagat thagal*, adv., v. a. Drawing and sucking; to draw in sucking. *Seta hopon engat th.th.ko nunuyede kana*, the pups are drawing the teat, sucking their mother; *gidru engattele th.th.ede kana*, the child is drawing (the nipple) in sucking its mother (v. *thaglao*).

*thaglao*, v. a. To peck, bite (and let go), bite and tear (off). *Selue th.kedea*, the dog bit him (and let go); *gidi gođ dūngra th. jome kana*, the vultures are eating the dead bullock, pecking and tearing; *huril sim hopone th. idiana*, the kite carried the chicken away, tearing it asunder.

*thagla thagli*, adv., v. a. m. Picking and biting; to bite, pick into many pieces; to bite at each other. *Toyo dūngra th.th.ko jome kana*, the jackals are eating the bullock, biting and tearing; *gidiko th.th.yede kana gođ seta*, the vultures are picking and tearing the dead dog; *sim sađdikin th.th.k*

*kana*, the two cocks are pecking; *th.th.joñ kanako gidi*, the vultures are pecking and tearing (to get food).

*thah*, v. *tha*.

*thak*, n. A portion, part, lot, pile, batch, group; v. a. m. To put in a lot, pile, heap. *Iṭṭ th.ko dḥq akala*, they have put the bricks in a pile; *hoṛo biṇḍa th.th.ko dḥq akala*, they have put the paddy sheaves in separate piles; *th.th. duṛuppe, heṛel ḥoṇon miṭ seṭ ar mejiuko miṭ seṭ*, sit down in separate lots, the men on one side and the women on one side; *ñeñelko calak kana th.th.*, they are going one flock after another to attend a festival; *kharaire biṇḍako th.kela*, they piled the sheaves on the threshing-floor; *paṭṭonko th.kelkoa*, they placed the soldiers in groups; *ñir ḥaparaok lagit korako th.ena*, the young men were placed in a group preparatory to running a race. (H. *thak*.)

*thakaman*, adj. Well-to-do, rich. (C.)

*thakam thukum*, v. a. To order to be quiet. *Th.th.kelkoale, bako bataolaka*, we ordered them to be quiet, they did not obey; *th.th. bañ bataoa, dalegeañ*, I will not obey your order to be quiet, I will thrash him (cf. *tham thum*).

*thakao*, v. a. m. To tire, weary; to be tired, exhausted. *Kami kamile kaḍako th.ketkina*, they exhausted the two buffaloes by constant work; *dal th.kedeako*, they beat him, so that he became exhausted; *ruḥeye th.ena*, he has become exhausted through fever; *dārā dārāeye th.ena*, he became tired through walking about; *jom th.enako*, they became tired eating (could not eat any more). (H. *thakanā*.)

*thakar bakar*, adj., v. a. m. Besmeared, greasy; to besmear, sully, make, become dirty. *Th.b.e loṣṣṭ akana*, he has become besmeared with mud; *dal mūyāmkedeṭeko th.b.keden*, they besmeared him, beating him, so that the blood flowed; *hoṛo roḥeye th.b.ena*, she was besmeared with mud, planting paddy (v. *thqor bḥqor*).

*thakar bakar*, adj. Tired, wearied. (C., not here.)

*thaka thaki*, adj., v. a. m. Tired, exhausted; to tire, weary, exhaust. *Th.th.ñ kami kana*, I am working myself tired; *aṣṇ barakidiñteko th.th.kidiña*, they exhausted me by dragging me round everywhere; *duṛup th.th.yenai*, I became tired sitting; *ruḥeye th.th.yena*, we have become exhausted by constant fever. (H. *thakā thakt*.)

*thakdama*, v. a. m. To keep back, retard, detain, restrain, dissuade. *Th.kidiñte eskarge calak hoeyentiña*, because he detained me, I had to go alone (the others going in advance); *cedakem th.yetkoa*, why are you restraining them; *daka utureye th. akana*, he has been delayed by the rice and curry (not being ready) (cf. *dqm*; cf. *thakao*).

*thak daman*, v. a. m. To subdue, put down, quell, suppress, tranquillize, pacify, quiet, allay, check, stop. *Th.d. hatarkom*, stop them in the meanwhile; *th.d. baḥo bataoa*, they will not heed the efforts to keep them quiet; *th.d.enako*, they were checked (v. supra; v. H. *daman*, subduing; cf. *hāk daman*).

*thak doma*, the same as *thakdama*, q. v.

*thake thak*, the same as *thak ke thak*, q. v.

*thak ke thak*, adv. In portions, lots, parts, groups, batches. *Th.k.th.ko dhoq akafa*, they have put it down in separate lots; *th.k.th.ko calak kana*, they are going in batches (separate parties) (v. *thak*).

*thakra thukra*, v. a. To hunt for, nudge, search (with the hands); adv. Feeling round (with hands), butting. *Nut orakre bali th.th.n nam baraketa*, I tried to find the brass cup, feeling with my hands in the dark house; *caolen th.th. aguketa*, I brought some rice, having hunted for it here and there; *nunu quriko ger nam dhabi seta hopponko th.th.eta*, the pups are butting with the snout until they get hold of the teat.

*thakra thukri*, the same as *thakra thukra*, q. v. *Th.th. do celam nam barayeta*, what are you trying to find feeling round with your hands; *merom hopone th.th.yel kana nunu nam lagit*, the kid is nudging with the snout to get hold of the teat (v. *thukra thukri*).

*thak thak*, adv., v. a. m. In groups, lots; to put in groups, assort. *Th.th. jinisko dhoq akafa*, they have put the things down in separate lots; *adwanak ar tekek caole th.th.pe*, put the sun-dried and boiled rice in separate groups (v. *thak*).

*thak thakao*, v. a. To hinder, impede. (C.)

*thala*, n., adj., v. m. Marsh; marshy, boggy, spongy; to sink, stick in do. (also in debt). *Sagar th.re thaliyena*, the cart sank down in the bog; *th. din kana netar*, it is boggy time at present; *noa hor do th.gea*, this road is marshy; *rinreye th. akana*, he is sunk down in debt. (Mundari *thal*; v. *thali*.)

*thalak thuluk*, the same as *thalak thuluk*, q. v.

*thalak thuluk*, adv., v. m. Stumblingly, unsteadily; to stumble, walk unsteadily (children learning to walk, old, feeble people). *Th.th.e caco barak kana gidra*, the child is toddling unsteadily; *th.thulugok kanae buzhi do*, the old (feeble) woman is walking unsteadily (v. *thalik thalik*; Mundari *thala thulu*).

*thal balao*, v. a. m. To frighten, scare, excite. *Rorteye th.b.ketkoa*, he frightened them by what he said; *ona katha anjomkateko th.b.ena*, they were scared having heard of that matter.

*thal balao*, v. m. To be near bearing, parturition (especially used about cattle, not considered proper about women). *Bitkile th.b. akana, thora din khangye busgoka*, the buffalo cow is near bearing, in a few days she will give birth to a calf.

*thal bali*, adj., v. a. m. Near parturition; to make visibly pregnant; to be near parturition (animals, also women). *Th.b.geae nui gai do*, this cow is near parturition; *phalna hopponeratko th.b.kedea*, somebody has impregnated so and so's daughter (now far gone); *merome th.b.yena*, the goat is near kidding.

*thale*, v. *jale thale*.

- thalhalao*, v. m. To be laid low, stricken, ravaged (by illness, about many).  
*Phalna ato dɔ bogeteko th. akana, qdi hɔrko gɔcena*, the people of such and such village have been hard stricken, many people have died;  
*reŋgeɕeteko th. akana*, they are laid low by hunger (dying from famine).  
*thalɔɕ thalɔɕ*, the same as *tharɔɕ tharɔɕ*, q. v.  
*thalɔɕ thapɔɕ*, the same as *tharɔɕ thapɔɕ*, q. v.  
*thalpe*, adj., v. a. m. Short (hair, branches); to cut, become do. *Phalna dɔ up th.getasa, sudoŋ baŋ jutokiasa*, so and so's hair is short, she cannot get it tied up in a hair-knot; *noa dare dɔ th. dare kana*, this tree is a tree having short branches (hanging down); *upko th.ketiasa*, they cut her hair short (so that it does not reach farther down than to the neck); *bare th. akana*, the Banyan tree has grown up with short branches (and not high). (C. gives the meaning as "slow, sluggish, inactive;" not so used here.)  
*thal thal*, n., adj., v. a. m. Deep mud; boggy, muddy; to make, become do. *Kaɖa th.th.reye jobɛ akana*, the buffalo is lying down in the deep mud; *kulhi dɔ th.th.getakoa*, their village street is boggy; *gora th.th. akana*, the (floor of the) cattle shed has become muddy; *horo khetko th.th. akata*, they have made the rice-field boggy (preparatory to planting). (H. *thal thal*, soft, squashy.)  
*thal thal*, v. *thol thol*. (C.)  
*thal thalao*, v. a. m. To make boggy; to shake, heave, quake, undulate. *Kaɖa gorako th.th.keta*, the buffaloes have made the cattle-shed into a bog (by urinating and trampling); *ɔt laraolenre dalahi th.th.ena*, when there was the earthquake, the marsh heaved; *lɔsɔl th.th.ŋ kana*, the mud is quivering; *toa th.th.ŋ kantaca taram jɔkhɛɕ*, her breasts quake when she walks. (H. *thalthalānā*; cf. *daldalao*.)  
*thal thol*, n. A place to stay. *Okare hɔ th.th.gu bɔnuka*, there is nowhere a place to stay; *th.th. bɔnuktakoa*, they have no place to live in; *th.th.e nam akata*, he has found a place to stay (cf. H. *thal*; v. *thol*).  
*thal thol*, v. a. m. To provide, collect, make ready. *Bapla lɔgite th.th. akata*, he has provided for the marriage (all things necessary for the feast); *daka utu th.th. akana, ma durup ɔcokope*, the rice and curry are ready prepared, now make them sit down (cf. *supra*).  
*tham*, v. a. m. To settle, stop; to dwell, stay; n. Abode. *Enɛɕ hɔrko th.ketkoa*, they stopped the dancers; *calaŋko th.ketkoa*, they prevented them from going (forbade); *noa atoreko th. akana*, they have settled in this village; *okare th. manaktabon ɔndɛbo ruqra*, we shall return to where we have our abode (v. *infra*).  
*tham*, n. A pillar, pier (of bricks or stone); v. a. To make do. *Sako reak barea th. menaka*, the bridge has two piers; *piɛɖa reak th.*, the verandah pillars; *th.ko bɛmao akata*, they have built a pillar; *sing areteko th. akata*, they have put up masonry pillars along the boundary. (H. *thamb*.)



*thamak thakur*, adv., v. m. Unsteadily, slippingly; to walk do. (owing to the muddy state of the ground). *Th.th.le hācēna, bale hāc hāc dārcāla*, we came slipping and skidding, we were unable to come quickly; *uni hārame th.th.ōk kana*, the old man is walking unsteadily.

*thamakur*, n. Tobacco, *Nicotiana tabacum*, L. *Th.bon jomlege*, let us before anything else chew some tobacco; *th.e rōhqe akāfa*, he has planted tobacco plants; *dē th. emahope perako*, do give the visitors tobacco. Practically all Santal men (now also a few women) chew tobacco. The dried leaf is mixed with mussel-lime and, in the left hand palm, ground into a mass with the thumb of the right hand; a pinch of this stuff is thereupon given to each one present, who throws it into his mouth and commences to chew it; it is kept in the mouth until the taste of the tobacco is no longer felt (they say, one to two hours), when the stuff is spat out. When people meet anywhere and wish to have a talk, they will ask for tobacco and use this as an excuse. This is the most common way of using tobacco; they will also smoke it rolled up in a leaf (v. *cuṭi*); very few have commenced to smoke the hookah. The Santals may cultivate tobacco themselves but as a rule they buy the dried leaf in shops. They distinguish a large number of different kinds, the different names having relation to where the tobacco is supposed to have grown, or the way in which it is made up, also by whom it is used. (H. *tambāka*; Muṇḍari *thamaku*.)

*Bilāti th.*, a kind of tobacco supposed to have originally come from Europe; stronger than other kinds.

*Bambako th.*, a kind of tobacco with very large leaves.

*Bhambakhur th.*, the same as *bambako th.* (v. *bhambakhur*).

*Bhīṭuāḷ th.*, leaf-stalk tobacco (v. *bhīṭuāḷ*).

*Čaitāli th.*, tobacco cut in the month of *Čat*, q. v.

*Deko th.*, tobacco sold by Dekos (black).

*Deko bilāti th.*, a light-coloured tobacco.

*Gānja th.*, not tobacco, but *gānja*, q. v.

*Hər th.*, tobacco cultivated by Santals.

*Hər bilāti th.*, the *bilāti* kind, cultivated by Santals.

*Jom th.*, tobacco that is chewed.

*Kācri th.*, tobacco that is chewed while still fresh, consequently locally produced.

*Khaera th.*, tobacco with lime.

*Moṅgra th.*, tobacco prepared for the hookah (mixed with molasses).

*Mōra th.*, lit. tobacco smoked in the hookah or as *cuṭi*, q. v.

*Santal th.*, tobacco leaves of the young plant.

*Surti th.*, lit. tobacco from Surat, tobacco smoked in the hookah or in *cuṭi*.

*Ṭirom cupi th.*, small leaves of tobacco.

*Ṭirom phākrāḷ th.*, the same as *ṭirom cupi*.

*Ṭirom sakam th.*, the same as *ṭirom cupi*.

*thamakhur*, v. *thamakur*.

*thamao*, v. a. m. To quieten, allay. *Th.ketkoako*, they quietened them; *jhograkko th.ena*, they ceased quarrelling. (H. *thamānā*; very rare.)

*thamar*, n. Tobacco. (C.)

*thambhao*, v. *tambhao* (the ordinary Santal pronunciation).

*thamgađi*, v. a. m. To settle, settle for good, dwell; n. Residence, abode, dwelling place. *Nitoł doko th.kedea*, *bae dąq baraea*, now they have made (the young wife) settle down, she does not run away; *okarepe th.yentabona*, where have you settled down (found a place to live); *qurile th.ka*, *haṇḍe nḥaṇḍe menał katarlegea*, we have not as yet settled down for good, meanwhile, we live here and there; *aleał th. dọ noa atorege*, our dwelling place is in this village (v. *tham* and *gađi*).

*tham khux̃ti*, the same as *kham khux̃ti*, q. v. (v. *tham*). Not commonly used.

*tham thum*, v. a. m. To quieten, appease, become free from. *Uni aloe th.th.linkhan cel cōn cekakea*, if he had not quietened me, who knows what I might have done; *nitoł doko th.th.ena*, *bako mōkqrdomaea*, now they have been appeased, they will not bring lawsuits against each other; *ruqkle th.th.ena teheṇ gapa dọ*, we are free from illness at the present time (cf. H. *thām*, support, pillar).

*than*, n., v. a. A sacred place for worship, where an emblem of a bonga is placed; to make such a place. *Bōṅga th.*, the place where a bonga is worshipped; *jaher th.*, the sacred grove; *th. darc*, a tree in the sacred grove where a stone is placed as an emblem of the bonga worshipped; *maṇjhi th.*, the erection where the original village headman's spirit is worshipped (v. *maṇjhi than*); *Kaḷi th.*, a place where Kali is worshipped and where her image is; *noa dare buṭare Jaher era ṇutumteko th. akala*, they have made a place for the worship of the Lady of the Sacred Grove at the foot of this tree. The bonga is supposed to reside at such a place. (H. *thān*.)

*than*, n. A piece of cloth. *Th. sudhale kirinkela kicrič*, we bought the whole piece of the cloth; *th. ke thanko hał akala*, they have brought whole pieces of cloth for selling; *th. kicrič menaka*, *bako qkriṇ akala thora hō*, the whole piece of cloth is there, they have not sold even a small bit of it. (H. *thān*.)

*thana*, n. A police station; v. a. To set up do. *Dumkareko th. akala*, *ar qoḍenał th.re aema pulis menakkon*, they have set up a police station in Dumka, and in the police station there is a great number of policemen. (H. *thānā*.)

*thanadar*, n. The person in charge of a police station. (H. *thānādar*.)

*thanak thakur*, the same as *thamak thakur*, q. v.

*thanał thakur*, the same as *thamak thakur*, q. v.

*thian bathan*, n. The abode, residing place (used in *bakh̃r*; very rarely about people). *Jāhā th. tāhā b. calakme*, go to wherever your abiding place may be (said to a bonga that is supposed to have possessed a

man, whereupon they slap the man on the back); *inañ th.b. dō phalna alore*, my abode is in such and such a village (may be said to a stranger, but very rarely); *okare th.b. menahtama, oṇḍe qyur idilem*, lead us to the place where you have your abode (said to a bonga which is being exorcised) (v. *than* and *bathan*).

*than bəisqu*, v. a. To set up a place for worship (used about Hindus).

*Dibi th.ko b. akafa*, they have set up a place for worshipping Durga (placed the idol there) (v. *than* and *bəisqu*).

*than bətkəḍ*, n. A hillock, on or at the foot of which a place for worshipping a spirit is set up (v. *than* and *bətkəḍ*).

*thanel*, n. The udder of an animal (except the teat). *Sukri reak th. dō alope gəl mesala*, don't mix the udder of the sow when you cut it up (cf. H. *than*, udder; cf. H. *thanelā*).

*than orañ*, n. A (Hindu) temple, a house where an idol is set up (v. *than* and *orañ*).

*thaŋgal thuŋgul*, adv., v. m. Heavy, heavily, dizzy; to be, feel do. *Ruqte th.th.e qikqueta*, he is feeling heavy owing to fever; *holae bullena, th.th. akanae*, he was drunk yesterday, he has become heavy (hot coppers); *bañ japilaka, th.th.in qikqueta*, I did not sleep, I feel dull (heavy).

*thaŋgla thuŋgla*, adj. Heavy, dull, stupid. *Th.th. geae, cet bud hō bənuñ taea*, he is stupid, he has no sense at all; *niq orañren herel hoṇonko dō joṭoko th.th.gea, kəmi reak dhejge bənuñtakoa, dundhəren ses kanako*, all the men of this house are dull, they have no ability to do any work, they are the limit as fools (cf. *supra*).

*thap*, n. Respect, honour; reservation, restraint, embargo. *Th. uṭhquentaea*, his honour has gone (he is no longer respected); *phalna dō nui mal reak th.e dəhq akafa*, so and so has reserved the right for himself to buy this piece of cattle (rare).

*thapa*, v. a. m. To slap, strike, smite with the flat of the hand (on the head); to hit with the horn (buffaloes); be struck. *Edreteñ th. goṭhedeā*, I gave him a slap in anger; *kaḍae th.kedeā*, the buffalo hit him with its horn (slightly or severely, even to gore); *pajhar sime th.kedeā*, the eagle struck the hen with its wings (and killed it); *hoṭe ḍar rapulente orañ th. bhugakena*, as a branch was broken off by the wind, the house was struck and got a hole (in the roof); *ḍarteñ th.yena*, I was struck by a branch; *hoṭe jəkhəḍ ḍar ḍar th.ka*, when there is wind the branches (of a tree) will strike against each other; *arañ th.eme giṭilko teḷoko nūr giḍiko laḡil*, strike the vegetables with your hand to make sand and larvae fall down; *alope sorokka, haṭakṭeye th.kepea*, don't go near, he might hit you with the winnowing-fan (cf. H. *thāp* and *thāpna*).

*Moca thapa*, n. lit. Mouth-slap; parched rice. *M.th. kirin aguime*, buy some parched rice and bring it (expression due to the way in which the parched rice is thrown into the mouth).

*Up thapa*, v. a. Beat the hair (to dry it after bathing). *U.e th. rohoreta*, she is drying her hair, beating it with her hand.

*thapa*, v. a. Strike (in certain connexions about dying). *Celañe th.keta kaða*, the buffalo struck the vessel (i. e., died; *celañ thapa* is used only about buffaloes and bullocks or cows); *dañe th.keta*, he struck the incline (died; used especially about buffaloes); *do calakme, oka dañem th.ea*, *cel hõ bam cekaña*, do go, where will you strike the incline, you will not be able to do me any harm (in this expression *dañ thapa* is used about doing harm by bringing a complaint against someone before an authority); *hañake th.keta teheñ*, he (she) struck the winnowing-fan to-day (died; only used about human beings).

*thapak thupuk*, adv., v. m. Unsteadily and slowly; walk do. (old, feeble people). *Thenğa tirupkateye calak kana th.th.*, he (she) is going slowly and unsteadily leaning on a stick; *th.th.ok kanae*, he is walking slowly and unsteadily.

*thapak thupuk*, adv., v. a. m. With a splashing sound; to splash, move with splashing sounds. *Rõte dak cetan cetante th.th.e dapketa*, the frog jumped away along the surface of the water splash, splash; *dakre tarankateye th.th.el kana*, he is making splashing sounds walking in the water (onomat.).

*thapa thapi*, v. a. m. To slap repeatedly, to slap one another. *Th.th. barakedeae*, he slapped her repeatedly; *th.th.yenakin*, they slapped each other (v. *thapa*).

*thapa thapo*, v. a. m. To slap (repeatedly) on the head, slap slightly; to slap each other. *Pahil dõ bogegekin lahãkana, rorõrte rañgaentekin th.th.yena*, at first they were friendly, as they, by gainsaying each other, became angry, they slapped each other; *bahustete th.th.kedeae darel kante*, he slapped his wife again and again because she was running away (v. *supra*).

*thapna*, v. a. To deposit, place, locate, introduce; n. A buried bonga. *Tala orañreko th. akadea bonga*, they have deposited (buried) a bonga (a stone, etc., with sindur smeared on to represent the bonga) in the middle of the house; *th. ocogepe, adope phariakã*, remove the buried bonga, then you will get well; *dan dõ bongako th.koa hõr orañre, gora duarre, kulhi chakare ar etak etak thãire*, witches bury bongas in people's houses, at the entrance to the cattle shed, in the village street outside a courtyard and in other places. (C. says, it is done by incantations; such may be muttered at the time, when the burying is done; here the burying of an object representing a bonga is a supposed necessity.) (H. *thapnã*.)

*Thapna bonga*, n. A buried bonga; fig. cunnus. *Apum bidal khõn th.b. managetapea, uni bape emae kantepe ruakã kana*, since your father's time you have had a buried bonga, you are ill, because you don't give him (any sacrifice).

*thapna thapni*, v. a., the same as *thapna*, q. v. *Bongako th.th. akawalpea*, they have deposited (buried) bongas with you; *jaherre bongako th.th.ketkoa*,

they deposited the bongas in the sacred grove (half-buried the stones representing the spirits); *th.th. menakkotapea*, you have bongas buried (in your place).

*thapo*, v. a. m. To pat (to make quiet). *Th.yem, jemən aloə rər*, pat him, that he may not speak (any more); *gidrəi th.kedea japit ocoye laqit*, she patted the child to make it sleep; *gidrə th.yem, rakət kanaə*, pat the child, it is crying (cf. *thapa*; cf. H. *thāpnā*, pat).

*thapo thapo*, the same as *thapo*, q. v. (repeatedly). *Ḍarte goḍo bhugāl th.th.epe, jemən dhūā alo oḍokok*, pat the rat hole with a branch to prevent the smoke from getting out (when they try to smoke out a rat).

*thapo thapo*, n. A children's game (played with a small bit of stick pushed down in water; when it rises to the surface, all there beat it down again) (v. *thayo thapo*).

*thapoč thapoč*, adv., v. m. Languidly, in a flagging manner, heavily, tired out; to become languid (mostly men). *Th.th.e taramel kana*, he is walking languidly; *cekam th.thapojoḥ kana, usqrəle taram taramme*, how is it, you are lagging languidly behind, walk quickly (cf. *thapak thupuk*).

*thapra thopro*, n., adj., v. m. Small brushwood; to become do., grow small, stunted. *Th.th.le qgu akala sahan laqit*, we have brought small brushwood for fuel; *th.th. birre kulqiko tahəna*, in forests with undergrowth there are hares; *noa sauri dō th.th.ge dareyena*, this thatching-grass has become stunted in growth; *bir dō th.th.yena, laḥu dareko maḥkela*, the forest has become low jungle, they have cut away the big trees.

*thapra*, v. a. To make flat, clap flat, flatten. *Gurid th.kakine, sahan hoeoka*, clap the cow-dung flat, it will be fuel; *deatre gurid th.kakme, roḥoroka*, beat the cow-dung flat on the wall (make it stick there; a very common way of preparing fuel from cow-dung), it will dry there. (H. *thaprā*.)

*thapra piṭṭa*, n., v. a. Flattened, a wafer; to prepare do. *Th.p. dō sakam-reko isina*, they prepare flattened cakes on leaves (the batter is made into a flat piece on one leaf, another leaf is put on top and the whole is placed on glowing embers to roast); *sunum thoragea, ma th.p.wabonpe*, there is only a little oil, make us some flat cakes (the batter is clapped flat in the hands and put in the oil to be cooked) (v. *supra* and *piṭṭa*).

*thapre*, v. a. m. To slap, beat slightly, cuff (also on the body), come slightly in touch with. *Deareye th.kidiṇa, ṭhik baṇ rərlette*, he slapped me on my back, because I did not speak correctly; *jāoge ye th. maṅgaliṇa*, he constantly slaps me and disgraces me (cf. *thapra* and *thapa*).

*thapreḥ*, v. a. To sling away, down (on the way), let fall down (when calving in the field); v. m. To stay behind, sit down exhausted. *Oṛakṭe bae idi seṭerlaka, atrareye th.kala*, he did not take it along to the house, he slung it away on the road; *biṭhil teḡgokate kaḍruṭi th.kedea*, the buffalo cow let the calf fall down, standing; *ḥorreye duruṭi th.ena*, he sat down exhausted on the road; *baḥla oṛakṭreko th. akana*, they have thrown themselves down tired in the house where there is a marriage (having got no food).

*thapse*, v. a. m. To touch slightly (when passing). *Oḍoken jokheḥe th. torakidiṇa*, when going out he touched me slightly (with cloth or body). (The same as *jaḥ*, q. v.; cf. *thapa*.)

*thap thop*, v. a. To slap, beat with the hands; to pacify for the time, to put to rest for the moment. *Bṇḍiko th.th.keta*, they beat the paddy bundle (used about a small bundle that is made firm in this way when the *sikol*, q. v., is put on); *jhogṛa hṛṛle th.th.kalkoa*, we pacified the quarrelling persons for the time being; *kathako th.th.keta*, they dropped the matter for the moment; *mohajone th.th.kedea thora emkate*, he pacified the money-lender having paid a little (cf. H. *thāp*).

*thap thop*, the same as *tham thum*, q. v.

*thar*, n., v. a. m. A row, line, rank; to place in a line; adv. In line, in a row. *Th.teko teṅgo akana*, they are standing in a line; *th.te dḡhepe horo biṇḍa*, put the paddy sheaves in a row; *noa th.ren hṛṛ laha ocokope*, make those sitting in this line move forwards; *paṭṇonko tharketkoa*, they lined the soldiers up; *daka jomko th. akana*, they are sitting in a row to take food; *horo iroḷko th. akana*, they have placed themselves in a line to reap the paddy; *th.ko teṅgo akana*, they are standing in a row (cf. H. *dhār*; v. *thar*).

*thara*, v. *thari* (the form used here). (C.)

*tharam thurum*, adv., v. m. Tottering, staggering; to totter, to walk unsteadily. *Bulkate th.th.e calaḥ kana*, having become drunk, he walks unsteadily; *nūtremo th.th.oḷ kana*, they are stumbling along in the darkness; *ruḡṭeye th.th. akana*, he has become tottering owing to illness (cf. *tharat thorol*).

*thara thar*, adv. In lines, in rows. *Th.th.ko duruṣṣ akana*, they are sitting in rows; *th.th.ko teṅgo akana*, they are standing in lines (v. *thar* and *thar*).

*tharat thorol*, adv., v. m. Tottering, staggering, hobbling; to become do. *Jaṇume roḡente th.th.e taramela*, he is walking limpingly, because he has got a thorn in his foot; *haram hṛṛ leka th.th.em taramela*, you are walking, dragging your feet along like an old man; *taram taramṭeye th.th.ena*, he became tottering by walking (being very tired). (Possibly onomat., about the sound of feet dragged along; cf. *tharsat thorsot*.)

*tharbasao*, v. m. To be astounded, astonished, amazed, terror-stricken; v. a. To astound, terrify. *Bḡṭṛten th.ena*, I was frightened out of my senses; *unḡḡ hṛṛ ṇelleṭe th.ena*, he was astounded seeing so many people; *aḡḡ ṛṛṭeye th.kidiṇa*, he astounded me by his talk (so that I was unable to say anything); *ṭaruṣe th.kidiṇa*, the leopard terrified me (so that I did not know what to do.); *dolan ṇḡḡen th.ena*, seeing the large masonry building, I was filled with astonishment (cf. *thar tharao*).

*thar bhasao*, the same as *tharbasao*, q. v. (Not common.)

*thare mare*, adv., v. a. m. Eagerly, quickly, impatiently, of one's own accord; to hurry on; be impatient, in a hurry. *Th.m. saprao hḡḡḡḡ*, make yourself ready quickly; *th.m.ve joḡḡḡḡ kana*, she is eating eagerly

(before others are served); *th.m. kamiko calaoena*, they went off in a hurry without being ordered to work; *daka jomko th.m.ketkoa*, they hurried them on to take food; *calakko th.m.yena*, they became impatient to go.

*thare torphan*, adv. Separately in lines and regularly; v. a. m. To place do. *Th.t. patra dqho idipe*, put the leaf-plates in lines (regularly before those who are to eat); *hafre fukud' celakko dqho akafa th.t.*, on the market they have put the earthenware pots and vessels down in separate rows; *darekoko th.t.keta*, they planted the trees in separate rows; *horoko th.t.ena*, the people placed themselves in rows (v. *thar* and *torphan*).

*thare thar*, adv., v. a. m. In lines, in rows; to place in lines. *Th.th.ko durup' akana*, they are sitting in rows; *jojomkoko th.th.ketkoa*, they placed those who should eat, in lines; *paltonko th.th.ena*, the soldiers were lined up (v. *thar*).

*tharhar*, n., adv., v. m. Anxiousness; with anxiety, fear; to be, become anxious, tremble. *Tarup' rak' anjomte th. paraoadiña*, hearing the cry of a leopard, I became anxious; *th. noa buru horteh' paromena*, I passed along this mountain road in fear and anxiety; *dalen' botqrteth th.ena*, I became trembling, fearing they would beat me (v. *infra*).

*tharharao*, v. a. m. To make, become anxious, dismayed, afraid, astounded. *Dekoe th.kede*, the Deko made him anxious; *aema perako hecenteye th.ena*, she became dismayed seeing so many visitors coming (did not see how she could give so many food); *hakime hijuktele th.ena*, we became anxious hearing that a magistrate would come; *palton' helten' th.ena*, seeing the soldiers, I became afraid (cf. *thar tharao*; H. *tharharānā*).

*thar ke thar*, adv. In lines, in rows. *Th.k.th. dareko rqhoe akafa*, they have planted trees in rows; *th.k.th.ko tehgo akana*, they are standing in lines (v. *thar*).

*tharrao*, v. *thorrrao*.

*tharsal thorsol*, adv., v. m. Feeling one's way, groping; to get indistinct vision; to walk feebly. *Andhuq iqte th.th.e calak' kana*, he is walking, feeling his way owing to dim-sightedness; *haram pqrqreya th.th.ena*, he became dim-sighted when he became old; *ruqteya th.th. akana*, owing to illness he has become feeble in walking (has to move with difficulty) (cf. *tharsal thorsol*).

*thar thar*, adv., the same as *thar ke thar*, q. v. *Th.th.ko durup' akana*, they are sitting in rows.

*thar thar*, adv., v. m. Trembling, quivering, shivering; to tremble, shake. *Ruq' ghopedin' kante th.th.in qikqueta*, I feel shivering owing to an attack of fever coming on; *dharti laraoenre th.th.in botqrena*, when the earthquake happened, I trembled with fear; *hqe dak' hijuk' kantele th.th.ena*, we trembled (with fear) owing to the thunderstorm coming. (H. *tharthar*.)

*thar tharao*, v. a. m. To cause trembling; to tremble, shake, shiver. *Ruqel' th.th.ketleae*, he made us tremble by his scolding; *sipahiye th.th.ketkoa*

*ato hor*, the (zemindar's) peon made the village people tremble; *rumok jekhẽd pahil th.th.koa*, when a person is being possessed he at first gets a trembling; *bolortele th.th.ena*, we trembled from fear; *rabañteko th.th.kana*, they are shivering with cold. (H. *thartharāñā*.)

*thar tharao*, v. m. To tremble with eagerness, be intent on, anxious about.

*Calak lagite th.th.k kana*, he is trembling with eagerness to go; *jojom lagitko th.th.k kana*, they are eager to get food; *dadal lagite th.th.k kana*, he is intensely eager to thrash (somebody) (v. supra; cf. *thur thuru*).

*tharoc thapoc*, adv., v. m. Languidly, tiredly; to become tired. *Th.th.ko hecena*, they came tired; *hijuk hijukteko th.th.ena*, they became tired coming along (v. infra; v. *thaloc thaloc*, *thaloc thapoc*).

*tharoc tharoc*, the same as *tharoc thapoc*, q. v.

*thasao*, v. a. To mix by kneading, to press clay into a crack of a wall, floor, etc. (C.; v. *thasao*.)

*thasar bajar*, adv., v. a. m. Disorderly, anywhere; to put down anywhere (out of a proper place). *Thari bati th.b.e dophokela*, she put the brass plates and cups away in disorder (anywhere); *caoleye th.b.kela*, she let the rice fall down all over the place; *kicri th.b.ena*, *samlaokakpe*, the clothes have been thrown down in disorder, collect them; *th.b.ko gitid kana*, they are lying spread about wherever it may be (especially about the way people lie during the hot weather, not in one place.)

*thasrao*, v. a. m. To fling down, or away, throw down, fall down. *Gurent gidrai th.kedea*, she threw the child down as she (herself) fell; *munu gidrai th. ofokadea*, *adpe odok calaoena*, she flung her sucking child down, thereupon she went out and away; *th.kate dakae emae kana herelid*, she gives her husband food, flinging it down; *bul akanteye th. hijuk kana*, being drunk, he comes tumbling (and getting up again); *darahreye th.ena*, he fell down at the steep incline.

*thasra thasri*, adv., v. a. m. Throwing, falling here and there; to fling down, fall down (again and again). *Th.th.le hecena*, we came falling and tumbling; *horoe th.th.kela*, she threw paddy down again and again; *th.th.ye durup baraea*, she flings herself down here and there (not caring how she looks); *bul iqteye th.th.k kana*, he (she) tumbles down again and again owing to being drunk (v. supra).

*thasroñ*, v. a. m., the same as *thasrao*, q. v. *Khaclak th.kela*, she flung the basket down; *hec torae th. gotena*, as soon as he came he threw himself down.

*thasroñ mante* (-*marte*, -*mente*), adv. With a dash, flinging down. *Th.m. gidrai gidikedea*, she threw the child down with a dash; *th.m.ye durupena*, he sat down with a dash (v. supra).

*thasroñ thasroñ*, adv. Flinging oneself down again and again. *Th.th.e durup hijuk kana*, he is coming, flinging himself down to sit again and again; *bana ale then th.th.e seterena geger lagil*, the bear came up to us, sitting down (tired) again and again, to bite (v. *thasroñ*).



*thata thoto*, adv., v. a. Stutteringly, stammeringly; to stutter; adj. Stuttering. *Th.th.e rorefa*, he speaks stammeringly; *uniak ror do th.th.getaea*, his speech is stuttering; *bae pusqu dareak kana, th.th.eae*, he is unable to speak distinctly, he stutters (onomat.; cf. *thotra*).

*that thot*, v. *thata thoto*. (C.)

*that thot*, adv., v. a. m. Stutteringly, indistinctly, with difficulty; to stutter; become stuttering. *Th.th.e rorefa*, he speaks stutteringly (indistinctly); *th.th.eae, cel cqe dos akat*, he is stuttering, who knows what fault he has done; *mühinre do sanam ror th.thodoë kana*, when there is danger all speaking becomes stuttering (v. *thata thoto*; onomat.).

*thayo*, the same as *tayo*, q. v.

*thayo thapo*, adv., v. a. m. Hobbling, lumbering, toddling; to hobble, lumber, totter (bears, old people). *Bana do th.th.ko calak kana*, bears walk lumberingly; *budhi do th.th.e heçena*, the old woman came toddling; *harame th.th.yel kana*, the old man is toddling along (also *th.th.ë kana*) v. *thia thape*).

*thayo thapo*, the same as *thapo thapo*, q. v. (Children's game.)

*thayot thapof*, adv., v. a. m. Hobbling, toddling; to hobble, toddle (the same as *thayo thapo*, q. v.). *Banae th.thapodoë kana*, the bear is hobbling along; *budhi hor hijuk hijukteye th.th.ena*, the old woman became hobbling (being tired) coming along (v. *thoyot thapof*).

*thaiq*, v. a. To kick sideways, inwards (with the sole or side of foot); accidentally step on. *Th.kedee*, he kicked him with his foot inwards; *guride th.keta*, he kicked the cow-dung (accidentally); *losofe th.keta*, he trampled on some mud; *lo birre parganako th.kedee*, in the burnt forest, they kicked the overchief (at the annual hunt, as a punishment).

*thaiq*, n., the same as *cario kati*, v. sub *kati*. The *kati* is kicked along.

*thaiq than*, v. a. To kick one tired, browbeat. *Phalnako th.th.kedee, barice ropkette*, they kicked him severely (several people and repeatedly), because he spoke something bad; *mocaleko th.th.kedee*, they browbeat him (v. *thaiq*).

*thaiq thaiyi*, v. a. m. To kick repeatedly, to kick one another. *Aema horteko th.th.kedee*, a good many people kicked him; *jhograyentekin th.th.yena*, they quarrelled and kicked each other (v. *thaiq*).

*thaiq thoka*, adj., v. m. Muddy, covered with mud; jogging along in mud; to be covered with mud (on the feet). *Hor do th.th.gea*, the road is full of mud; *th.th.e heçena*, he came his feet full of mud; *hor horteye th.th.yena*, his feet became covered with mud as he went along the road (v. *thaiq*; v. *thoka thaiq*).

*thaiqlak*, n. A cloth bag. *Th.re caoleye bhoraoketa*, he put rice in the cloth bag; *poesa* (or *taka*) *th.*, a money-bag; *jugi th.*, a mendicant's cloth bag. (H. *thaili*.)

*thaiqili*, n., the same as *thaiqlak*, q. v. *Th. do mosolateye pereç akata*, she has filled the (small) cloth bag with spices. (H. *thaili*.)

*thaiqipuk*, the same as *thapok*, q. v.

*thai thai*, adv. In masses, in crowds. *Th.th.ko jarwa akana*, they have come together in crowds; *th.th.ko senok hijuk kana*, they are going and coming in crowds (v. *thoe thoe*).

*thaiya*, v. *thaiq*.

*thaiyo harup*, n. A game so called. (C.; v. *tayo* and *tayo tayo*.)

*thal*, v. a. To keep back, make to stick; v. m. To sink, stick (in mud, bog, etc.). *Nqiharreko th.kedea*, they made him stay in his father-in-law's house (kept him back for a day or two, not for good); *pera oraḱreko th.kedea*, they kept him back in the family he visited; *mamotteko thene th.yena*, he stuck (was kept back) with his maternal uncle and his family (not for good); *sagar losotre th.yena*, *ḱangra bakin or dareaka*, the cart stuck in the mud, the bullocks are unable to pull it; *gai dalahireye th. akana*, the cow is stuck in the bog; *daka jomteye th. akana*, he is stuck (kept) by taking his food; *rinre* (or *rinteye th. akana*, he is submerged in debt; *bicḱreye th.yena*, he has stuck in the judgment (is immersed in his court-case, or, did not get through successfully. (Munḱari *tali*; v. *thala*.)

*thqluk thakur*, the same as *thqluk thapuk*, q. v.

*thqluk thapuk*, adj., adv., v. m. Exhausted, weary, fatigued; to become do., stumble. *Buḱhi th.th.e hijuk kana*, the old woman is coming exhausted; *th.th.ko kḱmi kana*, they are working fatigued; *hoḱo roḱeteko th.th.ena*, they became fatigued, planting paddy (v. *infra*).

*thqluk thqluk*, the same as *thalaḱ thuluk*, q. v. *Th.th.e cacok kana*, (the child) is toddling stumbly; *moḱa haram th.th.e calak kana*, the fat old man is waddling along.

*thqluk thapuk*, the same as *thqluk thapuk*, q. v. *Bul hoḱe th.thapugok kana*, the drunken person is stumbling along.

*thani*, n. Place; v. a. m. To collect in a place. *Inak jonḱm th. do nonḱe kantina*, my birthplace is here; *niq th. khonle pasnacena*, we have been spread from this place; *noa oraḱre taben khajḱriko th. akala*, they have collected the flattened and parched rice in this room; *phalna oraḱreko th. akana*, they have come together in so and so's house. (H. *thant*.)

*thaniḱar*, n. A receiver of stolen goods. *Noa atore th. menaea ḱḱḱe con*, *baḱkhan ḱḱ kombrolena*, in this village there is a receiver of stolen goods, whoever he may be, otherwise thefts would not be committed. (H. *thāḱḱar*.)

*thaniḱar*, the same as *thaniḱar*, q. v.

*thanit*, n., v. m. A place, resting-place, residence; to stay or pass the night, stay for a short time, rest on the road; v. a. To collect. *Jonḱm th.*, birthplace; *th. jaega kantina*, this is my resting-place (where I have been staying since birth); *onḱeko sen th. akana*, they have gone and collected there (meeting-place); *hakim onḱeve th. akana*, the magistrate is in camp there; *raj laḱif idi th.pe*, take and collect it (in that place) for the zemindar (v. *thani*).

*thapi*, n. A wooden implement for beating earth, etc., down (mason's, potter's). *Th.te gai gorako dal bəisəuketa*, they beat the floor of the cattle-shed firm with a patter. (H. *thəpt*.)

*thapni*, n., the same as *thapi*, q. v.

*thapni*, the same as *thapna*, q. v. *Th. bəŋga*, v. *thapna bəŋga*.

*thapua*, adj. m. With a small shrivelled posterior, flat-backed. *Dekeko th.getaea*, his posterior is small and shrivelled (cf. *dhapua* and *khapua*).

*thapui*, adj. f., the same as *thapua*, q. v., applied to females.

*thapuk thapuk*, the same as *thaluk thapuk*, q. v. *Th.th.e laŋgayena*, he is tired and exhausted; *hijuk hijukteye th.th.ena*, he became very tired coming along.

*thar*, n., v. a. m. A row, line, rank; to put in rows, lines; place oneself in line or rank. *Th.te duruppe*, sit down in a line; *tala th.ren kanako*, they are of the middle row (also, of the middle class, neither poor nor wealthy); *th.th. teŋgonpe*, stand in lines; *hatre gəiko th.ketkoa*, they placed the cows in a line on the market-place; *ʔukuko th.keta*, they placed the earthenware pots in a line; *perako th.ena bidak lagil*, the visitors placed themselves in a row to be taken leave of (v. *thar*).

*thari*, n. A brass plate or dish. *Th.re dakako emallea*, they gave us rice on brass plates (also *th.th. dakako emallea*); *th. cagarok leka dakako emallea*, they gave us rice so much as if the brass-plates might be broken; *dal th.*, a brass-plate that has been made by hammering; *dul th.*, a brass-plate made by casting. (H. *thārt*.)

*thavi*, v. a. m. To put or place a thing somewhere on the road to be taken farther by and by, take a thing a stage; to put (horses) in relays or stages; to go a stage and rest there in order to proceed farther. *Sahan ondeko th.keta*, they put the firewood down there to be taken on; *sakamle odok th.keta bir khon*, we took the leaves out from the forest (to a place, where they were put until they were tied up and carried on); *onde sadomko th. akalkoa*, they have put horses in relays there; *phaina thenko th.yena*, they stayed for a while (e. g., over the night) with so and so to go farther; *gaɖa thenko sen th. akana*, they have gone to the river and are waiting there for their companions to go on).

*thawi*, v. supra.

*thəyq*, v. *thəia*.

*thegran*, v. a. To beat, lick (with the fist, or a stick). *Th.kedəe acren herellet*, she beat her husband (with her hand); *okpe cəŋ aleak kəindiko th. idiketa*, somebody or other has beaten our mahua fruit down and taken it away; *ul th. aguine*, beat some mango fruit down, and bring it here; *munga aralko th. idiketa*, they beat some Horse-radish leaves down and took them away.

*thete thele*, adv. Ample, more than sufficient, as food. (C., not known here.)

*themsok*, v. *themsok*.

*theta*, the same as *tetha*, q. v.

*thetha*, v. *theta*. (C., not Santal pronunciation.)

*thethmet*, adv. Again and again. (C., not here, not Santali pronunciation.)

*thethramu*, v. *thetamü*. (C., not Santal pronunciation.)

*thethramu*, v. *thetamü*. (C.)

*thekreč*, v. a. m., the same as *lethreč*, q. v.

*thekreč mante* (-*marie*, -*mente*), adv., the same as *lethreč mante*, q. v.

*thepeč thepeč*, adv., v. m. Languidly, in a flagging manner, tired out; to become languid (the same as *thapoč thapoč*, q. v., but applied to women).

*Th.th.e taramet kana*, she is walking languidly; *gitilre taramieye th.th.ena*, she became tired out by walking in the sand.

*thepreč*, adj., v. m. Small, low, stunted, puny; to become do. (trees, plants). *Nes do eken th. gachile rohoe akafa*, we have this year planted only small paddy-seedlings; *sauri th.ena nes do*, the thatching-grass has become stunted this year.

*thepreč thepreč*, adj., the same as *thepreč*, q. v. *Th.th. por kana*, it is a stunted bush.

*there thepe*, adj., adv. Too thickly, very close together, unevenly; v. a. m. To make, become do. *Th.th.ko rohoe akafa*, they have planted (the paddy) very close together; *guči th.th. rukapi akawadea*, the small-pox pustules have come out very thickly on him; *th.th.ko jerer akafa*, they have plastered (the floor) unevenly (thick here, thin there); *jončdra th.th. omön akana*, the Indian corn has come up very thickly; *aphorko th.th.kesä*, they have sown the paddy (first sowing) too thickly; *dareko th.th.yena*, *onate bañ darek kana*, the trees have become too close together, therefore they are not growing well (cf. *tere tere*).

*there thepre*, the same as *there thepe*, q. v.

*thesor*, v. a. m., the same as *pesor*, q. v. *Noučeye tahəkana, tinre coe th.en*, he was here, some time or other he has slipped away. (Rare.)

*thetor*, the same as *thetro*, q. v.

*thetro*, adj., v. a. m. Disgusted, tired of; to make, be sick of, tired, disgusted. *Ror th. kor kanae*, he is a person tired of hearing (who will not listen); *jom th. akanae, alope emaea*, he has eaten, so that he is tired, don't give him any; *ror rorteko th. akadea*, they have made him disgusted (obstinate) by constantly talking (he will not listen) (cf. *lethor*).

*thiə thape*, adv. Toddling, lumbering, hobbling, waddling (children, bears, geese; old people; walking in mud); v. m. To walk do., lag behind. *Nui bučhi do th.th.ye tarameta*, this old woman is walking, waddlingly; *lpsotre th.th.ye kamiyeta*, she is working, toddling in the mud (a woman planting paddy who can move only with some difficulty); *cet lekam tarameta laŋga bana leka*, how are you walking lumberingly like a tired bear; *heč hijukme, alom th.th.ka*, come along, don't lag behind (cf. *thayo thapo*; cf. *thepeč thepeč*).

*thiə thopo*, the same as *thiə thape*, q. v.

*thiə thoyo*, adv. Leaking (sound, sight). *Noa bači do th.th. jorok kana*, this brass cup leaks a little (cf. *dhio dhoyo, khiə khoyo*).

*thiqt thoyof*, the same as *thiqt thoyof*, q. v.

*thiqt thoyof*, adv., v. m. Languidly, tiredly, in a flagging manner; to become languid, tired out. *Th.th.e tarameta*, he is walking languidly; *haram iqleye th.th.ena*, he has become languid owing to old age (v. *thoyof thoyof*).

*thipac thapec*, adv., v. m. Slowly, languidly; to lag behind, walk languidly (v. *thiq thape*).

*thipoc thopoc*, the same as *thipac thapec*, q. v.; used like *thiq thape*, q. v.

*thir*, adj., v. a. m. Still, quiet; to still, quieten, hush; to cease, subside, be still, at rest, stop. *Th.ge menaea*, he is quiet; *th. banukanañ*, there is no quiet (there is always work to be done, or always some noise); *disom do th.gea tehen gapa*, the country is quiet these days; *ato do th.gea, ruq banuka*, the village is quiet, there is no illness; *ma th.kom, qdiko gulmaleta*, do quieten them, they are making a great noise; *bqiko th. keltaea*, they stopped his convulsions; *rarakē th.kelkoa*, he made them stop crying; *enēcko th.ena*, they stopped dancing; *lqrhāiko th.ena*, they ceased fighting; *lqllisko th.ena*, they have stopped (given up the thought of) complaining; *jonādra daka jomko th.ena*, they have stopped eating Indian corn porridge; *rōrōre th.ena*, he stopped speaking. *Thir* is very frequently a part of a compound, generally the second word, giving the result of what the first word denotes. *Tēngo th.enaē*, he stood still; *gitiñ th. akanaē*, he is lying quiet; *ruhēl th.kelkōaē*, he scolded them so that they became quiet; *durup th.enaē*, he is sitting quiet. (H. *thir*.)

*thirol thopof*, the same as *thirol thopof*, q. v.

*thirol thorof*, adv., v. m. Limpingly, shufflingly, tiredly; to become tired.

*Th.th.e taramet kana*, he is walking limpingly (owing to old age or some pain in the feet); *heç heçleye th.th.ena*, he became tired coming slowly along (v. *tharat thorof*; v. *infra.*).

*thirsol thorsol*, the same as *tharsal thorsol*, q. v.

*thit*, n., v. a. m. Pledge, pawn, security for a loan; to pawn, pledge, mortgage. *The udukadea*, he showed him a pledge (e. g., a piece of cattle); *řaka nutumte th.in emadea*, I gave him security for the money (borrowed); *gel řakae hataokhan bis řaka reaķ th.e uduga*, if he takes a loan of ten rupees, he will show a security worth twenty rupees; *řaņgrañ th.kedea* (or *th.adea*), I gave a bullock as security (or, gave him as security); *nui mal dōe th.ena*, this piece of cattle has been made a pledge (shown as security); *th. mal*, a piece of cattle shown as security. The *thit* remains with the owner until the date of payment; if the loan is not paid then, the creditor will take the pledge. (Desi *thit*.)

*thito thoto*, adv. Indistinctly, stutteringly; v. a. To speak indistinctly.

*Th.th.e rōreġa, bañ bujhaķķ kantaea*, he speaks indistinctly, it cannot be understood what he says; *bul iqleye th.th.yeġ kana*, he is stuttering owing to his being drunk (v. *thata thoto*).

*tho*, n., v. a. m. Spit, saliva; to spit, expectorate. *Th. rōhōrentaea, dāk tetahte*, his saliva has dried up owing to thirst; *th. kqudiyentaea*, his saliva has become clotted; *māyāme th.yela*, he spits blood; *mālahāreye th.adea*, he spat on him in the face; *ma th.eme ar hūtum hūmme*, spit and mention the name (that is taboo, but may be mentioned when the precaution of spitting is taken); *okafakem emkela, ona dō th.yena*, what you gave, that was spat out (i. e., the giver gave it with pleasure, would not take it back) (cf. H. *thū*; Muṇḍari *thu*).

*thobla*, n. A bunch, cluster; v. a. m. To grow in a cluster, to tie up in a bunch. *Sō th.*, a bunch of *sō* (q. v.) fruit; *loa th.*, a cluster of figs; *joṇḍrako th. akala*, they have tied the Indian corn pods into a bunch; *hakoko gutu th. akalkoa*, they have bunched the fish together on a branch; *suiko th. akala akrii lqil*, they have put needles in a bunch to sell; *mala hōko th.ea*, they also put necklaces in bunches (to sell); *khijur jo th. akana*, the dates have grown in bunches; *jōkko th. akana kaḍa hōmre*, the leeches have fastened themselves in clusters on the buffalo's body (v. *thopa*, which is more of a round bunch).

*thobla thobla*, adv. In clusters, bunches. *Kūiṇḍi th.th. jo akana*, the mahua has set fruit in clusters (v. supra).

*thobre*, the same as *tombre*, q. v.

*thoe*, the same as *tō* (the particle), q. v. (considered imperfect pronunciation).

*thoe thoe*, adv. In masses, crowds, swarms. *Th.th. hōrko jarwa akana*, people have come together in crowds; *rō th.th.ko uḍquḷ kana*, flies are flying in swarms; *pōho th.th.ko ārgo akana*, locusts have come down in masses.

*thogol thogol*, the same as *thūgul thugul*, q. v.

*thoka*, n., adv. The whole amount; in one sum, in a lump. *Th. kalaoge bogea, ona dō qher din calaka*, it is good to take (buy) in a quantity that will go for a long time; *th.ñ halakallaea*, I repaid him the whole amount; *th. dō bae emōka, eken thōra thurige*, he will not give a large amount at one time, only small amounts; *gel ṭaka reak th.ñ kiriñ akala caole*, I have bought rice for ten rupees in one lump. (H. *thakkā*.)

*thoka thqi*, the same as *thqi thoka*, q. v.

*thoka thuki*, adv., v. a. m. Clogged to the feet, languid, exhausted; to make, become exhausted, tire out, weary. *Th.th.le heḍena*, we came exhausted; *th.th. hōroko rōhōeyel kana*, they are planting the paddy with mud clogged to their feet; *daka em emleko th.th.kellea*, they wearied us by giving us food again and again; *kami kamitele th.th.yena*, we became utterly tired by continuously working (v. *thaka thaki*).

*thol*, the same as *thōl*, q. v.

*thol*, v. a. m. To heap together; (in comp. as second word) together. *Gqiko th.kelkoa*, they collected the cattle in one place; *heḍ th.enale, galmaraoḅon ehōba*, now we have come together, we shall commence our talk (deliberations) (*thōl* is the more common pronunciation):

- thom thoroŋ*, adj. Thick, stout and short, bull-necked, like a log of wood.  
*Th.th.e moŋa akana*, he (she) has become fat and thick (and short); *noa dare dɔ pɛd sɛd th.th. moŋa akana*, this tree has become very thick near the ground a short way up; *th.th. kaŋa*, a fat and short-necked buffalo (v. *thotom thoroŋ*).
- thoŋgra thuŋgri*, the same as *toŋgra tuŋgri*, q. v.
- thopa*, n. A bunch, cluster; a paw; hand or foot (with fingers or toes); v. m. To form into cluster. *Ul th.*, a cluster of mango fruit; *kaŋthar dɔ qdi etan th.ka*, the Jack tree very rarely gets clusters of fruit (too big for it); *kūiŋdi dɔ laŋu laŋu th. akana*, the mahua has got big clusters of fruit; *seta th.*, the paw of a dog; *bana th.reko dallekhane dɔra*, if they beat a bear on its paw it will run away; *ŋhiŋkite ti th.reye sɔbɔŋ akana*, she was punched on her hand by the *ŋhiŋki*; *jaŋga th. mɔ akantaa*, his foot is swollen.
- thopa thopa*, adv. In clusters, in bunches. *Ul dɔ th.th. jo akana*, the mango has got clusters of fruit; *loa th.th. menaŋa*, there are clusters of figs (v. supra).
- thopa thuŋi*, adv., v. m. In bunches, in clusters; to get clusters of fruit. *Sɔ dɔ th.th. jo akana*, the Black plum tree has got clusters of fruit; *kūiŋdi th.th. akana*, the mahua has got bunches of fruit (v. *thopa*).
- thopat*, the same as *tophat*, q. v.
- thope*, v. m. To crowd, cluster together. *Ona dare buŋare aema hoŋko th. akana cel laŋil cɔŋ*, at the foot of that tree many people have crowded together who knows for what purpose (cf. H. *thopnā*, to heap).
- thope thope*, adv., v. m. In clusters, bunches; to cluster together, to get clusters of (small) fruit. *Th.th.ko jarwa akana*, they have clustered together in several places; *th.th. jo akana ambra*, the Hog-plum has fruited in clusters; *hoŋ haŋde nhaŋdeko th.th. akana*, people have collected in clusters here and there; *loa th.th. akana*, the fig tree has got clusters of fruit (v. supra).
- thopnaŋ*, n. A bunch, cluster; the crown of a tree when the branches have been lopped off. *Ul th. baŋ nurhame*, pull the cluster of mango-fruit down with the hook; *dare th.re susurbanko chata akala qaliŋ leka*, in the top of the tree, wasps have made their nest (looking) like a small flat basket; *th.th. jo akana*, it has fruited in clusters (v. *thopa*; C. gives as a meaning also "the hand from the wrist;" this is here *thopa*).
- thopram*, v. a. m. To bedaub, smear on, fill up holes or fissures. *Betha akanae, paŋjar theŋ ran th.aepe*, he has got pneumonia, smear some medicine on at the ribs; *bɔhoŋ hasoyede kana, dɔriŋ th.aeme*, he has a headache, bedaub him thickly (with some medicine); *deal paŋaŋ akana, hasa th.aŋpe*, the wall has got cracks, cover it with earth; *maŋ siŋiŋ th.aŋpe guriŋde*, give the bamboo door a coating of cow-dung (to shut up the many openings).
- thopro*, adj. Low, short brushwood; v. a. m. To cut low, become only brushwood, become stunted. *Noa bir dɔ th.gea, naŋpaŋ dare dɔ bɔnuŋka*,

this forest is only scrub jungle, there are no big trees; *birko mañ th.kela*, they have cut the forest, so that only scrub jungle is left; *sauri th.yena*, *nes do bañ darelena*, the thatching-grass has become stunted, it did not grow to any size this year.

*thopro*, v. a. m. To collect, surround, crowd together, assemble. *Hqim hore th. akalkoa*, the magistrate has assembled the people (Santals); *ro ghaoreko th. akana*, the flies have collected on the sore; *geriñ lağıt susurbakko th.kidiña*, the wasps surrounded me to sting me; *goc sela then gidi kuritko th. akana*, vultures and kites have assembled at the dead dog.

*thor*, the same as *thur*, q. v.

*thora thuri*, adj., v. m. Scanty, too little, wanting; to come short of, fall short of, be in want of, lack. *Kami lağılle th.th.gea*, we are too few for our work; *utu do th.th.gea unak hōr lağıt*, there is too little curry for so many people; *jomakle th.th.yena*, we have become in want of food-stuffs; *aqile th.th. akana jotqaklege*, we have fallen very short of everything; *orokkotele th.th.yena*, we lack ploughing-cattle (cf. *thora thuri*; Bihari *thorā*; Muṇḍari *thora thuri*).

*thorio*, adj., v. m. Feeble; to become do. *Buḍhi dōe th.gea*, *bae tarām dareakā*, the old woman is feeble, she is unable to walk; *ruqteye th. akana*, he has become feeble through illness.

*thormboñ*, the same as *sormboñ*, q. v. (Rare.)

*thoro thopo*, the same as *thopro*, q. v. (Stunted; C.)

*thorao*, v. m. To become tired, fatigued (especially by walking). *Merom nam namteñ th.ena*, I became tired by searching (everywhere) for the (lost) goat; *tiñkem rora*, *rōr rortēñ th.ena*, how much must you speak, I have become tired by speaking again and again (without effect).

*thora*, n., adj.; v. a. m. A little, a few; little, small, few, scanty, short; to give too little, only a little, less than fair; to become do. *Th. aguime*, bring a little; *th. hōr*, a few people; *th. jomme*, eat a little; *noa joro do etak joro khon th.ge nēloñ kana*, this portion looks less than the other portions; *th. daka jufucame*, give me a little more rice; *th. qadhikam*, make it a little less (take off a little); *iñ doko th.kidiña*, they gave me less (than the others; or, only a little); *uniak bakhraiko th.kettaea*, they made his portion small (gave him less); *noa do thorayena*, this is less than the other; *poesa th.yentiña*, my money became less than needed. (H. *thorā*.)

*thora bohul*, v. *thora bohul*.

*thora bohul*, adj., v. a. m. A little; to give only a little; get little, less than needed (or, others). *Th.b. iñ hō emame*, give me also a little; *th.b. dōñ namketa iñ hō*, I got a little, I also; *th.b.kidiñako*, *taygmentēñ* they gave me only a little, because I was late; *phalma dōe th.b.ena*, so and so got only a little (v. *thora* and B. *bohul*).

*thora thora*, adv. A little. *Th.th. jompe*, eat a little; *th.th.ko emallea*, they gave us a little; *th.th. cas menaitalea*, *nalhatele qsuloñ kana*, we



have only a little agriculture, we support ourselves by working for others (v. *supra*).

*thora thuri*, adj., v. a. m., the same as *thora*, q. v. *Th.th.ko emallea*, they gave us a little; *th.th. poesa menaktina*, I have a little money; *ale dqko th.th.kellea*, *ako lagil dqko dherketa*, they gave us only a little, for themselves they arranged much (large portions). (H. *thort*.)

*thoskol morgol*, v. *thosol morgol*.

*thosol morgol*, adj. Slovenly, dirty, untidy, dejected, cheerless. *Jawae nalle dukna*, *bale khusilena*, *th.m.geae*, we went to see the prospective bridegroom, we were not pleased, he is untidy and cheerless (v. *morgol*; v. *tosol morgol*).

*thota*, adj. Without a head or point (arrow), and also often without feathers. *Th. sar dq qdi sqngin calaka*, an arrow without a point goes very far. The *thota* arrow generally has a little bit of the root or something similar as a head. (H. *thotha*.)

*thota*, adj. Stammering, having a defect in speech (males). *Th.geae, bae pustana ror*, he is stammering, he does not speak distinctly. (H. *totla*; cf. H. *thotha*; v. *thotra*.)

*thotea*, adj. m., adv. Stammering, deficient in speech; lispingly, imperfectly. *Nui th. dq cele baqaea*, what does this stammering fellow know; *th.geae, nui dq qhoe galmarao darelea*, he is deficient in speech, he will not be able to talk (carry on for us); *gidra dq th.ko rora*, children speak imperfectly; *dafa nur akantaele th.e rora*, he speaks lispingly because he has lost his teeth. *Thotea* often implies weak intellect (v. *thota*; cf. H. *totla*).

*thotma*, v. *thutma*.

*thotmbo*, adj., v. m. Blunt, without point (an implement that should be pointed); dull, dull-witted; to be, become do. *Noa pal th.gete nahel ban lagaok kana*, this plough does not work, because the ploughshare is blunt; *th. qpari*, a blunt (pointless) arrow-head; *bud bamuktaea, th.geae*, he has no sense, he is dull-witted; *noa kuqi her th.yena*, this kodali has been worn blunt; *fehgod th.yena*, the axe has become blunt; *th.e moqa akana*, he has become exceedingly fat (cf. *thota*).

*thotmo*, the same as *thotmbo*, q. v. (cf. *thutma*).

*thotmol*, adj., equivalent to *thutma*, q. v. (short and thick, short-necked).

*thotna*, n. Snout, mouth; v. a. To speak, say. *Akiye th.wana*, he has a big mouth (abuses); *noa th. dq ban sebela, nit ghqrige bhagaoka*, this mouth (what is in the mouth) is not savoury, in a moment one spits it out; *th. dq alope arak gidia*, don't let your tongue run; *wure dq bani th.laka, nit dom befeh befehok kana*, you did not open your mouth then, now you speak impertinently. (H. *thothna*.)

*thoto*, v. perform. of *tho*, q. v.

*thoto*, n., adj., v. m. A fool, idiot; silly, weak-headed, imbecile, stupid; to be do. *Nui th. dq cet hq bae baqaea*, this fool knows nothing; *th. hqr*

*dq alom larcaea*, don't make use of a foolish person; *boehako modre nui dqe th.yena*, this one is the (more) stupid one among the brothers (cf. *thotea* and *thotmbo*).

*thoto moto*, adv., v. a. m. Hurriedly, superficially, perfunctorily; to do in a hurry, rush through, hurry on. *Th.m.e rqrrel kana*, he is speaking hurriedly; *noa arār dq th.m.n benaokela*, I made this yoke in a hurry; *kamiqko th.m.yetkoa*, he is hurrying the workers on; *rqkheko th.m.kela*, they rushed the planting through; *hijuk jokhecin th.m.yena*, ban *disqalla*, when coming I was in a hurry, I did not remember it.

*thotom thorok*, adj., v. m. Thick, stout, short and thick, stubbed, dumpy; to be, become do. *Noa kaq dq th.th.gea, qkqeye goga*, this log is very thick, who will be able to carry it; *nui th.th. hqratre ban rebena*, I am not willing to be married to this dumpy man; *netare th.th.ena*, he has become very fat at present (v. *thom thorok*).

*thotoꝛo*, adj., adv. Quiet, silent, without speaking. *Mūrē hqr samanreye th.gea*, he is silent in the presence of the village council; *th.e durup akana*, he is sitting there without saying a word (cf. *thotra*).

*thotoꝛok*, the same as *thotoꝛo*, q. v. *Nui dqe th.gea, alope idiyea*, this one is quiet (he will not speak), don't take him along.

*thotra*, adj. m., v. a. m., the same as *totra*, q. v. (H. *totā*.)

*thotha*, v. *thota*. (C.)

*thothea*, v. *thotea*. (C.)

*thothiq*, v. *thotea*. (C.)

*thothma*, v. *thutmq*. (C.)

*thotho*, v. *thoto*. (C.)

*tho tho*, intj. when seeing quails, etc. Settle down, don't fly away! *Th.th., lač kafa rōngokoktae ma*, down, down, may its intestines and legs be burnt (this is a common expression, but apparently conveys no real meaning).

*thotho motho*, v. *thoto moto*. (C.)

*thothom thorok*, v. *thotom thorok*. (C.)

*thothot*, v. *thotot*. (C.)

*thothot*, v. *thoto*. (C.)

*thothra*, v. *thotra*. (C.)

*thoya*, the same as *thoya*, v. *tho* and *ya*. *Do th. aguime*, do bring it, you young fellow.

*tho*, postpos. particle, the same as *to*, q. v. *Hijukme th.*, come by all means; *rqrketam th.*, you spoke surely.

*thok*, n., v. a. m. Party, division, batch, lot, group, corps, band; to form into parties, lots. *Aema th. hoꝛo menaka*, there are many kinds of paddy; *th.ge dqhokakpe, alope mesala*, put it in a separate heap, don't mix it with others; *aema th. hqrko calak kana buru sendra*, many batches of people are going to hunt over the mountain; *in dq Khanḍa Sqrēn th. kanaḥ*, I belong to the sub-sept of *Khanḍa Sqrēn*; *mil th.te emokme*,

give it in one lot (sum); *sendra hqko th.kelkoa*, they divided the hunters into batches; *sauriko mil th.keta*, they collected the thatching-grass into one lot; *alorengo bar th.ena*, the village people became two parties; *th.th. takenpe*, stay in separate parties; *noko dq Taljhari th. kanako*, these belong to the Taljhari community (T. is the headquarters of the C.M.S.). (H. *thok*.)

*thoke thok*, adv. In groups, heaps, separately, apart. *Th.th. takenpe*, stay in separate groups; *th.th. dqhoepe*, put it in separate lots; *th.th.ko calak kana*, they are going along in batches (v. *thok*).

*thoko bokq*, adj., v. a. m. Soiled, besmeared, stained, polluted; to make, be, become do. *Ti jangae th.b.gea lqsofte*, his hands and legs are besmeared with mud; *gidraho th.b.kedea lqsofte*, they besmeared the child with mud; *suluete mflah th.b.yentaea*, his face was besmeared with mucus; *jel gegel jokheci ti th.b.yentaea* (or, -e *th.b.yena*), when he was cutting up the meat, his hands (or, he) were besmeared (with blood) (cf. B. *thok*).

*thokor bokor*, the same as *thoko bokq*, q. v.

*thokre*, v. m. To be besmeared; polluted, encumbered, burdened, to adhere to, stick to. *Cidir th.yenae*, he was besmeared with diarrhoea-dirt; *sulu th. akanae, bako sapha akadea gidra*, the child is besmeared with mucus, they have not cleansed it; *rinteye th. akana*, he is encumbered with debts (cf. *thokor bokor*).

*thok thak*, adv. In separate heaps, lots, parties. *Th.th. binqa horo dqhoepe*, put the sheaves of paddy in separate heaps (not the different kinds together); *th.th.ko calak kana*, they are going in separate parties (v. *thok*; H. *thak*).

*thok thok*, adv., the same as *thok thak*; v. *thok*.

*thol*, n., v. a. m. Resting or abiding place; to give do.; rest, remain, stay, abide. *Nokoak th. bamuktakoa*, they have no abiding place; *noa atore th. menaktalea*, we have our abode in this village; *nitok dq nqndele th.kelkoa*, we have given them an abiding place here; *okare ho bako th. dareak kana*, they are unable to settle down anywhere; *ale thecho th.ena, th. jaegako hamketa*, they took up their abode with us, because they got a place to settle in (cf. H. *thal*).

*thopoc thopoc*, the same as *thapoc thapoc*, q. v.

*thor*, postpos. particle, the same as *to*, q. v. As you see, know, evidently.

*Unige th. bae khusi kana*, as you know, he is not satisfied; *dakge th. bae daketa*, as you see, it does not rain; *hege th. bae hijuk kana*, as you see, he is not coming; *jonge th. bae jometa, cekateye phariaka*, as is seen, he does not take any food, how will he get well.

*thoro bokq*, the same as *thoko bokq*, q. v. *Th.b.e lpsol akana*, he is besmeared with mud.

*thorok thoron*, adj., v. a. m. Rough, dirty, muddy, besmeared; to make, become do. *Th.th.geae, bae qbuk sapha akana*, he is besmeared (on his face with particles of food), he has not been washed; *pincheho th.th.keta*,

they have made the rice-field ridge muddy (by throwing earth on to it); *gidraqi th.th.ena, umeme*, the child has become besmeared, bathe it (v. *thoro thopo*).

*thorol thopol*, the same as *thorol thoro*, q. v.

*thorol thoro*, adv. With a clattering sound (of old shoes); languidly, feebly; v. m. To become languid. *Mare panahi dhil akante th.th. sadek kana*, the old shoes make a shuffling sound, because they have become loose; *th.th.e hijuk kana*, he is coming languidly (dragging himself along); *dāra dāraleye th.th.ena*, he became tired by continuous walking (v. *tharat thorol*; possibly onomat.).

*thorol thosol*, the same as *thorol thoro*, q. v.

*thoro thopo*, adj., adv., v. a. m. Rough; roughly muddy; to make, become do. *Th.th.ko jerer akala khraqi, bañ rəhor akana*, they have plastered the threshing-floor roughly, it is not dry as yet (particularly used about the first, rough plastering of a floor); *kaḍa siok jokheḍ goḥa hōrmo th.th.e losol akadiña caṇḍbolle*, when ploughing, the buffalo made me muddy all over with its tail; *gai gorako lebel th.th. akala*, the cattle have trampled the (floor of the) shed into a morass; *kuriko th.th.kidiña losol dakle*, the girls made me dirty, flinging muddy water on me (for fun); *māyāmteye th.th.yena*, he was besmeared with blood (v. *thorəñ thopəñ*).

*thoro thoro*, the same as *thoro thopo*, q. v.

*thoro tholo*, adv., v. a. With a loud sound; to blow a horn. Used about the sound of *ram siṅḡa* and *bakea* (qq. v.) (also of the military bugle). *Th.th.ko prəñela baplare*, they are sounding the horn loudly during the marriage; *paḥonko th.th.kela*, the soldiers sounded the bugle (onomat.; cf. *tulu tutu*).

*thorəñ*, adv. Very, extremely. *Baṇ kəmilekhan th. lajao*, if I do not work, it will be a great shame; *th. titilko bhəri akala*, they have made an exceedingly large load. (Rare; used about like *heran*, q. v.)

*thosol morsol*, the same as *thosol morgol*, q. v.

*thotol*, v. a. To manage, succeed, get the upper hand of (ironically); adj. Inefficient, useless. *Th.kidiñam*, you managed me (quite the opposite); *qhōm th.lea am eskarte dō*, you will not be able to manage it by yourself alone; *th. mara gidra cakpe aguketkoa*, why did you bring these useless wretches of children (i. e., too young to be able to do any work).

*thotol*, adj., adv. Smelling of urine (particularly of clothes wetted). *Nui th. mara gidra, bhagwae jorea akala*, this badly-smelling child, he has wetted his loin-strip (during the night); *th.ge sō kana, qkoe cəñ nəṇḍeko aḍo akala*, it smells of urine here, somebody has urinated here.

*thotə thoro*, the same as *thoro tholo*, q. v.

*thoyol thopol*, adv., v. m. Tired, languidly, draggingly; to become fatigued. *Th.th.in hijuk kana*, I am coming, dragging myself along; *dāra dāraleye th.th.ena*, he became fatigued by continual walking (v. *thorol thopol*).

*thoyol thoyol*, the same as *thoyol thopol*, q. v. (v. *thiol thoyol*).

*thubrā*, n. An old bachelor (abuse); v. m. To become do. *Nui th. dō tisren kan cōe, okōeko rebenaea*, this old bachelor, who knows what age he is, who will be willing to marry him. (B. *thubrā*.)

*thubre*, v. m., v. a. d. To stick to, adhere to (mud, grass to implement, cart). *Hasa th.k kana sagayre, bañ gudronk kana*, earth is sticking to the wheels, they do not turn round; *naketre ghās th. akana*, grass has stuck to the plough; *jañga th.yentiña jētkē hasate*, my feet have been clogged with clay-earth; *gurič th. akawadea*, cow-dung is sticking to him (cf. *tombre*).

*thubri*, n. An old maid (abuse); v. m. To become do. *Hara th. akanae, cele hō bako bēngētae kana*, she has grown into an old maid, no one looks at her (v. *thubrā*; B. *thubrī*).

*thugul*, v. m. Not to take effect, be ineffectual, not enter. *Apōri th.ena, bañ bolqlena*, the arrow-head became ineffectual, it did not go in; *kapi dō th.ena, bañ bolqlena*, the battle-axe was ineffectual, it did not cut (when performing a sacrifice, owing to being blunt).

*thugul mante* (-*marte*, -*mante*), adv. Ineffectually, ineffectively. *Bana th.m.ye daikēdea*, he beat the bear ineffectively (owing to its heavy fur, it had no effect); *dare mage menlaña, th.m. qte makēla*, he intended to cut the tree, (instead) he cut the ground without hitting the tree (v. *supra*).

*thugul thugul*, adv., v. a. m. Ineffectively; to hack, cut ineffectively (with a blunt implement). *Th.th. hasae makēla, (ammi bañ laserte*, he is digging the ground ineffectively, because the hoe is blunt; *hōr haron th.th.iñ mamañ kana*, I am cutting (digging) ineffectively only to have the trouble; *th.th.ēl kanañ, bañ sefejok kana*, I am hacking and hacking, it does not go in; *noa bhoŋko ſeñgōdte dō ohōñ makēla, th.th.ōk kana*, I will not cut using this blunt axe, it is only hacking without going in (v. *thugul*).

*thuk*, v. *thōk*. (C., not here.)

*thukit*, adj., v. a. m. Left for a while; to defer, put off, adjourn, postpone, leave for a short time. *Nui dō th. mal kanae, aleren dōe bañ kana*, this is a piece of cattle left with us for a short time, it does not belong to us; *perako th.ketkōa*, they postponed (the coming of) the friends; *nui dāngra ale ſene th. akana*, this bullock has been left with us for a short time (v. *thukum*; cf. H. *thakit*, stopped, wearied).

*thukit*, v. m. To be tired, weary, perplexed. (C.; it may, very rarely, be heard here in this sense, but *thakao*, q. v., is the common word here; v. *supra*).

*thukrā thukri*, adv., v. a. Nudging, pushing against; to knock against, push against (in searching, when going to suck). *Th.th.ye ham barayel kana*, he is searching (for something) knocking against things (in the dark); *mīhū th.th.ye nunuyel kana, quriye panhaōa*, the calf is sucking, pushing and pushing, it has not as yet got the milk to flow; *datrom lōgife th.th.ye kana*, she is searching for a sickle, knocking against everything (v. *thukrōu*).

*thukṛṇu*, v. a. To knock, push, shove, nudge, butt; to ask for. *Hakoe th.kidiṇa*, a fish knocked against me (in the water); *mihūi thukṛṇu kana*, the calf is butting (with its snout, sucking); *perako heč akana, caole laḡitiṇ th. barayeta*, some visitors have come, I am asking people here and there for some rice; *ṭakaṇ th. barayeta, bako laiyeta*, I am trying to get some money from people, no one says that he has any (cf. H. *thukṛānā*, knock against; Muṇḍari *thukṛao*, knock against).

*thukṛi*, v. a. To butt (with the snout), push, shove, touch, nudge. *Phalnae th.kidiṇa, bujḡuketaṇ*, so and so nudged me, I understood; *sukriye th.kedea jome emade jokheč*, the pig butted her with the snout when she gave food to it; *gidṛṇ eṅgate th.yede kana nunu jokheč*, the child butts its mother when sucking (v. supra).

*thukum*, v. a. m. To stop, pause (in play, work); intj. Stop, out (in the *bet bet* game). *Perale th.ketkoa*, we stopped the visitors (in coming); *daka emolḡkole th.ketkoa*, we stopped the servers of food (told them not to give more); *calaḡle th.ketkoa, miṭṭeč gidṛṇi qchimket iqle*, we stopped them in going, because a child sneezed (a bad omen); *th. haṭe alom joṭediṇa*, stop, wait, don't touch me.

*thuli*, the same as *thur*, q. v. (*thur* is the common word here).

*thuli*, n., the same as *thailḡḡ*, q. v. *Th.re poesa menaktiṇa*, I have money in the cloth bag. (Desi *thuli*; H. *thaili*.)

*thuluk thukur*, the same as *thuluk thukur*, q. v.

*thuluk thukur*, adv., v. m. Decrepit, feeble; to become do. (from old age). *Th.th.e haram akana*, he has become old and decrepit; *th.th. eṇḍe moṭṭe dārā barae kana*, he is walking feebly about there only (cannot go farther); *haram iqleye th.th.ena*, he has become decrepit owing to old age.

*thuluk mante* (-*marte*, -*mente*), adv. With a dull sound (also seen). *Th.m.ye dalkedea*, he beat him making a dull sound; *th.m.ye donketa*, he jumped (down) with a dull sound (fat body also seen vibrating) (v. infra).

*thuluk thuluk*, adv. With dull sounds (especially when hammering on something soft); totteringly. *Kaḍako koṭečede kana th.th.*, they are hammering the buffalo (to emasculate) making dull sounds; *maejju saḡanko maketa th.th.*, women cut firewood, making dull sounds (not loudly, like men); *th.th.e calaḡ kana haram*, the old man is going, tottering along (v. *thalaḡ thuluk* and *thḡluḡ thḡluḡ*; onomat.).

*thum*, v. a. To prepare eye-paint. *Aenḡmko th.keta*, they prepared eye-paint. They do it as follows: a number of kernels of the ricinus are put on a bit of straw; it is set fire to and the smoke is made to touch a kodali kept over this fire; the sediment of the smoke is scraped off; this is the eye-paint.

*thum*, n. A palisade, a high, round chimney (as in factories); a boundary mark, pillar. *Th.ko biṭ qcurketa*, they made pillars round the boundary (v. *tham*, the form usually heard here).

*thum*, n. A kind of game. (C.)

*thum*, v. a. m. To put in abeyance, pause, suspend operations, stop a little, break off. *Th.kedeah, tehen jemøn aloe calak*, I stopped him (kept him back) that he might not go to-day; *enecho th.kelkoa*, they stopped them dancing; *gidra th.epe, jemøn aloe rag*, make the child quiet, that it may not cry; *jotq hor th.okpe, ingen rora*, be quiet all of you, I shall speak; *th.kinpe, alope kaphariqu ocoakina*, stop them, don't let them quarrel; *th. thar thar, bihar thar, coqgoc bqhok rakapkoik*, be quiet all in the rows, quiet in the row, may the head of the *coqgoc* fish come up (expression used when they have made the water muddy to catch fish) (cf. H. *thamb*, and *thambhna*).

*thumsqñ*, the same as *tumsqñ*, q. v.

*thum tham*, the same as *tham thum*, q. v.

*thungla*, adj. m. Dull, stupid, simple. *Am do adim th.gea*, you are very stupid (cf. *thungul muñgul*).

*thungli*, adj. f., the same as *thungla*, applied to females. *Nui orañren do jotoko thungla th.gea*, all the people of the family of this one are stupid.

*thungul muñgul*, adv., v. m. Heavy, heavily, dull; to feel do., be do. *Holan bullena, tehen th.m.in qikqueta*, I was drunk yesterday, I am feeling heavy to-day; *ruaten th.m.akana*, I have become out of sorts (feeling heavy) owing to fever; *th.m.e taramela*, he walks heavily (v. *thangal thungul*).

*thupi*, n., the same as *thapi*, q. v. (Rare.)

*thur*, v. a. m. To finish, terminate, get ready, close, end (mostly used as second part of a compound, giving the meaning of together, entirely, completely, wholly). *Jotq th.lem*, get all ready first; *daka utu th.ena, pera emakom*, the rice and curry are ready, serve the visitors; *daka th.kelako*, they have cooked the rice ready; *horole ir th.kela*, we have finished reaping all our paddy; *horole en jan th.kela*, we have threshed all the paddy; *ked th.enako*, they have all come (none left); *durup th. akanako daka jom lagil*, they have all sat down together to take food; *horo kharqileko rakap th.kela*, they have brought all the paddy up to the threshing-floor; *japil th.kelako*, they have all fallen asleep; *durup th. ocoakom*, let them all sit down (none be left standing).

*thuriq ukhur*, n. fig. A girl (used in the formal conversation at a marriage).

*Saheb, th.u. do ninqik*, Sir, girls are so many (v. sub *lañic thanga*).

*thur thuru*, v. m. To be eager, desirous, solicitous. *Calak lagite th.th.k kana*, she is eager to go. (Rare; cf. *thar tharao*.)

*thutba*, v. *thutmba*.

*thuti*, n., v. a. Mouth; to amuse, to speak. *Ape do puthi, ale do th.*, you have books, we have mouth (all with us is oral); *puthi khon th. do sprasa*, the mouth (to be able to speak) is superior to the book; *ale hor hoponak do th.kangea asolak do*, what we Santals really have is the mouth (oral speech); *game th.yel kana*, he is telling a folk-tale (cf. H. *thoth*).

*thutmā*, adj. m. Stout, fat, plump, blunt-pointed; v. a. m. To make blunt-pointed; become fat. *Th.i n̄gloḥ kana*, he is looking very stout; *noa q̄q̄ri d̄q̄ th.gea*, this arrow-head is blunt; *th. kaḍa*, a fat buffalo; *tui tuiṭe noa q̄q̄riye th.kela*, he has made this arrow-head blunt-pointed by continually shooting with it; *b̄q̄d̄hiq̄i th.yena n̄giar*, the hog has become plump and fat at present; *ruq̄ kh̄q̄n pharnaohaleye th. akana*, after having recovered from his illness he has become stout.

*thutmbā*, the same as *thutmā*, q. v.

*thutmi*, adj. f., the same as *thutmā*, q. v., but applied to females (women and animals).

*thutri biñ*, the same as *tutri biñ*, q. v.

*thutri*, adj. f., the same as *thotra* or *totra*, q. v., but applied to females.

*thutuq*, n. A small bundle (of grain); adj. Stout and small; v. a. m. To make up into a small bundle; grow fat, plump. *Noa th. d̄q̄ iṭ̄ kana*, this small bundle contains seed; *jan̄hele th. akata*, we have put the millet up in a small bundle; *uni phalma d̄q̄ th.i benao ahana*, so and so has grown short and stout; *j̄ome n̄am ketteye th. akana*, he has grown fat and plump by having got food (also written *thutuq*; cf. *thutmbā*).

*thuthi*, v. *thuti*. (C.)

*thurhi kut̄q̄*, adj. Loquacious, prating, glib. (C.)



ʃ the voiceless cacuminal unaspirated stop, in Santali produced by placing the underside of the inverted tip of the tongue against the front palate (behind the gum), thereby shutting the air passage, and then opening this by releasing the tongue tip which goes down and forward, automatically straightening out the tongue. The Santals render the English ʃ with their cacuminal ʃ, like other Indians.

-ʃa, postp. particle, the same as -ʃaŋ, q. v.

ʃa, n., the same as *bəʃa*, q. v., used in address as a term of endearment.

Son, sonny. *Dela ʃa, hijulme*, come, my son, come here; *okayenam, ʃa*, what has become of you (where are you), sonny. It might be noted that *bəʃa* is also used in the same manner.

ʃabaʃ ʃabuʃ, the same as *ʃabaʃ tubuʃ*, q. v.

ʃabaʃ tubuʃ, adv., v. a. Splashingly; to splash in water. *T.ʃ. horoko rohoeyela*, they are planting paddy, making splashing sounds; *hako dakko t.ʃ.ela*, the fish are splashing in the water; *t.ʃ.e paerak kana*, he is swimming splashingly (onomat.; cf. *ʃabaʃ ʃubuʃ*).

ʃabak ʃabuk, v. *ʃabak ʃubuk*.

ʃabak ʃubuk, adv., v. a. Splashingly; to splash (in water). *T.ʃ.e paerak kana*, he is swimming, splashing in the water; *dakre t.ʃ.e taramela*, he is walking in water, making splashing sounds; *arel dakre ŋurok kana t.ʃ.*, hail is falling down in the water, splash, splash (also *t.ʃ.etae*) (onomat.; v. *ʃabaʃ tubuʃ*; v. *ʃabuk ʃabuk*; Murdari *tabak tubuk*).

ʃaba tubu, adv., v. a. Splashingly; to splash (about the sound produced with hands and feet when swimming Santal fashion). *T.ʃ.i paerak kana*, he is swimming, making splashing sounds with his hands and feet; *t.ʃ.yet kanae*, he is splashing (swimming; the Santals swim using hands and feet like animals swimming) (onomat.; cf. *ʃabaʃ tubuʃ*).

ʃaʃ ʃuʃ, adv., v. a. Breaking wind; to break wind (a peculiar sound).

ʃaʃ, n. An armlet, large, worn on the upper arm by women. Now very rare (cf. *ʃaʃor*).

ʃaʃ, n. A ditch, channel (possibly the same as *ʃand*, q. v.; very rare).

ʃaʃa, n., v. a. A carrying pole; to carry suspended from a pole. The pole is carried on the shoulders of two men (or more), the thing to be

carried being slung on the pole. In certain cases, a cross-piece is tied at each end of the pole, the cross-piece resting on the shoulders of two men; the long pole is the *faḍa*; *faḍa* is also a long-lever used for prizing up big stones. *T.te munḍhalḱo saḱ idiyeta*, they are carrying a log away slung from a carrying-pole; *mārḱḱḱo t. aguketa*, they brought the iron, carrying it slung from a carrying pole.

*faḍa*, n., v. a. A piece of wood used to force open the mouth; to break open the mouth with a small bar. Used when having to force medicine or food into the mouth of cattle or children or insensible persons. *T.te kaḍa moca cahabtaḱe*, force open the mouth of the buffalo with a piece of wood (in such a case a piece some 50 cm. long); *t. cahabepe, ranbon qinuaca, begor t.te ḍo keḱḱe gegera*, open his mouth with a small stick, we shall give him some medicine to drink, without using a bar he will bite your finger; *mocale t.kedea*, we forced his mouth open with a small stick (cf. *Munḍari fara*, cross-bar to fasten a door).

*Taḍa disom*, n. A country or taluq in the south-western part of the district. Also called *Toḍo*. *T. Jalḱi disomren kanaḱ*, I am from the Tada Jalai country. (*Jalḱi* is the name of an adjoining part of the country.)

*faḱe*, v. a. m. To lean against, put up against; to prize with a lever; lean upon (a stick, crutch, etc.). *Silpiḱ t.kakme, sinḱo bḱḱḱ kana*, put something up against the door (to keep it shut), the fowls are coming in; *kaḱ t. ulḱaupe*, turn the log over, using a lever; *ṭheḱgareye t. akana*, he is leaning on a stick; *kaḱ t. oḱḱḱakme*, remove the log by a lever.

*faḱe faḱete*, adv. Sideways, to one side. *Janum ḍo t.t. paromḱḱe, baḱ-khanpe baḱ farhaḱḱa*, pass by the thorn (bush) sideways, otherwise you will be caught and kept there (v. supral).

*faela ṭuilḱ*, adv. Here and there, far between; adj., v. m. Uneven; to become do. *Dareko ḍo t.t. menḱa*, the trees stand only here and there; *t.t.ko munḍra akadea*, they have cut his hair short and unevenly (so that long hair stands out here and there); *nesaḱ cas ḍo t.t.gea*, this year's crops are uneven; *jonḍra t.t.yena*, the Indian corn has grown unevenly (far between the plants).

*faeni ṭheḱga*, v. *ṭaini ṭheḱga*. (C.)

*faḱḱen*, n., v. a. m. A prop, support; to prop, support, rest, recline, lean against; to stick, be entangled. *T. lagaome, silpiḱ alo sinḱḱ laḱiḱ*, put a prop to prevent the door from closing; *ḱhiḱḱi t.akme*, put a prop to keep the *ḱhiḱḱi* raised (while the grain is scraped out of the mortar); *ḱhirile saḱar t.kakpe*, put a stone at the wheel (to prevent it from moving); *saḱar ṭunḱi t.kakpe*, put a piece of wood under the front of the cart (to keep it up while yoking when there is no *sirpa*); *dare t.ena gaḱare*, the tree stuck in the river (caught in something); *okare coe t.en perako ṭheḱ*, he has been stuck somewhere with friends (been detained); *mihḱi t. akana*, the calf has stuck (somewhere, about the birth); *naḱḱrire jaḱ t. akana*, a bone has stuck in the throat; *t. sakom sankha*

*duqrruko hōroga*, they put a guard wristlet in front of the bracelet (to keep it in place).

*tahaka*, adv. Distinctly, nicely, in tact, clearly, easily, in unison. *Khub t.e rorefa*, he speaks very distinctly; *t.e taramefa*, he walks easily (quickly); *t.ko serehet kana*, they are singing in unison; *t. ruipe*, drum in unison; *bahu jāwāde khub t.kin calak kana*, husband and wife are walking nicely (in tact and quickly one behind the other) (v. *thaka*).

*takalao*, v. *tahlao*. (C.)

*takap tātup*, the same as *takap tātup*, q. v. *T.t.le hekena*, we came floundering along.

*takarao*, v. *tahrao*. (C.)

*tahlao*, v. a. m. To lead to and fro, cause to walk to and fro; to give an airing. *Sadome t.ede kana*, he is leading the horse up and down; *gidra t.em niqhore*, let the child move up and down hereabouts; *t.ke oqok sen akana*, he has gone out to take an airing; *t.kin hec akana*, I have come walking about. (H. *tahlānā*.)

*tahrao*, v. a. m. To keep firm, prove or show itself true, settle, decide, appoint, establish; hold out, keep one's ground, maintain oneself, make, be a fixture. *Niqakle t.kela*, we decided this (came to this decision); *phalna dq mānjhiko t.kedea*, they appointed so and so to be headman (or, confirmed him as); *kombroko t.kedea*, they proved him to be the thief; *bhejako t.kela*, they fixed the cess (or, a cess); *qanko t.kedea*, they decided that she is a witch; *daka jom bohgako t.kedea*, they decided that the rice-eating bonga (i. e., a woman) was the cause (of the death; i. e., a witch); *gadale ars t.kela*, we made a firm dam across the river; *tārup candbolreya sap t.kedea*, he caught the leopard's tail firmly (did not let it loose); *uniak katha dq bañ t.lena*, his word (statement) was not shown to be true; *aboak bicar dq bañ t.lena*, our judgment did not stand (was upset on appeal); *deal bañ t.k kana*, the wall is not standing firm; *ona atore hor bako t.k kana*, people are unable to stay in that village; *kamiyet-teye t.k kana*, he is maintaining himself by working; *jerey hasa bañ t.lena*, the plastering did not stick. (H. *tahrānā*; v. *tahrāo*.)

*tak*, adv. Immovable, stock still (mostly used as second word of a compound verb). *T. leka tēgonme*, *alom pacoika*, stand immovable, don't move backwards; *ona nēle t. lekae tēgoyena*, seeing that, he stood stock still (in wonder); *khuyti bi t.kakime*, fix the post absolutely firm; *tēgo t.kate lārhaimē*, fight standing firmly; *tārup horreya tēgo t.lena*, the leopard stood stock still in the road.

*taka*, n., v. a. m. A rupee, money; to make money; to impose a fine in money. *Pe t.e emadiña*, he gave three rupees; *nui dq qdi āte t.yela*, this one is earning a great deal of money; *t.wan hor*, a wealthy man; *t.kedeako*, they fined him (some) rupees; *acak mocateye t.yena*, he was fined because of his mouth; *nalha senkateye t.kela* (or, *t.wana*), having gone to work for wages he made (acquired) some money. (H. *takā*.)

- ʔaka**, v. m. To rise, become firm (the nipples, in both sexes, when maturity is coming). *ʔyentaea neʔtar do, juʔnoʔ kanae*, his (nipples) have risen, he is becoming full-grown (cf. *ʔak*).
- ʔakar ʔakar**, v. *ʔakar ʔokor* (the common form).
- ʔakar ʔokar**, the same as *ʔakar ʔokar*, q. v. (calling out).
- ʔakar ʔokor**, adv., v. m. Jingly; to jingle (the sound of a wooden cattle bell, *ʔoʔko*). *Toʔko t.t. saʔek kana, oʔoeren gʔi ʔoʔko heʔ akana*, the wooden bell is heard jingling, somebody's cows have come here (also, *t.t.oʔ kana*) (onomat.; v. *ʔokor ʔokor*).
- ʔakar ʔukur**, adv., v. m., v. a. impers. Shivering; to shiver (with cold). *ʔ.t.in ʔikʔueʔa*, I feel shivering (from cold, also in ague); *rabaʔteye t.t.oʔ kana*, he is shivering with cold; *t.t.ediʔ kana, ruʔ eʔoʔediʔ kana*, I am shivering, I am getting an attack of fever (cf. *ʔukur ʔukur*).
- ʔaka siropa**, n. A gift of a rupee and a piece of cloth (to a medicine-man, or to a tenant). *Boge ʔutunte oʔha t.s.ko emadea*, having got well they gave the oʔha a rupee and a piece of cloth (v. *ʔaka* and *siropa*).
- ʔake ʔoke**, adv. In a low tone, in an undertone. *ʔ.t. rorʔe, eʔak hoʔ jemʔon aloko aʔjom*, speak in a low tone, in order that others may not hear.
- ʔaklaʔ ʔiklaʔ**, adj., v. m. Spotted, stained; to become so. *ʔaruʔ doʔo t.t.gea*, the leopards are spotted; *murhuʔ jom roʔ eʔoʔ akadeʔeye t.t. akana*, he has got whitish spots (all over) because he is in the first stage of leprosy (v. *ʔiklaʔ*).
- ʔaknaʔ**, n. A small earthenware vessel (v. *ʔoklaʔ*, the more common word).
- ʔaknaʔ ʔoknaʔ**, n. Small earthenware vessels of different sizes. *Kuʔkʔl then khʔn t.t. kiriʔ aʔuime*, buy small earthenware vessels from the potter and bring them; *reʔgeʔ hoʔ kanae, t.t.re miʔ bar ʔupule bae akala*, he is a poor man, he has laid aside a few handfuls in small earthenware vessels.
- ʔakra ʔukra**, n., v. a. m. Pieces, fragments, bits; to break into pieces. *ʔ.t. kʔet menaʔtalea*, we have some small pieces of rice-fields; *gidra loʔit t.t. kicriʔ kiriʔ aʔuime*, buy and bring some bits of cloth for the children; *sahanko t.t.keʔa*, they cut the firewood into bits; *begarentele kʔetko do t.t.yentalea*, as we were separated (setting up separate households) our rice-fields were broken up into bits (v. *kaʔra kuʔra*; Muṇḍari *ʔakra ʔukru*).
- ʔak roʔ**, n. A disease in which whitish spots appear on the body, incipient leprosy (cf. *ʔaklaʔ ʔiklaʔ*).
- ʔakra ʔukra**, v. *ʔakra ʔukra*. (C., not here.)
- ʔaksal**, n. A mint. *ʔ.re, kathaʔe, ʔakako benaoa*, in the mint, it is told, they make rupees. (H. *ʔaksāl*.)
- ʔak ʔak**, adv., v. m., v. a. impers., the same as *ʔakar ʔukur*, q. v. Shiver. *ʔ.t.ediʔ kana*, I am shivering; *rabaʔteʔi t.t.oʔ kana*, I am shivering from cold (cf. H. *ʔak ʔak*, rapping, knocking).
- ʔak ʔakao**, v. m., v. a. impers. To shiver, feel shivering from cold. *Umenten t.t.ediʔ kana*, I am feeling shivering from cold, because I had a bath (v. supra).

**ʔak ʔaki**, n., v. a. Striking the ground with a stick; to strike the ground repeatedly with the end of a stick, as done by ojhas to find out where a "bonga" or something causing an injury is buried. Enemies are believed to bury things, in order to cause injury to the person that is to be hurt. Milk is believed to be buried near the cattle-shed (also ghee, clarified butter) to cause the cows to cease giving milk; rice is buried near the rice-fields to hinder the crops growing; an egg may be buried, e. g., at the *maq̄jhi than*, to cause the fowls to die; a bone (human) may be buried (anywhere) to cause a person passing over it to die, and so on. All such things are believed to be done by witches, and when any misfortune, etc., happens, the Santals are liable to believe such burying to have been done. An ojha is brought in; he proceeds to tap the ground, naturally guided by spirits, and finally finds something (put there by himself). *Ojha dō ʔ.ʔ. caklae baq̄aea*, the ojha knows how to divine by tapping the ground with a stick; *ʔ.ʔ. kette boṅgae ṇam-kedea*, he found the bonga by beating the ground with a stick; *ʔ.ʔ. ketre hō cel hō bae ṇamlaka*, although he performed the divination by tapping the ground with a stick, he found nothing (as sometimes happens for reasons known to the ojha) (cf. H. *ʔak ʔak*).

**ʔak ʔaki**, v. a. m. To disconcert, make staring; to be dumbfounded, petrified. *Onako lq̄adeteko ʔ.ʔ. kedea*, by telling him that, they dumbfounded him; *ʔarup̄ ṇetteye ʔ.ʔ. yena*, seeing the leopard, he became petrified (stood stock still in fear). (H. *ʔak ʔaki*.)

**-ʔak̄**, a suffix pointing out, signifying, determining. It is added to demonstrative and interrogative pronouns, ordin. numbers and also to nouns. It may be translated by one (ones), but is often not literally translatable. *Nui ʔ. kanae huḍiniḥ*, this one is the youngest one; *noko ʔ. noa atoren doko bah kana*, these ones do not belong to this village; *ok̄pe ʔ. em q̄kriṇea*, which one will you sell; *turniyiḥ ʔ. ge*, the sixth one; *koṛa ʔ. le baḥuadea ṇes dō*, we procured a wife for the young man this year; *kuri ʔ. e ruq̄k kana*, the girl is ill; *haram ʔ. e bagiallea, budhi ʔ. dō menae hatargea*, the old man left us (died), the old woman is still alive (cf. B. -*ṇā*).

**ʔak̄nao mumd̄am**, n. A ring for tightening the skin of a *q̄hōl* or *tabla* (qq. v.). The rings are of brass and applied to pairs of the thongs that run along the side of the drum; when pulled from the middle of the drum towards one of the ends, the cover is tightened. There is a number of such to each drum (v. *ṇanao* and *mumd̄am*).

**ʔak̄ ʔak̄**, adj. Open, bare, wide, extensive (plain). *Maran̄ ok̄oḥ ʔ.ʔ. goḍa*, a very large high-land field; *ʔ.ʔ. ʔauḍir̄ gai idikope*, take the cattle to the open field.

**ʔak̄ ʔak̄**, adv., v. a. With a clicking sound; to click (to bullocks, etc. to make them go). *ʔ.ʔ. d̄an̄grān̄ lagayekina*, I am driving the two bullocks, making clicking sounds; *ʔ.ʔ. atkinaṇ̄, ad̄okin̄ d̄ayeta*, I clicked to them, so they are running (onomat.).

**ʔak̄ ʔak̄**, v. a. To click, as a clock. (C.; here *ʔet ʔet*.)

**Ƨalao**, v. a. m. To spend, pass (time), pass in idleness; to help through (a time). *Netar do din Ƨalaobo joma, kami banuka*, at present we shall eat to get us through the time, there is no work; *bar candobo Ƨlekhan kami din tiogoba*, when we have passed two months, the working season will be reached; *rengetre phalnae Ƨakallea*, during the hunger (famine-time) so and so has brought us through (supported us); *din Ƨallaoi*, a loafer, idler, hireling, whose only aim is to pass the day; *din Ƨallao hq̄ do bako kurumuŋia*, hirelings do not work exerting themselves; *sloŋ bhor noa umulrebo Ƨa*, as long as this heat lasts we shall pass the time in this shade. (H. Ƨalana.)

**Ƨalao**, v. a. To let pass, break (an order), disobey. *Hukum Ƨkateye calaoena*, he went off disobeying the order; *amaŋ hukum qh̄q̄ Ƨlea*, I shall certainly not break your order (v. supra).

**Ƨalka**, n. A small stick, used for throwing at small game, or for knocking down fruit, etc. (C., not here.)

**Ƨalka Ƨilhq̄**, adj. Uneven, not level (rice-field). *Noa khet do Ƨ.Ƨ.gea, dak baŋ len̄gon kana*, this rice-field is uneven, the water will not stand; *noa Ƨ.Ƨ. khetbon karha sarigua*, we shall level this uneven rice-field with the *karha* (q. v.) (cf. Ƨilhq̄).

**Ƨal mal**, the same as Ƨol mol, q. v.

**Ƨalmalao**, the same as Ƨolmolao, q. v.

**Ƨamak**, n. A kettle-drum. The Ƨamak is made of iron, shaped like a big bowl, covered with the hide of a bullock or buffalo. The Ƨamak is used for signalling (v. *guhria*), on the hunt, and also at dancing (then always together with the *tumdak*). *Jāwāe horekko calakre Ƨ. ar siŋgakov idia*, when they go to perform the ceremony of *jāwāe horek* (q. v.), they take a kettle-drum and a horn with them; *guhria Ƨko ruyeta, tgrupko nam akadea*, they are drumming alarm, they have met a leopard (on the hunt); *sendru Ƨ. sade kana*, the hunting-drum is sounding (people are hunting); *Ƨ. kh̄ol*, the iron part of the kettle-drum (only used when the hide is not on); *Ƨ.e dapkeŋa*, he covered the kettle-drum; fig., he has eaten his fill. (H. Ƨamak.)

**Ƨamak Ƨimuk**, the same as Ƨamak Ƨumuk, q. v.

**Ƨamak Ƨumuk**, v. m. To convalesce, get better, improve in health, recover. *Ruq kh̄one Ƨ.Ƨ. goŋ akana, quriye dareŋa*, he has just recovered from his fever, he is not strong as yet; *Ƨ.Ƨ.e dārā barae kana*, he is wandering about convalescent.

**Ƨambaŋ Ƨumbud**, adv. Sauntering, strolling, leisurely (walk); poorly (Indian corn pods); v. m. To become fatigued, walk leisurely, tiredly; to get poor, small pods (Indian corn). *Ƨ.Ƨ.e dārā barae kana*, he is walking leisurely about; *Ƨ.Ƨ.e calak kana khet nel*, he is strolling about to have a look at the rice-fields; *Ƨ.Ƨ. jon̄dra phoŋ akana*, the Indian corn has got poor cobs (very small); *lan̄gayenae, Ƨtumbujok kana*, he is tired, he walks in a tired way; *jon̄dra Ƨ.Ƨ.ena nes do*, the Indian corn has got only small cobs this year (cf. Ƨambud Ƨambud).

*ʔambaŋ ʔomboŋ*, adv. At a fair pace. (C., not here.)

*ʔamɕao*, v. a. To grope (in the dark or in water), to explore, spy out, reconnoitre, make inquiries. *Baʔiye ʔ. baraketa*, he felt about for the brass cup (in the dark house); *goʔa aɕe pase baŋhule ʔ.ketkoa*, *bale namletkoa*, we have reconnoitred the whole neighbourhood for a wife, we were unable to find any suitable; *caro ɕaŋgraŋ ʔ. barayetkoa*, I am making inquiries to get some hire-bullocks; *jhinuke ʔ.ketkoa*, he groped for mussels (in the water); *disomko ʔ.el kana*, *berelok ʔhai nam lagit*, they are reconnoitring the country to find a place to settle down.

*ʔamɕa ʔamɕi*, the same as *ʔamɕao*, q. v. *Hiakoe ʔ.ʔ.kedea*, he groped for the fish.

*ʔamka ʔakur*, adv. Profusely, in clusters, plentifully; v. a. m. To hang do.

*Ul do ʔ.ʔ. jo akana*, the Mango has fruited profusely; *jomak ʔ.ʔ.e goŋ idiyeta*, he is carrying food in clusters (hanging down from a stick) on his shoulder; *bardürü ʔ.ʔ.ko aka akana*, the bats are hanging (from the branches) in clusters; *kicri ʔ.ʔ. grecentaea*, her clothes are torn in many places (hanging in rags all round); *hisi tukako ʔ.ʔ. akata*, the weaver-birds have arranged their nests so that they hang down in clusters; *kokpɕa ʔ.ʔ. akana*, the pumpkins are hanging in clusters. (Muɕɕari *ʔamka ʔakur*.)

*ʔamna*, n., the same as *ʔamni*, q. v.

*ʔamna kuɕi*, v. *ʔamni kuɕi*.

*ʔampar*, adj. Tall and thin, lanky (people, trees). *Khub ʔ. hoʔ kanae*, he is a very tall and slender man; *ʔ. dare*, a tall tree.

*ʔampar*, n. A certain bush. Roots used in Santal medicine and in *ranu* (the fermenting stuff).

*ʔampar ʔampar*, adv. With quick sounds (of the *ɕhinki*). *ʔ.ʔ.ko huruŋet kana*, they are pounding (the *ɕhinki*) making quick dumping sounds (onomat.).

*ʔampa ʔura*, adj., adv. Long-legged, tall and lanky; having spreading crooked branches. *ʔ.ʔ.geae, jaŋga jelen jelengetaea*, he is lanky, his legs are very long; *kŋk doko ʔ.ʔ.gea*, the paddy-birds are long-legged; *noa ʔ.ʔ. sahan baŋkri baŋ jutoka*, it is not possible to load this branched and crooked firewood on the cart; *ʔ.ʔ.geae baŋu do, bakin jurilena*, the bride is tall and lanky, they are not well mated (as to size); *aŋak ʔ.ʔ.pe geŋ akata*, you have cut the vegetables up into very long pieces; *ʔ.ʔ.ko tekeatlea, bako peŋaletlea*, they boiled some long bits of vegetables for us, they did not treat us (gave us only some vegetables to eat, but did not kill a fowl for us) (cf. *rampa ʔura*; v. *ʔampar*).

*ʔam ʔim*, adv., v. a. Unintelligently, not to be understood, in a quiet way, leisurely, superficially; to speak, work do. *ʔ.ʔ. cel coŋin galmarakel ɕkin moŋo*, they talked between themselves something not possible to understand (also about something in another language; *ʔ.ʔ.e kami jarwayeta*, he is working leisurely to be done with it; *cel coŋo ʔ.ʔ.el kana*, who knows what they are saying so quietly (not to be understood by others).

*fan*, n. The leather thongs arranged lengthwise on a *qhol* or *tumdak* (qq. v.) to keep the covering-hide at both ends firm. *Tko uricheta*, they stretched the leather thongs taut (v. *fanao*).

*fan*, n., v. a. m. Scarcity, drought; to be do., be in lack of, be badly off for, be insufficient; adj. In lack of, wanting. *Adi marah f. lakhkana calaon serma*, there was a very great scarcity last year; *dak real f. menaka noakore*, there is a scarcity of water in these parts; *nes doe f. keta*, there is a scarcity this year (little rain, so that much of the paddy did not come to anything); *dake f. keta*, there was little rain; *jomakte, faka poesate, kamihotele f. akana*, we are lacking food, money, workers; *nes do f. ena*, there was a scarcity this year; *qrokhotele f. gea*, we are in lack of plough-cattle; *kicriche hyle f. gea*, we are also wanting clothes (cf. B. *fan*, a pull, strain; cf. *fanao*).

*fana*, n., adj., v. a. m., the same as *fan*, q. v. *Nes real f. tele rehgedena*, we became lacking in food owing to this year's drought; *dak real f. gea*, we are in need of water (or, of rain); *belekh jokhede f. keta*, when the crops were ripening, a scarcity arose (not enough rain to make them ripen); *kicrichele f. akana*, we have become in want of clothes.

*fana din*, n. The time of scarcity (when there are no crops; i. e., the three months *Phagun*, *Cat* and *Baisakh*, from about February to April; the money-lenders are unwilling to give loans during these months). *T.d. kana, thora thorabo joma*, it is the time of scarcity, we shall eat only little (v. *fana* and *din*).

*fanak funuk*, the same as *lamak funuk*, q. v. Also used about small, helpless children. *Barea pqa f.f. gidra menakhotaesa*, he has two or three small children.

*fanao*, v. a. m. To stretch, draw out, pull, drag; to be drawn. *Parhom baber f. kakme*, stretch out the bedstead string; *berel hartako fa raphor ocoe lagit*, they stretch a raw hide out to dry it; *raiko f. keta*, they fixed the judgment order; *hora do ngiharteko f. kedea* (or, -e *f. ena*), they drew the young man towards his wife's old home (or, he was drawn); *hakim thenko f. ena*, they were dragged to the judge (i. e., had to go to be judged); *marah paitye sqhel kana, qdi horos f. el kana*, he is measuring with a large *pai*, he is drawing much paddy to himself; *ca bagan sed qher horko f. k kana*, many people are drawn towards the tea-gardens (attracted to go). (H. *fannu* and *fannu*.)

*fana fan*, v. a. To make insufficient, lacking. *Dakleye f.f. kelbona, cekatebon kamia*, we have had insufficient rain, how shall we be able to work (v. *fan*).

*fana fani*, adj., v. a. m. Scarce, insufficient; to be do., lack; n. Lack, dearth, scarcity, need. *Kami real f.f. menaka*, there is little work done (too few workers); *dak real f.f. te bale kami darsak kana*, owing to the scarcity of rain we are unable to work (agriculture); *f.f. din*, the time of scarcity (about the season of no crops, the hot season); *faka poesia. real*



- qēi t.t. akana*, there has come a great scarcity of money; *dake t.t.ketlea nes*, we have got an insufficiency of rain this year (v. *tan*; v. *infra*).
- šana šani*, n., v. m. Pulling in opposite directions; to pull do., to fight, be at loggerheads, at variance. *T.t. calak hantahina*, they have a dissension going; *šangra t.t.ko or idihede*, they dragged the bullock away, pulling in opposite directions; *haram buđihin t.t.k kana*, husband and wife are at variance (v. *šanao*; B. *šand šani*).
- šana tukra*, n., v. a. Bits, small pieces; to cut into pieces. *T.t. khet menakalea*, we have only small bits of rice-fields; *t.t.wak halaš jarwape, sahan kosoka*, collect the bits (of wood), they will do for fuel; *hakko t.t.kela*, they cut the wood into pieces; *khetko t.t.kela*, they divided the rice-field into small fields. (H. *tukra*.)
- šan bađhi*, v. sub *bađhi*. Leather thongs used for strengthening the *tumdaš* (v. *šan*).
- šankao*, v. m. To be strengthened, refreshed, relieved (v. *šonko*, the word mostly used here; B. *šonka*).
- šan korra*, n. A burning sensation when urinating. *T.k. sap akadea*, he has got the affliction of burning (due to heat) (v. *šan* and *korra*).
- šangk*, n., v. a. m., the same as *šan*, q. v. *T. iqle horo gučena*, owing to the drought the paddy died; *nese t.kela*, there was a scarcity of rain this year; *jomaktele šena*, we became lacking in food.
- šan paŋgla*, v. *šan paŋgla*. (C. describes it as a disease which affects old people, senile decay; not so here.)
- šan paŋgla*, n. A kind of fever, mostly of a rheumatic character. *T.p. ruq kantaea, botqranak ruq do baš kana*, he is suffering from fever combined with muscular pain, it is not a dangerous illness; *t.p. lekae ruqk kana*, he suffers from something like a rheumatic complaint (cf. *šan*).
- šan ruq*, n. A continuous fever (cf. *supra*).
- šan šan*, adv., v. a. m. Tightly, firmly, securely; tense, pressing (feeling); to tighten, straighten, stretch. *T.t. or urijme*, pull it firmly taut; *t.t. ojo hasoyediš kana, bele akana*, I have a feeling of tense pain in the boil, it has ripened; *t.t. hasoyediš kana jnumiš rokente*, I have a throbbing pain, having been pierced with a thorn; *baberko or t.t.kela*, they pulled the rope taut; *tol t.t.ena*, it has been securely tied. (B. *šan*, pull, tension; v. *šanao*.)
- šan šanao*, the same as *šan šan*, q. v. *T.t.ko tolkede* (or, *tol t.t.kede*), they tied him firmly; *tambu bered lağıš baberko or t.t.kela*, they pulled the ropes tight to raise the tent; *racate lağıš t.t.ediš kana*, I feel a pressing need to pass water; *dakhetle baber puti t.t.ena*, the rope has been tightly contracted by the rain (v. *supra*).
- šan*, suffix, the same as *-šak*, q. v. Not so commonly used, except added to *miš* and *go* (*mišan* and *gošan*). *Nui t.*, this one; *noko t. doko aleren kana*, these ones are ours; *miš t. hor*, a man; *turui goš. merom*, six goats. The meaning of *šan* when suffixed to *miš* and *go* is attenuated.

*taŋga*, n. An axe (large). *Ṭ.te dareko mak bindara*, they cut down trees with an axe; *ṭ.te samakel lekae egerela nui qinqi do*, this woman is abusing like cutting (bones) to pieces with an axe (v. *ṭeŋgoč*; cf. H. *ṭāgt*; B. *ṭāḡṭ*).

*taŋga beṭ*, n. A variety of paddy.

*taŋgadar*, n. The cut made with an axe. (C.)

*taŋgao*, v. a. m. To stop, hinder, obstruct, stay, suspend, hang up.

*Parwanako ṭ. oṭokala*, they affixed the paper with the order to the wall; *dake ṭ.kela*, the rain stopped (or did not come at the usual time, either before or after); *lumamko ṭ.koa*, they hang up the silk-worm cocoons (that the moths may come out in good condition); *mit ṭaŋgrae gočente nahel ṭ.entalea*, our plough(ing) has been suspended, because one bullock died (cf. H. *ṭāḡnā*, hang up; B. *ṭāḡā*, hanging).

*taŋgna*, n. Something on which to hang things, a peg, hook. *Ṭ.re tumdak ṭamale akaea*, we hang the dancing-drums and kettle-drums on a peg; *ṭ.re miruko apkakoa*, they make the parrots sit on a hook; *mal reak ṭ.re arārle dohqea*, we place the yoke on a hanging support made of bamboo (v. *supra*).

*taŋgna baber*, n. The strap or thong by which a dancing-drum is carried (or hung up) (v. *supra*).

*taŋgon*, adj. Stunted, thin and small (tree). (Very rare.)

*tañ tañ*, adv. With a loud thin sound. *Rahar ṭ.ṭ. saḍek kana*, the *rahar* (q. v.) drum is making a loud thin sound; *kuḍi se ṭhəri piṭaule ṭ.ṭ. saḍeka*, when you hammer a kodali or a brass plate, there is a thin metallic sound (onomat.).

*tañ tañ*, the same as *tañ ṭarañ*, q. v.

*tañ ṭarañ*, n., adv., v. a. Drought, dry weather; dry, rainless; to be dry, rainless. *Ṭ.ṭ. iqle bale cas dareata*, owing to the drought we were unable to do any agricultural work; *ṭ.ṭ. e setoñ akala*, there is a dry heat with a hot sun; *qḍi dine ṭ.ṭ. akawalbona*, *neṣ dake kulquabon bañ do bañ*, we have for many days had hot dry weather, who knows whether we shall this year have sufficient rain or not.

*tañ ṭuñ*, adv., v. a. A few words, briefly; to speak briefly, say a few words. *Ṭ.ṭ. le galmarao goṭketa*, we had a few words; *ṭ.ṭ. le mucatṭeta*, we ended it in a few words; *kathako ṭ.ṭ. keta*, they spoke only briefly (did not go properly into the matter).

*tañḍa*, v. a. To straddle, part the legs. *Ṭ.kateye gitič akana*, he is lying with his legs widely parted; *soḍoḱe ṭ. paromketa*, he stepped across the brook (one step); *duqre ṭ. eṣel akala*, he is standing in front of the door, hindering entrance by his straddling legs; *durup ṭ.kale dakae jomel kana*, he is taking his food sitting with his legs wide apart. (Muṇḍari *tañḍa*.)

*tañḍao*, v. a. To do sufficient to bar the claims of others without committing oneself. (C.)

*ṭaṇḍha*, adj., v. a. m. Cool, pleasant, comforted, assuaged; to refresh, assuage, gratify. *Ṭ.ge qikquḥ kana nṭar*, *daḥ ban tetaha*, it feels cool and pleasant at present, one does not feel thirst; *perako ɛm ṭ.kope*, give the visitors food and drink to refresh them; *jɔm ṭ.yenale*, we have been refreshed by food; *monko ṭ.kellakoa*, they assuaged their mind (made them feel pleasant). (H. *ṭhaṇḍa*.)

*ṭāoge*, v. *ṭaṇḍgi*. (C., not here.)

*ṭāohē*, adv. Densely, close together. *Ṭ.ko oraḥ akata*, they have built their houses close together; *ṭ.ye dɔhɔ idi akata*, he has put it down at short intervals; *noa barge dɔ ṭ.ṭ.ko guriḥ akata*, they have manured this homestead-field with little space between each heap; *ṭ.ye jirqu hijuk kana*, he is coming, resting at short intervals (cf. H. *ṭhāo*).

*ṭāongar*, adj. Healthy, vigorous, tall and strong, strapping (people, animals, trees). *Nui kora dɔ khub ṭ.e benao akana*, this young man has developed into a tall and strong fellow; *noa birre qdi ṭ. dare menaka*, in this forest there are many tall and fine trees; *ṭ.ḍaṅgra*, a tall and strong bullock.

*ṭapa*, n. A bamboo hen-coop, woven openly like a basket (under which chickens or ducklings are kept to prevent kites from carrying them away). *Ṭ.te sim hopon harupkope*, put the bamboo hen-coop over the chickens. (H. *ṭapā*.)

*ṭapaḥ ṭipid*, adv., v. a. In a few drops; to rain in drops. *Ṭ.ṭ. daḥ nūroḥ kana*, a few drops of rain are falling; *ṭ.ṭ.etae*, it rains in drops (cf. H. *ṭap*; cf. H. *ṭapak* and *ṭipka*).

*ṭapaḥ ṭupud*, adv., v. m. Weakly, feebly; to totter, to be feeble. *Rua beretkate ṭ.ṭ.e dārā barae kana*, he is walking about tottering, being just up from an illness; *ṭ.ṭ.e qikwela laṅgate*, he is feeling feeble, being weak; *heḥ heḥteye ṭ.ṭupujok kana*, he is tottering, having come a long way; *ruḥteye ṭ.ṭ.ena*, he has become enfeebled by illness (v. *ṭapan ṭupuh*).

*ṭapak ṭipik*, the same as *ṭapaḥ ṭipid*, q. v. (H. *ṭapak*, dropping.)

*ṭapak ṭipik*, the same as *ṭapaḥ ṭipid*, q. v.

*ṭapan mante* (-*marte*, -*mente*), adv. With a' clang, a metallic sound. (Here very rare; v. infra.)

*ṭapan ṭapan*, adv. With clanging, metallic sounds (when metallic objects come in contact). (Here very rare; cf. *ṭan ṭan*.)

*ṭapan ṭupuh*, the same as *ṭapaḥ ṭupud*, q. v.

*ṭapar*, v. *ṭuar ṭapar*.

*ṭapoḥ*, n. A kind of bird-trap. (Here mostly *ṭepoḥ*, q. v.)

*ṭapoḥ ṭapoḥ*, adv. With crashing sounds (of waves beating against). *Ṭ.ṭ. daḥ chilquḥ kana*, the water breaks with crashing sounds (v. *ṭup ṭap*).

*ṭapra ṭopra*, adj. Very small (rice-fields). *Ṭ.ṭ. khēt baḥi menaka*, *baḥkhau jotole rohoe akata*, a few tiny rice-fields are left, otherwise we have planted all (v. *ṭopra ṭupri*; cf. *ṭakra ṭukra*; Mundari *ṭapra ṭopra*).

*ṭap ṭap*, adv., v. a. m. With quick tapping sounds, at a trot; to run about, trot (audibly); to spread a rumour. *Panahi horqḥkate ṭ.ṭ.e calaena*,

having put shoes on, he went, making tapping sounds; *sadome kamsaoede kana t.t.*, he is making the horse run *tap tap*; *t.t. barae kanae*, he is running about making trotting sounds (with his shoes); *kathae t.t. barayela*, she is spreading the tale all over. (H. *āp*; onomat.)

*tap tap*, adv., v. a. m. Straddlingly, sprawlingly, with legs wide apart; to straddle, part the legs, sprawl. *T.t.e teŋgo akana*, he is standing with legs wide apart; *mi kaḍa dō t.t.e derei akana*, this buffalo has spreading horns; *ti jaŋgae t.t. akala*, he has spread his arms and legs out; *ghao iate jaŋga t.t.k kantaca*, owing to a sore his legs are straddling; *kasra iate ti kaṭup t.t. akantaea*, owing to scabies his fingers are standing spread out.

*tap tip*, adv. In big drops; one after the other. *Dak t.t. nūroḱ kana*, rain is falling in drops; *matkom nūroḱ kana t.t.*, the mahua flowers are falling one after one (slowly, not many at a time, as when in full swing); *pera t.t.ko heḍena*, the visitors came separately one after the other (cf. *tapad tipid*; H. *tap*).

*tap tap*, the same as *tap tap*, q. v.

*tarac turuḱ*, adj. Very small, little, small fry. *Aema t.t. mihū menakkolaea*, he has a great many small calves; *jonḍra t.t. phoḱ akana*, the Indian corn has got only small pods; *t.t. gidra*, tiny children.

*tarao*, v. a. m. To sweep away, shove or push aside, deflect, turn aside. *Horo t.kakme, lebeḱ oḱokoḱ kana*, push the paddy aside, it is being trodden on and spread; *hasa t. giḱikakpe*, shove the earth away; *horḱo t. ocoḱ-ketkoa Dibi duḱr khon theŋgale*, they pushed people away from the entrance to the Durga idol with a stick; *inaḱ kathako t.kela, bako sen ocoḱa*, they swept my statement away, they did not let it apply (would not listen to it); *t. saharokme*, keep aside; *sagar miḱ sa t.pe*, turn the cart aside to one side (of the road); *tala hor khone t.ena*, he turned aside from the middle of the road; *dak t.katabonpe*, turn the rain aside for us. (When rain is coming and for some reason is not wanted, they will ask a person who "knows" to turn the rain in another direction. Persons who were born in an upside down position or with legs first, are supposed to have this ability. The person operating spits on the little finger of his left hand, and while whistling he (or she) turns this left hand, with the little finger standing out, in a semi-circle in the direction to which the rain (cloud) is wanted to go. This is practised sometimes even now.) (H. *ārṇā*, turn aside.)

*tarat toroḱ*, adv., v. a. Croakingly; to croak; break wind. *Baṅ dō roḱem gocha aguketko, miḱ talaoem raḱ ocoyetko t.t.*, I wonder whether you have brought some frogs in your cloth-fold, you are making them croak incessantly; *dak sorok kante roḱeko t.t.el kana*, the frogs are croaking because (they feel) rain coming (onomat.).

*tareal turiuḱ*, the same as *tarac turuḱ*, q. v.

*tarhao*, the same as *tahrao*, q. v. (*tarhao* seems to be the easier form; perhaps more used than the other). *Nuige kombroko t.kedra*, they decided

that this one is the thief; *khajnaḱo t.kela, bighare mōrē sikḱate*, they fixed the rent at one rupee and four annas per bigha. (Kurku *ṭharba*.) *ṭarkao*, v. a. m. To caution, give warning, warn off, advise to escape, send away (or, out of the way); entice away. *Mañjhi dō hore t. gotḱaḱoa, aḱ dō bae senlena*, the headman sent people off, but did not himself go (e. g., he told them to go in advance, he would follow, but did not); *nui hōr dom t. gotḱadea, bañḱhan aḱle dō qhōe senlena*, you gave this man a warning to be off, otherwise he would not have gone of his own accord; *oraḱ khōne t. idikedeā, hōrreye nīr baḱiadea*, he enticed her away from her home, on the road he left her; *mañjhi kombroē t.kedeā*, the headman sent the thief out of the way (e. g., having received a bribe). (H. *ṭarkānā*.)

*ṭarak ṭuruk*, the same as *ṭuruk ṭuruk*, q. v.

*ṭaraḱ ṭuruk*, adv., v. a. With hard sounds; to pound with hard sounds (expression used when there is little in the mortar, so that the contact of the pestle and the mortar bottom is heard; or when pounding certain soft kinds). *Reñgeḱ hōraḱ ḱhiñḱi dō t.t. saḱeka*, the *ḱhiñḱi* of poor people produces hard sounds (because there is little in it); *matḱomko t.t.ēl kana*, they are pounding mahua flowers making hard sounds (stuff being soft, so that the pestle makes more noise); *sukri jañ t.t.ko samaketa*, they are cutting the pig bones into bits, making hard sounds (onomat.).

*ṭarañ mante (-marie, -mentie)*, adv. With a loud, ringing sound. *Kuli tora t.m.ye goñkela*, as soon as he was asked he replied loudly; *ghoñṭae rukela t.m.*, he rang the bell loudly; *bañi t.m.ye pashaoketa*, she let the brass cup fall so that it made a ringing sound (v. infra).

*ṭarañ ṭarañ*, adv., v. a. m. With ringing, tinkling sounds, loudly; to produce do., sound loudly, ringingly. *T.t.e roṛet kana*, he is speaking loudly; *bañi ṭhāri t.t. saḱek kana*, the brass plates and cups are giving ringing sounds (when knocking against each other); *ghoñṭae t.t.ēl kana*, he is ringing the bell loudly; *ghañṭi t.t.ōḱ kana*, the small bell (on the neck of an animal) is making ringing sounds (onomat.).

*ṭarañ ṭuruk*, adv., v. m. With tinkling sounds; to sound tinklingly (small bells). *Ghañṭi t.t. saḱek kana* (or, *t.t.ōḱ kana*), the small bell is making tinkling sounds (onomat., v. supra; cf. *haḱuñ haḱuñ*, about large bells).

*ṭasaha*, adj., v. m. Brittle, fragile; to be, become do. *Matḱom ḱar dō t.gea*, the branches of the mahua tree are fragile; *ṭukuḱ dō t. jinis kana*, an earthenware pot is a fragile thing; *kasa dō t.gea, kasa* (q. v.) is liable to break; *kāc bañi dō t.yena*, a glass cup is easily broken (and cannot be repaired) (cf. H. *ṭasnā*, burst).

*ṭasak*, v. a. m. To stir, move, affect, make an impression, shake. *Hōte bae t.laka noa sṛim dō*, the storm did not shake this roof; *aema daka sareḱ menaḱa, bako t.laka baṛiṭko*, a great deal of food is left, the bridegroom's party did not manage it (all); *iñ dō qhōpe t.hīnā*, you will not be able to shake me; *bañ t.ōka miḱ hōte dō noa gañḱe*, this log

cannot be moved by only one man; *noa akatre nui dō bae t.ōka*, in this famine this man will not be shaken (he will not suffer). (H. *ʔasak*.)  
*ʔasak ʔhrgm*, v. a. m. To remove (a disease). *Rog bale ʔ. dareala*, we were unable to rid (him) of this disease.

*ʔaskao*, v. a. m., the same as *ʔasak*, q. v. *Noa dhiri dō ohope t.lea*, you will not be able to move this stone; *noa bāndi dō ohō t.lena bar hōrte dō*, this paddy-bundle cannot be moved by two men alone. (H. *ʔasaknā*.)

*ʔas mantle (-marte, -mente)*, adv. With a crack or snap. *T.m. rapul gōlena noa dār*, this branch suddenly broke with a crack (onomat.; cf. H. *ʔhas*).

*ʔaf ʔof*, adv. Breaking wind (onomat., *roʔe rak leka*, like the croaking of a frog).

*ʔaf*, n. Gunny cloth. *T.re durupime*, sit down on the piece of gunny cloth. (H. *ʔāʔ*; rare.)

*ʔaʔak*, adv. Suddenly, unexpectedly. *T.e gōlena, bōgegeye tahākana*, he died suddenly, he was quite well; *t. dār rapulena*, the branch suddenly broke down; *t. hōdāk heʔ gōlena*, a thunderstorm came unexpectedly. (H. *ʔāʔak*; v. *ʔaʔka*.)

*ʔaʔak*, n., the same as *ʔaʔok*, q. v. (H. *ʔāʔak*.)

*ʔaʔao*, v. a. m. To make, be too dry, parched (in the sun); be numbed, stiff, seized with cramp. *Horoʔe t.ela, hōr samʔaope*, you are letting the (boiled) paddy become too dry, gather it; *horo t.ena*, the (boiled) paddy has been parched (too dry); *sir t.entaea*, his muscle is standing out stiff (in cramp); *jāhā tināke edre akan mīl sir dō t.ēgetaea*, however much he is angry, one nerve of his will stand stiff (i. e., he will feel compassion); *reḡgeʔeko t. akana*, they have become numbed with hunger; *reḡgeʔeko t. ocokelkoa*, they let them (visitors) become numb with hunger (here about not giving food at the proper time). (H. *ʔaʔānā*.)

*ʔaʔao*, v. a. m. To stick to a place, remain, continue. *Noa oraʔre ohōe t.lea* (or, *t.lena*), he will not be able to remain in this house; *noa alore hōr bako t. dareak kana*, people are unable to remain in this village (out of fear). (H. *ʔaʔhānā*, stand, endure.)

*ʔāʔārbak*, the same as *ʔaʔārbak*, q. v. Heard in a song in a folk-tale. *Tilmiḡ t.*, a tall mustard plant. (Meaning uncertain.)

*ʔaʔārbak*, adj. Lanky, tall and slim, slender (people, trees, animals). *T.e hara akana*, he has grown tall and slim; *t. dare*, a tall and slender tree; *nui t. dāngra eʔak tulud bae jurika*, this tall and slim bullock cannot be mated with any other (to go under a yoke).

*ʔaʔka*, adj., adv., v. a. m. Fresh, new, recent; hurriedly, unsatisfactorily; to do perfunctorily. *T. khajarige sebela*, fresh parched rice is savoury; *t. jel*, the meat of an animal just killed; *t.geye gōlena, hola dō bese tahākana*, he died unexpectedly, yesterday he was well; *horo rōphoko t.kela*, they planted the paddy hurriedly (not in a satisfactory way); *t. yentiḡte bān jōsledea*, I did not hit it, because my hand was unprepared (so that I could not shoot well). (H. *ʔaʔka*.)

*taška*, v. m. To be stupefied, stunned (with fear). *Tarup' helleye t.yena*, he was stunned with fear seeing the leopard; *ceŋerteŋe t.yena*, he was stunned by the stroke of lightning (v. supra).

*taška birki*, v. m. To be frightened, alarmed. *Cele coe botor ocokedeteŋe t.b. akana*, something or other frightened him, therefore he became alarmed; *boŋga hŋeteŋe t.b.yenŋe ruayena*, he got fever, because he was frightened by a spirit; *t. alo b. alo hoeko ma*, may there not be any sudden fear or alarm (from a *bakhŋer*). The expression has particular reference to fear caused by a supposed supernatural apparition (v. *taška* and *birki*).

*taška maška*, adj., adv., v. a. m., the same as *taška*, q. v. *Noa khet dŋe t.m.keta, khet anjedok kana*, we finished (planted) this rice-field in a hurry, because it is becoming dry; *t.m. sahan baŋ joloŋ kana*, fresh firewood will not burn; *t.m.ko nŋotakellea*, they invited us unexpectedly (we had no time to make any preparations) (*maška* is a jingle).

*taška mŋr*, adv. Suddenly, unexpectedly, quickly, without delay. *T.m. ruŋ ehŋŋkedeŋe*, he got an unexpected attack of fever; *t.m.e ŋen hŋeŋe*, he went and returned very quickly; *seŋer tora t.m. dakako emallea*, they quickly gave us food, just as we came (v. *taška* and *mŋr*).

*taŋŋok*, n., v. a. A juggler, conjurer, trick; to juggle, impose upon. *T.ko hŋe akana*, some jugglers have come; *t.elako, kelhalko ŋaka ocoyela*, they are juggling, they are turning pots herds into rupees; *miŋ ghŋrileŋe t. goŋkidiŋa*, he imposed on me in a moment (promised, but disappeared); *t.le hoŋe andhayetkoa*, he deceives people by tricks (v. *taŋŋak*).

*taŋŋokdar*, n. A juggler, conjurer (*taŋŋok* + *dar*).

*taŋŋao*, the same as *taŋŋao*, q. v. (endure; H. *thaŋŋa*).

*taŋŋe*, v. a. m. To strike with a stick. *Alom ŋŋoka, baŋkhanlaŋ t.meŋe*, don't be insolent, otherwise I shall thrash you with a stick; *ona ŋŋr dŋe alom or liveŋe baŋŋe, kŋŋŋŋe moŋŋŋem t.ka*, don't pull that branch and bend it, you will surely be struck in your forehead by it (if it breaks) (cf. H. *thaŋŋaŋa*, strike, beat).

*taŋŋra*, v. *taŋŋra*. (C.)

*tawak tawak*, adv., v. m. Moving up and down (hanging); to move up and down (anything carried), to strike against (the body of the carrier). *Rin hoŋo t.t.e goŋ ŋgujoŋ kana*, he is carrying (hanging on a shoulder-pole) borrowed paddy home; *ul jo t.tawagoŋ kana*, the mango fruit is moving up and down (in the wind); *mal t.t.e goŋ idiyela*, he is carrying a bamboo that is moving up and down (at both ends).

*tawak taŋŋak*, v. *tawak taŋŋak*.

*tawal*, v. m. To dangle, hang dangling. *Jŋke t.ena kaŋare*, a leech is dangling on the buffalo; *hicriŋ t.entalea, eŋak kiriŋŋe*, her cloth is hanging, dangling (and torn) on her, buy her another one.

*tawal mante* (-*marte*, -*mente*), adv. Dangling, floundering, wriggling. *Kurif biŋ t.m.ye ŋkirkedeŋe*, the kite carried off the snake, dangling (from its

claws); *jōk t.m.ye paera hečena*, the leech came swimming, wriggling along (v. *infra*).

*ṭawal ṭawal*, adv., v. m. Dangling, sprawling; to dangle in the air, trail, wriggle. *Jōk t.t.ko paeraḱ kana*, leeches swim wrigglingly; *sim liopou kurit t.t.e. atkirkedeā*, the kite carried off the chicken, dangling it in the air; *ul jo hoete t.t.ok kana*, the mango fruit is dangling in the wind; *oreč kicrič t.t.ok kana*, the torn cloth is dangling; *bardūrūč t.t.ko aka akana*, the bats are hanging, dangling (v. *ṭawal*).

*ṭayal ṭuyul*, adj., adv. Scattered, sparse, here and there; thin, watery. *Netar do t.t. daḱ maṇḱile jometa*, at present, we are eating only watery rice-gruel; *horo 't. gele akana*, the paddy has set ears only here and there; *t.t. jel utuko emallea, eken rasege*, they gave us some thin meat-curry, only sauce; *t.t.e ciḱirefa*, he has a watery diarrhoea; *hako t.t.ko dṇet kana*, the fish are rising here and there (above the surface of the water); *goco up t.t. janamoḱ kantaea*, his beard is coming out here and there.

*ṭayal ṭuyul*, adv. Scattered, here and there.

*ṭayok*, v. *asok ṭayok*.

*ṭabuk ṭabuk*, the same as *ṭabuk ṭabuk*, q. v.

*ṭabuk mante* (-*marie*, -*mente*), adv. With a splash. *Roṭe daḱre t.m.ye dṇkela*, the frog jumped with a splash in the water (v. *infra*).

*ṭabuk ṭabuk*, the same as *ṭabak ṭubuk*, q. v. *Ṭukuṛe daḱ eken adha pereč menaka*, onate *ṭ.ṭabugok kana*, the pot is only half full of water, therefore it is splashing (when carried) (onomat.).

*ṭagri (ḥaṇḱi)*, n. Rice-beer, especially what is brewed by the Sunḱis; v. a. m. To add (hot) water to beer. *Noa ḥaṇḱiko t.kela, baṇ sebela*, they have added hot water to this beer, it does not taste well.

*ṭahri*, the same as *ṭahri*, q. v.

*ṭahludar*, n. A middleman, intermediary, go-between, negotiator, a temporary servant or assistant. *T. kolepe, daḱe aḱui ma*, send the intermediary, let him bring water; *t. bar ḥor dhurakuinpe*, appoint two men to assist. (H. *ṭahlu + dār*; rare.)

*ṭahri*, n., adj., adv., v. a. m. Slowness, sluggishness; slow; slowly, gently; to do slowly, be slow. *T.t.ye ḥamiyeta*, he works slowly; *ḥami t.getaea*, his work is slow; *t.getaca ror*, his speech is slow; *t.ye tarama*, he walks slowly; *serene t.kela*, she made the song long-drawn; *t. eneč*, a slow dance; *t.ye ruyeta*, he is drumming slowly; *horo roḥqe t.yena*, the planting of the paddy became slow; *jom t.yena*, the eating became slow (they took a long time over it); *tale tal daḱ hijuk kante jondra po t.k kana*, the hoeing of the Indian corn is slow, because rain is constantly coming (cf. *ṭahrao*).

*ṭahri mar*, adv., the same as *ṭahri ṭahri*, q. v.

*ṭahri ṭahri*, adv. Slowly, gently. *T.t.ye roṭela*, he speaks slowly; *t.t.ye daḱela*, there is a gentle rain; *t.t.ye taramet kana, tinre coe tiog*, he



is walking slowly, who knows when he will reach his destination (v. *ṭahri*).

*ṭahud ṭahud*, adv. Striding, taking long steps; v. m. To become fatigued.

*Ṭ.ṭe calak kana*, he is striding along; *calak caladten ṭ.ṭ.ena*, I became fatigued by walking along (v. *ṭahup ṭahup*).

*ṭahud ṭapud*, adv. Tottering; v. m. To become tottering, tired (from walking). *Ṭ.ṭe calak kana*, he is walking tottering (with the knees giving way); *hijuk hijuktele ṭ.ṭ.ena*, we became tottering tired coming along (the long way) (cf. *supra*).

*ṭahup ṭahup*, adv., the same as *ṭahud ṭahud*, q. v. *Ṭ.ṭe tarameta*, he walks striding along.

*ṭahup ṭatup*, adv., v. m. With a stumbling gait; to roam about, tumble about. *Ṭ.ṭe hedena*, he came stumbling along (in darkness, or over a bad road); *ṭ.ṭatubok kanae, hqr bac nam dareak kana*, he is tumbling about, he is unable to find the road; *mikhun atkedeu, ṭ.ṭ. gotah sendrayede kana*, I have lost a calf, I am stumbling along and searching for it all over (v. *tahap ṭatup*).

*ṭqini*, v. *bonga ṭqini* (the plant).

*ṭqini*, n. A stick with small iron rings on an iron head-piece inserted in the top end of the stick. The head-piece consists of three pieces of twisted iron, joined at top and bottom, the middle part being bent outwards. This stick, called *ṭqini thenga*, was formerly used at certain dances (by men only), the dancers striking the ground with the bottom end of the stick at each pace, the small rings at the top making a tinkling noise. It was also used by the ojhas when hunting for buried (*thapna*) bongas. The *ṭqini* is now practically obsolete. The writer once in Japan saw a Shinto priest carrying and using a stick that looked like a *ṭqini thenga*.

*Ṭqini ened*, n. A kind of dance by men who move and strike the ground with this stick. Now obsolete.

*Ṭqini seren*, n. Songs sung by the men dancing (*ṭ. ened*), at a *ṭqini rar*, a certain melody. Not heard nowadays.

*Ṭqini thenga*, n. The stick itself.

*ṭaku*, n. A spindle, the spinning axle of a spinning-wheel. *Ṭ.ṭe sutamko bedhaa takoe jokheḥ*, when spinning they wind the thread round the spindle. (H. *ṭakua*.)

*ṭaku*, v. m. To be stunted, backward in shooting forth ears. *Gelek jokheḥ hudurkette adom horo do tyena*, some paddy did not let the ears come out because there was thunder when the ears were forming (cf. *supra*; name probably due to the look of the plant).

*ṭaku*, n. The erectile spines of a porcupine. *Jhik ṭ. real kolumko benaou*, they make quills of the porcupine spines (v. *ṭaku*).

*ṭaku ghās*, n. A certain kind of grass (resembling *suru*, q. v., growing in marshy places).

*ʃəli*, n. A tile (more or less flat). *Kacahqri oraʃ ʃ.teko daʃ akala*, they have put a tiled roof on the court-house. (B. *ʃəli*.)

*ʃambuc*, v. a. To stride, go quickly. *Pera hoʃe tahʒkana, teheŋ setakreye ʃ.kefa*, we had a visitor, this morning he strode away.

*ʃambuc ʃambuc*, adv., v. m. Quickly, rapidly; to stride along; to be fatigued (by walking). *ʃ.ʃ.e calak kana*, he is striding along (quickly); *calak calakteye ʃ.ʃ.ena*, he became fatigued by walking (cf. *ʃambaʃ ʃumbuc*, that has a somewhat different meaning).

*ʃambuk ʃombok*, v. *ʃimboc ʃomboc*. (C.; not here.)

*ʃamkiq*, adj. Who is an adept *ʃamak* (q. v.) drummer. *Ale atore phalna do ʃ. hoʃ kanae*, in our village so and so is an adept at beating the kettle-drum (*ʃamak + iq*).

*ʃamkur*, v. a. m. To hang up, dangle. *Baberko ʃ. akala darete deʒok lagil*, for climbing the tree, they have made a rope hang down; *kohnda ʃ. akana*, the pumpkin is hanging, dangling; *kicriʃ oreʃ ʃ.entaea*, her cloth is torn and hanging down (in rags) (cf. *ʃamka ʃakur*).

*ʃamni*, n. A mattock, hoe. *ʃ.te hasale la utkua*, with a hoe we dig up the earth. The Santal *ʃamni* is locally made by the blacksmiths. (Desi *ʃamna*.)

*ʃamni kuʃi*, n. A hoe with a broad and short blade, fixed to the end of a long handle and worked like a *ʃamni*. *ʃ.k.te pogarko maga*, with a flat hoe they cut drains (v. supra and *kuʃi*).

*ʃampur*, n. A small bush so called; roots used in Santal medicine.

*ʃampur*, v. *ʃampur*. (C.)

*ʃampur*, adj. Lanky, long-legged. *ʃ. sim menakkotalea*, we have long-legged fowls; *nui hoʃ do ʃ.e usul akana*, this man has grown tall and long-legged; *ʃ. qimai*, a lanky woman (v. *ʃampa ʃura*).

*ʃampu ʃaruŋ*, the same as *ʃampa ʃura*, q. v. *Garur do aʃiko ʃ.ʃ.gea*, the Adjutant birds are very long-legged.

*ʃamuʃi*, v. a. To cut off the top of paddy (or other crops) before the general harvest, eat a little (before the general harvest; threshed at home with one's own feet). *ʃomak banukte ʃ.katele ʃomela*, as we have no food-stuffs, we eat cutting off the top of some paddy; *gundile ʃ. ʃomela*, we are eating millet, cutting off ears before the ordinary harvest.

*ʃanuq*, adj. Liable to become dry (rice-fields, wells, etc.); not nourishing. *Noa khet do ʃ.gea, hoʃo gujuʃgea*, this rice-field does not keep water (dries up), the paddy dies; *noa kuʃi do ʃ.gea, setoŋ dinre dak baŋ tahena*, this well is liable to dry up, there is no water during the hot season; *janhe do ʃ.gea, janhe daka ʃomte do oksoʃa*, the *janhe* millet is not nourishing, by eating *janhe* boiled, one becomes thin (v. *ʃan*).

*ʃanuqha*, adj., the same as *ʃanuq*, q. v.

*ʃaŋgi*, v. *ʃaŋgi*. (C.)

*ʃaŋkur*, v. a. m. To hang, suspend (from something). *Daka ghʒi theŋgareye ʃ. akala*, he has hung the bundle with the food on the stick (carried

on his shoulder); *ul jo t. akana*, the mango fruit is hanging down (v. *qamkur*).

*qandi*, n., adj., v. a. m. A plain, field, meadow, an open field; bare; to clear, bare (jungle); be laid bare. *Tre giko qin kana*, the cattle are grazing in the open field; *ona t.reko atokela*, they founded a village on that plain; *t. hor kana*, it is a road through bare country (no forests); *birko t.kela* (or, *mak t.kela*), they cleared the jungle; *sauriko ir t.kela*, they reaped the thatching-grass and cleared the ground; *racako jok t.kela*, they swept and cleared the courtyard; *apate gocen Khan bohok up ar gocoko hoyo t.kellasa*, when his father died they shaved his hair and beard off; *simko poror t.kedea*, they plucked the fowl bare; *buru poror t.yena sengelle*, the mountain was burnt bare; *orak loyentatete t.yena*, he was laid bare (lost everything) by his house burning down; *sukriko ro t.kedea*, they singed the (killed) pig bare; *bargeko halan t.kela*, they plucked up and cleaned the homestead field (Mundari *tat*).

*Tandi*, v. m. d. To clear land for oneself; to go to stool.

*Tandite*, adv., v. a., v. m. d. To the field (i. e., to ease the bowels); to go to stool. *Tye sen akana*, he has gone to ease his bowels; *t. jon kanae*.

*Tandi sed*, used like *tandite*, q. v.

*Gota tandi*, n., adv. The whole plain; everywhere. *Netar do g.f. cas menaka*, at present there are crops everywhere; *g.f.ko ruak kana*, they are ill everywhere.

*Tala tandi*, v. *tala t.*

*Sanam tandi*, the same as *gota tandi*, q. v.

*tandi andia*, n. An idler, sluggard, one who idles away the time outside (used as an abuse of lazy women, not about men; it hurts). *Ale bahu do orak reak kami adi ate aikqua, tandi reak kami adiyeh khusiaka mui t.g.*, our daughter-in-law feels the household work to be very hard, she likes work of the plain, this field "male" (women's abuse) (v. *andia*).

*tandi bhihi janafel*, n. A small wild plant, *Desmodium gangeticum*, DC. (v. *bhihi janafel*).

*tandi catom arak*, n. A wild plant, *Oxalis corniculata*, Willd., or *Desmodium triflorum*, DC. Used in Santal medicine (v. *catom arak*).

*tandi horg*, n. A small kind of tortoise, *Morenia ocellata* (v. *horg*).

*tandi jhapni*, n. A small plant, *Zornia diphylla*, Pers. Used in Santal medicine (v. *jhapni*).

*tandi kisari*, n., v. *kisari*.

*tandi khode baha*, n. Two small plants, *Indigofera linifolia*, Retz., and *Evolvulus alsinoides*, L. (acc. to C.) (v. *khode baha*).

*tandi meral*, n. Two small plants, *Phyllanthus simplex*, L., and *Phyllanthus urinaria*, L. (acc. to C.) (v. *meral*).

*tandi poraeni*, n. A plant resembling the Lotus, but growing in the forests on dry land. Used in Santal medicine (v. *poraeni*).

*təndi sol*, n. A small plant, *Ionidium suffruticosum*, Ging.

*təndi sunsumi*, the same as *təndi catəm araḥ*, q. v. (C.)

*təndi sura*, n. A sedge, *Cyperus rotundus*, L.

*təndi tikur*, adv. Everywhere (in the open). *T. t. of janamoḥ kana*, mushroom rooms are coming up everywhere; *t. t. dakikela*, it rained all over the country; *t. t. cas bele akana*, *bale samṭao dareaḥ kana*, the crops are ripe everywhere, we are unable to gather in all (too much).

*təndi tukur*, the same as *təndi tikur*, q. v.

*təndi upal*, n. A certain plant, *Hibiscus mutabilis*, Willd. Used in Santal medicine (v. *upal*).

*təpi*, n., adj., v. a. Trickery, deceit; deceitful; to deceive, dupe, hoodwink, bamboozle, befool. *Uniaḥ t. dhergetaea*, there is much trickery in him; *t. geae*, *alom patiquaea*, he is deceitful, don't trust him (with anything); *t. kidinae*, *gapae emoka mente*, *bae em akafa*, he duped me, saying he would pay it back to-morrow, he has not paid it; *hatteye t. idikidiṇa*, *bəgiadiṇa*, he duped me taking me along to market, he has left me (not kept his promise to follow me back home).

*təpu*, n., v. a. An island; to flood. *Mittet t. menaka*, there is an island; *gaḍa dakte dareye t. idiketa*, the river flooded the tree away (it was carried away by the overflowing river); *bəihar horoe t. idiketa*, it flooded the (standing) paddy of the low-lying rice-fields away. (H. *təpu*.)

*təpuḡ*, adj. Knock-kneed, clumsy, awkward. *Nui t. cudi dḡ*, *nonḡegeye paniek* *akana*, this knock-kneed wretch, he is placing himself here beside us.

*təpuḡ təpuḡ*, adv., equivalent to *təhuḡ təhuḡ*, q. v.

*təsiḡu*, v. *təsiḡu*.

*təti*, n., v. a. A screen, fence (of bamboo); to screen off. *Sadaere t. silpin takḡkantalea*, formerly we had (only) screen-doors; *t. lagaope*, *hakoko daretā*, fix a screen (in the ditch), the fish are getting away; *hakole t. ketkoa*, *aloko dər lagif*, we screened off the fish to prevent them escaping. (H. *tətti*.)

*Təti jhari*, n. The name of the original village of the Nij Hāsdaḥ' sept (acc. to tradition).

*tətiol bhīt*, n. A kind of wattle and daub wall. (C.; not here.)

*tətu*, n. A male foal, a small pony. *T. sadom*, a small foal. (H. *təttu*; not commonly used.)

*tətuḥ*, v. *tawak tətuḥ*.

*təuhē*, v. *təuhē*.

*təuṅgi*, n. Dove-cot, pigeon-house; v. a. To erect do. *Tala racare t. ko benao akafa*, they have built a dove-cot in the middle of the courtyard (the "cot" stands on one, two or four posts some 3 m. or more high; inside, a number of broken (half) earthenware pots are placed for the pigeons to have their nests in); *t. parwa dḡ qḡ saṅgeko hoponkoa*, the pigeons in a dove-cot get very many young; *atore bar pē həkho t. a*, in a village two or three men will erect pigeon-houses. (B. *təṅ*.)

*ƒayq*, v. a. m. To leave alone, put alone. *Tala birreko ƒ.kidiña*, they left me alone in the middle of the forest; *buđhiye ƒ.yena oraƒre*, the old woman was left alone in the house.

*ƒebra*, adj. m. Small with a protruding stomach (applied to small boys). *Nui ƒ. dɔ maraŋ qhɔ haralena*, this big-bellied stumpy boy will not grow to any big size.

*ƒeghan*, the same as *ƒaghen*, q. v.

*ƒehaɖ*, v. a. m. To support, prop up; to put under protection, marry off; to be supported, lean on, seek protection, be under the protection of, attach oneself to, to be married to. *ƒehgate silpiŋe ƒ.kela*, he put a stick up against the door (to keep it in position); *kaƒ darereye ƒ.kela*, *bae idi darealle*, he leaned the piece of wood against a tree, because he was unable to take it away; *hopɔneraƒ phalna oraƒreye ƒ.kedea*, he gave his daughter in marriage to so and so's family; *jāhāe then ƒ.kokme*, put yourself under someone's protection (as a servant, etc.); *kisār thene ƒ.ena*, he sought protection under a master; *laɖe ƒ. akala kisār ƒaɖ*, he has put his stomach under the protection of a master (i. e., he works without other wages than getting his food).

*ƒeka*, n., v. m. Tasar silkworm at the third moult; to moult for the third time (v. *lumqm*).

*ƒekao*, v. a. m. To stop, detain, check; to tend, guard, keep, take care of, drive. *Gaiye ƒ.ketkhoa busuƒ then*, he kept the cows at the straw (to let them eat); *daƒe ƒ. akala kheire*, he has stopped the water in the rice-field (kept it from running away); *perale ƒ.ketkhoa*, *bale sen ocoalkhoa teheŋ*, we detained the visitors, we did not let them go to-day; *gaɖae ƒ.ketlea*, the river stopped us (we could not cross); *aleren gai ƒ. ayuƒhom*, take care of our cattle until evening (because our cattle-herd is ill); *kaƒ bhari sipqhiho ƒ.kela*, the peons stopped the cart with timber (did not permit it to pass); *ƒukuɖ jorok hana*, *ƒ.kalkme jāhānaƒle*, the earthenware pot is leaking, stop it with something; *jog maŋjhi bariqkoe ƒ.ketkhoa phucia kɔɖi bae nam akalte*, the custos morum stopped the bridegroom's party, because he had not got the *phucia kɔɖi* (q. v.) (H. *ƒihānā*).

*ƒekmiŋ*, v. *ƒikmiŋ*.

*ƒela*, adj. Half-grown (hare), leveret. *ƒ. kulqi*, a half-grown hare; *ƒ. kulqi dɔ qɖi dɔko dɔr dareaka*, half-grown hares are able to run very hard.

*ƒemaŋ*, v. a. m. To behead, decapitate, slay. *Mɔromko ƒ.kedea*, they beheaded the goat; *sedaere Pahariako dɔ hoɔko ƒ.ekho tahɔkana*, formerly the Paharias were in the habit of beheading people.

*ƒembros*, n. The Guava. (C., not here.)

*ƒemna*, n., the same as *ƒamni*, q. v.

*ƒemso*, adj. f. Short in stature (applied to girls or women, also to vessels), undersized. *ƒ.geae nui kuɔi dɔ*, *bae usula*, this girl is short, she is not tall; *ƒ. ƒukuɖre thoɔage isinoka*, in a small earthenware pot only a little is cooked.

*femsoē*, the same as *femso*, q. v. *Am bilqti f. dq cele bako khusiam*, you tiny undersized one, whoever will like you (to have for a wife; *bilqti*, European, has here reference to a little dog, many of the European dogs being much smaller than the local ones).

*-fen*, suffix, the same as *-fēd* (q. v.).

*fena*, n. A bow-shaped perch for tame birds (parrots or maenas); adj. Tame. The *fena* is made of iron or of bamboo, like a bow, with a cross-piece on which the bird perches, chained or bound with string. *T. bemaome, hisni dohoys lagil*, make a bow-shaped perch to keep the maena (the maenas are bound with a string); *f. miru lekañ qsul akafmea, nitōē dōm nīr bagiañ kana*, I have kept you like a tame parrot, now you are running away from me (said by father to a young man who leaves home); *apeak f. khon aleak f. tele ucqkedeā aperen f. miru dō*, we have taken your tame parrot (i. e., daughter) from your perch to our one (brought her as a bride).

*fena*, num. Three (used in the *tir qnēd*, in the series *mona, dona, fena, cara, maca, choi, goi*).

*fena*, n. A contrivance for drawing or lifting water. *T. te daliko loyeta*, they draw water with a lever; *t. baber*, the rope attached to the *f. dāñ*, the lever by which water is raised; *f. khunfi*, the post on which the lever is fixed; *f. baissape dāk loe lagil*, put up a lever for drawing water. *Fena dāñ*, n. A pole weighted at one end and fixed on a post used to lift water from a well. (Mundari *fendāñ*.)

*fēñcul fēñcul*, adv., v. m. Limpingly; to limp. *T. f. e calak kana*, he is going with a limp; *t. t. oñ kanae*, he is limping; *qhipcui kurif helle t. t. e rakheta* (or, *t. t. elae*), the king-crow called out "limping limping" seeing a kite.

*fēñcul fēñcul*, v. *fēñcul fēñcul*.

*fēñgra*, n. A certain fish, *Macrones vittatus*, or, *Silurus*. (H. *fēñgrā*.)

*fēñda*, the same as *cēñda*, q. v., only used about buffaloes that have got four or six teeth. *T. bayar*, a nearly full-grown buffalo; *f. kaḍa*, do.

*fēñdar*, v. a. m. To lean upon or against, rest on, support. *Thēnga bhitreys f. keta*, he placed the stick up against the wall; *siri calre f. pe*, put the ladder so that it rests on the roof; *lañgayenae, ihreys f. akana*, he is tired, he is leaning on me; *thēngareys f. akana*, he is leaning on his stick; *hōrre alom f. oka, hōmōr suktoḱate tēñgonme*, don't lean on (trust in the help of) people, stand courageously (relying on your own strength). (Mundari *fēñder*.)

*fēñdar ak sar*, n., the same as *bare itaq*, q. v. *T. a. s. qurile nēla, ona bale nēllekhan daka bale joma*, we have not as yet seen the bow and arrow put up against something (i. e., set aside), if we do not see this we shall not take food (about a bullock given by the bridegroom (or his father) to the bride's brothers) (v. *fēñdar* and *ak sar*).

*fēñdar māci*, n. A stool with a back to it, an easy-chair. Very rare with Santals (v. *fēñdar* and *māci*).

*teŋfa*, n., v. a. A spear, harpoon; to spear, harpoon. A long stick, 2 to 3 m long with a spear-head affixed in one end. It is used to kill snakes and to catch fish, in this latter case it may have a long string attached, so that it may be used as a harpoon. *ŋ.ŋe biŋe sɔbɔŋ gɔkɔkɔdeɔ*, he speared and killed a snake with the spear; *hakɔe ʃ.kɔdeɔ*, he harpooned the fish. (Desi *teŋfa*; B. *ŋɛŋa*.)

*teŋfha*, v. *teŋfha*. (C.)

*tepa tepe*, adj. Small, little. (C.; not here; cf. *ŋipa ŋape*.)

*tera*, adj.; v. a. m. Squint-eyed, cock-eyed, oblique, awry; to make, be wry, awry, crooked, squint. *Nui ʃ.kɔrare baŋ rebeŋa*, I am not willing to be married to this squint-eyed man; *ʃ.nahelle siok baŋ jutokɔ*, it is not possible to plough with a wry plough (the beam-hole has been faultily cut, so that the plough points in another direction than that parallel to the plough-beam); *mocɔ dɔ ʃ.geŋaɔ*, his mouth is wry; (also used about women); *mɛŋ ʃ.yentaɔ*, his eye squints; *mocɔe ʃ.kettaɔ*, she makes a wry mouth; *nahel ʃ.yena*, the plough has become wry. Note; when referring to the eyes, *tera* is used only about males (cf. *ŋiri* about squinting women), otherwise it is used referring to anything, also to the mouth of women. (H. *terā*.)

*tera*, adv. Squintingly, obliquely; askew. *ŋ.e beŋgeŋela*, he squints; *ʃ.ŋeye beŋgeŋeladiŋa*, he (she) looked askew at me; *ʃ.ŋ.ŋe hɔr alom beŋgeŋelakɔa*, *sɔjheŋe beŋgeŋelakom*, don't look askew at people, look them straight in the face; *ʃ.ŋ.ŋeye calaɔena*, he went looking at one side (v. supra; note *terate* used about both sexes).

*terboŋ*, adj. Low, not high (earthenware vessels). *Noa celan dɔ ʃ.geɔ*, *baŋ jut ŋelok kana*, this vessel is low, it does not look nice.

*terha*, adj. Crooked, slanting, bent; perfidious, untruthful. *Noa kaŋ dɔ ʃ.geɔ*, *baŋ baɪsɔŋ kana*, this piece of wood is crooked, it does not lie flat down (fit in); *ʃ.hɔr*, a crooked road; *adɪ ʃ.hɔr kanae*, he is a very perfidious person; *deal dɔ ʃ.geɔ*, the wall is slanting; *noa ʃ.silpiŋ dɔ baŋ siŋok kana*, this warped door cannot be shut. (H. *terhā*; not common.)

*terok*, adj., v. m. Little and plump; to be do. *Nui gidɔ dɔe ʃ.geɔ*, *harak cɔe baŋ cɔh*, this child (boy) is small and plump, who knows whether he will grow to any size; *ʃ.enae*, *bae usulokɔ*, he is dwarfish, he will not grow tall. *Terok* is used as a nickname.

*terok terok*, adv., v. m. Trippingly; jumpingly; to rip, jump along (dwarfish persons). *ŋ.ŋe dɔn barayela*, he is jumping about trippingly; *gidɔɪ ʃ.terogok kana*, the child is tripping about (v. supra).

*tesa*, v. a. m. To support, prop up; n. A support, an iron guard ring, something to keep anything in position. *Cal ɔborok kana*, *khuŋti namkate ʃ.kakme*, the roof is collapsing, find a pole and put that under to support it; *silpiŋ bhitri khɔn ʃ.kakme*, prop the door from inside (so that it cannot be pushed open); *kaera dare bindɔrok kana*, *ʃ.kakme*, the plantain tree is falling down, prop it up (cf. H. *ʃhesnā*, thrust, push, strike against; v. *ʃhesa*).

*tesao*, v. a. m. To bring in contact (roof with roof), reach up to, extend to, stretch; to take to destination. *Mit gokteye idi t.keta*, he carried it to its destination without setting it down once; *kulhi t. horko calak kana*, people are going, filling the village street (so close together that there is little room); *bandite orakko t. akafa*, they have filled the house with paddy-bundles; *nahakko orak t.keta*, now they have built houses very close together; *bahuko t. ofokadea*, they brought the bride to her destination and left; *bargele si t.keta*, we ploughed the homestead field up to the houses; *jom t.enale*, we have eaten our fill (not room for more); *onkoak cal dq aleak tuluc t.ena*, their roof has come into contact with ours; *apate hara t.kedea*, he grew to reach the height of his father (v. supra; v. *thesao*).

*tesates*, adv. Close together, pushing each other, densely. *T. horko bolo akana*, people have gone in a dense crowd (so as to push each other); *t.ko orak akafa mit tonge*, they have built the houses close together in one line (v. supra; v. *thes thes*).

*tesa tisi*, the same as *tesates*; v. *thesa thisi*.

*tesok*, the same as *temso*, q. v. (Word uncertain.)

*tesok*, v. a. Hit, kill. *Mitten kulqiye nir ofokena*, *phalnae t. gokkedea*, a hare ran out, so and so killed it (with one hit, throwing a stick, etc., at it) (v. *tisuk*).

*tesra*, adj. m. One-eyed, blind in one eye, having a white spot on one eye; who keeps one eye shut. *Uni t. dq mit metteye bengeda*, that one-eyed person looks, using one eye (v. *thesra*; v. *tisri*). Also used as a nickname for boys.

*tesfa*, n. Craving, desire (for food or drink); v. a. To try, endeavour, exert oneself, strive; try to get. *T.e maraokellaea*, he quenched his thirst (or, appeased his hunger); *rengedtele kak baki akana*, *jahakore khroc t.walame*, we are utterly famished, try to get us some food somewhere; *kamiye t.yefa*, he is striving to get work; *ojhae t. barayetkoa*, he is trying to find an ojha (who understands the disease); *carge t. barayetkoa*, he is trying to get hired bullocks; *jom banukre ho cel ho bae t.yet kana*, although we have no food, he does not try to get any (v. *cesta*).

*tefka*, adj. m. Lean and small, undersized (men, male animals). *T.geae*, he is a lean dwarf; *t. dangra*, a lean and small bullock; *t. sim*, a small-sized cock; *t. kada qdi atko ropoka*, undersized buffaloes are hard butters (fighters) (v. *tifti*).

*tefoas*, v. a. impers., v. m. To be thirsty, to play the thirsty. *Dak t.ede kana mit talao*, he is constantly thirsty (asking again and again for water); *t.ok kanae*, *darha khon nu aguime*, he is so thirsty, go and drink from the pool; *nonkape t.ok kanre ho seton seton cakpe daran kana*, although you are feeling such thirst, why are you wandering about in the hot sun.

*tefha*, v. *thela*.



*fevan*, n., v. a. m. Information, news, intimation; to get do., make aware of, find, search for. *Noko reak t.ge bah namok kana*, there is no information to be got about these; *phalna atore gutile t. akadea*, we have received intimation about a servant (to be had) in such and such a village; *bahule t. akadea, qurile hielea*, we have got an intimation about a (prospective) bride (that we may get), we have not as yet seen her; *caro dangrale t.ethoa*, we are searching for bullocks to be had for hire; *mohajonle t. barayethoa*, we are trying to find a money-lender.

*fewan*, v. *fevan*.

*tebed tebed*, adv., v. m. Trippingly, with short quick steps; to walk do. (children, short people). *T.te taramela nui gidra*, this child walks trippingly; *nui gea doe t.tebejok kana*, this dwarfish person walks with short, quick steps; *t.t. endegeye taramela*, he is walking there trippingly (does not get along).

*tebe tebe*, adv., v. m. Totteringly, sinking down; to totter, sink down under a burden, drop, to be encumbered. *T.t. bariqi aguyela*, he is bringing it with difficulty, tottering (under the burden); *t.t. ye jom bi akana*, he has eaten so that he totters along (overfull); *t.t. ye daretela*, he is running, tottering along (fatigued); *biyente ye t.t. yena*, he is over-weighted by having had his fill; *kate gok aguyet kanteye t.t. kana*, he is sinking under the burden, as he is carrying the log here (cf. *tebe tebe, tibi tibi*).

*teb tebe*, v. m., adj. Over-weighted (with food); to be do., overfull, distended. *T.t. geae, alope emaea*, he is overfull, don't give him any more; *t.t. ye jom biyentaete lad ho t.t. yentaete*, as he has had food to be over-weighted, his stomach has also become distended (v. supra).

*ted*, n. A small bird so called (onomat., v. *ted ted*).

*-ted*, suffix denoting a unit, affixed to *mit* and *go*. Suffixed to *mit mit -ted* generally corresponds to the indefinite article. *Mit t. kalthan laiam kana*, I am telling you a matter; *mit t. pusi*, a cat; *mit t. hor*, a man; *mit goted dangra*, one bullock; *aema goted cetrko tutsi goena hola reak atelle*, a great number of birds were killed by yesterday's hail (cf. *-ten, -tan, -tak*).

*ted ted*, adv., v. a. m. With a knocking, tapping sound; to produce such a sound, knock, tap. *Kamar pale kotetel kana t.t.*, the blacksmith hammers the ploughshare, clink, clink; *dhiriko t.t. ela*, they are hammering the stones (onomat.; v. *thed thed*).

*ted ted*, n. A certain small bird, so called on account of its call, that to Santals sounds like *ted ted* (also called *thed* or *thed thed*).

*ted ted*, adv. The call of a parakeet (also about their attempt to speak) (onomat.).

*teghen*, the same as *taghen*, q. v.

*teher teher*, adv., the same as *tehe tehe*, q. v. (children's crying) (v. *kehër kehër*; onomat.).

*tehe tehe*, adv., v. a. Shrilly, squealingly; to squeal (babes). *Janam tora t.t. ye rak goskela*, it cried, as soon as it was born; *rehgedeye t.t. yet kana*, it is squealing from hunger (onomat.).

*tēhō tēhō*, the same as *tēhē tēhē*, q. v. Some say that this is the sound of boys when born, while *tēhē tēhē* is that of girls (cf. B. *tyā tyā*).

*tēhō tihī*, adv. To cry together like infants. (C., not here.)

*tēk*, v. a. m. To withstand, hold out long, last long, keep one's ground, keep alive; stop, hinder, obstruct. *Perako t.kellea, bale heč dapeata*, the visitors stopped us, we were unable to come; *hqe dake t.kellea*, the thunderstorm hindered us (kept us back); *taruṣiṇ t.kedea*, I withstood the leopard (hindered him in coming); *cetanre dakko t.el kana, bako heč ocoak kana*, they are keeping back the water higher up, they do not let it come (down here; to the lower fields); *bale t. dapeadea*, we were unable to keep him (he died); *sorqkre gaḍiko t.el kana*, they are stopping the carts on the road; *bae t.lena*, he did not last (died); *jonḍrate bar candole t.keta*, we kept ourselves (alive) on Indian corn for two months; *lad oḍokok baṇ t.ok kana*, the diarrhoea will not be stopped (cf. H. *tēk*, prop, support; cf. *tēkan*).

*tēk*, postp. adv. About, approximately. *Bochor t.iṇ takēna*, I shall stay about one year; *bar hapta t. onḍēṇ takēkana*, I was there about two weeks. (Desi *tēk*.)

*tēker tēker*, adv., v. m. With a thin crackling sound; to sound do. (about the sound of the *tale toḥko*, the small bells made of the kernels of the Palmyra palm, generally on goats) (onomat.).

*tēke tēke*, v. a., v. m. d. To cook a little in a hurry; adv. Splutteringly (about the sound of food boiling). *T.t. isin godme*, cook a little in a hurry; *alom calaka, t.t. gotamale miṭ ghurite*, don't go, we shall cook some food for you in a moment; *judarele t.t. joṇ kana*, we are cooking a little for ourselves separately; *daka t.t. heḍejoḥ kana*, the rice is boiling, splutteringly (onomat.; C. gives it also the same meaning as *tēker tēker*, not so here, where it is only used about cooking; cf. Muṇḍari *tēko*, be dried up while being cooked).

*tēk jhok*, n., v. a. Hindrance, impediments, obstructions, obstacles; to obstruct, put obstacles in the way. *Nou horre t.jh. menaka*, there are impediments on this road; *t.jh.ketkoako*, they put obstacles in their way. (Word very rare.)

*tēkos*, v. a. m. To whirl. *Sutamko takoyeta, t.elako*, they are spinning thread, they are whirring (about the sound produced when the spinning-wheel is slowing down to wind the thread round the spindle) (onomat.).

*tēkosgot*, v. a. m., the same as *tēkos*, q. v. *Carkha t.ena*, the spinning-wheel whirred (slowing down).

*tēkosgot tēkosgot*, adv. With a whirring sound (of the spinning-wheel when slowing down for winding the thread round the spindle). *T.t. sade kana carkha*, the spinning-wheel is whirring slowly (v. supra).

*tēkosgot*, the same as *tēkosgot*, q. v. (also doubled).

*tēkos mante (-marte, -mente)*, adv. With a whirring sound. *Carkha t.m. sadeyena*, the spinning-wheel made a whirring sound (v. infra).

*tekqs tekqs*, adv., v. m. Whirringly, to whirl (the spinning-wheel when slowing down). *Carkha t.t.ko sade ocoyela*, they are making the spinning-wheel whirl; *carkha t.t.ok kana*, the spinning-wheel is whirring (slowing down) (onomat.).

*telem telem*, the same as *temel temel*, q. v.

*tembed turuc*, adj. Of different sizes, but all small (children, fruit, tubers, animals). *T.t. gidra okarem bagiakoa*, where can you leave small children; *alu eken t.t.getama*, *bale hataoa*, your potatoes are all small, we shall not buy any; *t.t. mihū menakkhoa*, *gupi bako idikoa*, there is a number of small calves, the cattle-herds don't take them out; *ale dq t.t. ulko emallea*, they gave us only small mangoes (v. infra).

*tembe tura*, adj. m., the same as *tembed turuc*, q. v. (when applied to children or animals only about males). *T.t. boda menakkotalea*, *bako damoka*, we have small he-goats, they will not fetch any price (cf. *tembo*; v. *tura*).

*tembe turi*, adj. f., the same as *tembe tura*, q. v. (but used only about females, girls or animals).

*tembe turuc*, the same as *tembed turuc*, q. v.

*tembo*, adj. Small-sized (fruit). *Noa kanthar dq t.gea*, this Jack-fruit is small (undersized) (v. supra).

*tembrof*, adj. Small, of low size, but plump. *T. moſa akanae*, he has grown up plump and fat (but not high) (v. *temrof*).

*temeč*, adj. Shallow. *Darha khandri seč alope boloka*, *uknumgea*, *t. senrege umukpe*, don't enter the pool where it is deep, there it will submerge you, bathe where it is shallow; *t. budan kanne*, he has a shallow mind (is a blockhead). (Ho *tembe*.)

*temeč lač*, n. Colic. *T. l. hasoyedin kana*, I have colic pain (v. supra. and *lač*).

*temel*, adj. Small, dwarfish. *T.geae*, he is dwarfish (single, the word is rare and mostly used about children).

*temel temel*, adj. Small, little; adj. Trippingly, running about nimbly. *Gidra dq t.t.e caco akana*, the child has learnt to trip about; *t.t. engate panjayede kana*, he is nimbly running after his mother; *uniren gidra dq ekenko t.t.gea*, her children are only small ones.

*temrel*, adj. Small, little (mostly used in a deprecatory sense). *Nui t. mara gidra*, *acuaſk hō bae rebena*, this small wretch of a child (especially girl), she is not willing to do even what she is asked to do (cf. *temel*).

*temrel temrel*, adj., the same as *temrel*, q. v. *T.t. mihū menakkotalea*, we have some small calves.

*temrof*, the same as *tembrof*, q. v.

*tem tem*, adj., adv., v. m. Stuffed, overfull, pregnant; to become do. *T.t.geae*, *bae ſom dareak kuna*, he is stuffed, he is unable to eat (any more); *t.t.in qikquela*, I am feeling stuffed; *t.t.e neſlok kana*, she looks far gone (in pregnancy); *t.t.enah*, I am stuffed (more than satisfied).

*tēm tēm*, n., the same as *tōm tōm*, q. v. (a gig).

*tēm terēm*, the same as *tēm tēm*, q. v. It is also used about full (of water, applied to rice-fields, tanks, etc.; not used of pregnancy). *T.t.in qikquesa*, I am feeling stuffed; *khet dō t.t. akana*, the rice-field has become filled with water; *pukhri dō t.t.ge pereč akana*, the tank has become entirely filled with water.

*-tēn*, suffix, the same as *-tēč*, q. v. *Mitt. hōr*, a man; *turui got t.*, six.

*tēn tēn*, adj., v. a. m. Tight, tense, taut; to tighten, stretch tightly, to contract tightly, to warp. *Noa parkom dō t.t.gea*, this bedstead is tightly stretched; *babēr or t.t.kakme*, pull the rope taut; *māci puči t.t.ena*, the stool has been warped owing to having been exposed to wet; *seton t.t.ketae*, *bae daketa*, there is an intense continued heat of the sun, it does not rain; *or t.t.kedeako arko thapakedeā*, they pulled him stretching him out (between them) and slapped him (as a punishment).

*tēn terēn*, the same as *tēn tēn*, q. v. *Puči t.t.enaē*, he has got a distended stomach (owing to indigestion); *babērko t.t.kela*, they stretched the rope tightly; *seton t.t.ketae*, *horo gujuk kana*, there has been an intense, long-continued hot sun, the paddy is dying (v. supra).

*tēngel tēngel*, adv. Perseveringly. *T.t.e kāmī kana*, he is working perseveringly (although tired); *t.t.e calak kana*, he is plodding along.

*tēngōč*, n. A small axe, hatchet (smaller than *taṅgu*). *T.te sahanle maga*, with a small axe we cut firewood. The Santals have three kinds of *tēngōč*: one that is called simply *tēngōč*, then *sablā tēngōč*, a fairly large axe with a broad *gelē* (edge) and a flat hammer, and *potam cupi tēngōč*, a small kind, used for cutting small branches, etc.

*tēn tēn*, the same as *tēn tēn*, q. v.

*tēn terēn*, the same as *tēn terēn*, q. v.

*tēn tēn*, adv. The sound of the *rahar*, q. v., when drummed (dactylic).

*Rahar t.t.ko ruyela*, they beat the *rahar* drum letting one stressed and two light sounds follow each other (onomat.; v. *tētēn tētēn*).

*tēndel*, n. A surveyor's attendant. *Mimil amin dō mimil t. menakkotakoa*, every land-surveyor has one attendant (whose work is to do most, except to prepare the map which is done by the *amin*). (? Engl. attendant; Desi *taṇdel*.)

*tēndos*, adj., v. Impudent, arrogant, defiant, obstinate; to be do., show impudence, etc. *Phalna qāi t. jat hōr kanae*, *alope gateyēa*, so and so is a person of impudent nature, don't keep company with him; *unī t. hōr dō bae dareak kana*, *ekene galēta*, that arrogant person is unable to do it, he only boasts; *t.ēl kanae ale soṅge*, he is impudent towards us.

*tēndosiā*, adj., the same as *tēndos*, q. v. *Nui t. dō abo tulucē thoketa*, this impudent fellow is defiant to us (*tēndos + iā*).

*tēō tēō*, adv. Clinking (the sound of the *baṭa*, q. v., when beaten). *Dōm baṭako ruyela t.t.*, the Doms are beating the timbrel, clink, clink (onomat.).

*t̃eo t̃eo*, v. m. To jabber, prate, talk rubbish. *T̃.t̃.̃ kanae*, he is jabbering (onomat., rare here, where *t̃ere t̃ere* is the commonly used word).

*t̃ep*, n., v. a. A finger-breadth (added in measuring); to add do. *Am d̃o khaṭo moka h̃or*, *t̃. d̃hoeme*, you are a man with a short cubit, add a finger-breadth; *kicrĩd̃ m̃ok̃ka j̃ok̃h̃ẽdẽ t̃.ela*, when he measures cloth he adds a finger-breadth. When buying cloth, it is customary for the buyer (or someone with him) to measure the cloth with his *moka* (q. v.); if the measuring person's forearm from elbow to finger-tip is shorter than ordinary, he will make up for this by putting his thumb down at the tip of the middle finger, making the cubit so much longer (cf. *t̃ip*).

*t̃ep̃eñ*, adj. Narrow (cloth); v. m. To be do. *Noa kicrĩd̃ d̃o t̃.gea ar dam d̃o b̃arti*, this cloth is narrow and the price high; *t̃.geye bande akana*, she has dressed herself in a narrow cloth; *s̃ēr̃a h̃or lãgit̃ noa oyonãk̃ d̃o t̃.ena*, this covering cloth is too narrow for a grown-up person (v. infra; cf. *pedneñ*).

*t̃ep̃eñ t̃ep̃eñ*, adv. With (too) narrow a cloth (woman's clothing). *T̃.t̃.e bande akana*, she has put on a very narrow cloth (that only reaches down to the knees) (v. *t̃ip̃iñ t̃ip̃iñ*).

*t̃eper t̃eper*, adv., v. a. Patteringly; to patter (about the sound of the small kettle-drum when beaten). *D̃ed̃ger t̃.t̃.e r̃uỹela*, he is drumming the small kettle-drum, making a pattering sound; *d̃ed̃gere t̃.t̃.el̃ kana gid̃ra*, the boy is pattering the small kettle drum (onomat.).

*t̃ep̃el̃ t̃ep̃el̃*, adv. Perseveringly (go); v. m. To jog on, move on; be fatigued. *T̃.t̃.e calãk̃ kana*, he is going on perseveringly (will not rest); *t̃.t̃ep̃ed̃ok̃ kanae*, he is jogging on; *calãk̃ calãk̃teye t̃.t̃.ena*, by walking along he became fatigued (but pressed forward) (cf. *t̃eñgel̃ t̃eñgel̃*).

*t̃epe t̃epe*, adv., v. m. Trippingly, rushing along; to walk nimbly, trip. *G̃ai h̃oro kh̃on lãgako lãgit̃ gup̃iko d̃o t̃.t̃.ko ñir calãoena*, the cattle-herds ran rushing along to drive the cattle away from the paddy (crops); *d̃ale b̃ot̃orte t̃.t̃.ye d̃ark̃eta*, he ran hurriedly away fearing that he would be eaten; *gid̃rai t̃.t̃.k̃ kana*, the child is walking nimbly (legs moving quickly).

*t̃ep̃ok̃*, n., v. a. m. A kind of bird trap; to catch by do. The *t̃ep̃ok̃* is a semi-circular small net fixed to a bent piece of wood; the trap, covered with branches, etc., is set near a small pool. In front of the *t̃ep̃ok̃* some water is put (in a *karãhi*, q. v., or the like) for the birds to drink from. The man who has set the trap sits hidden (generally in a small leaf-hut) at a distance; when he sees birds in front of the trap he pulls it down with a string fixed to the top of the *t̃ep̃ok̃*, and the birds are caught. A small stick is used for keeping the trap standing. *T̃.e õduo akãta*, he has set a bird-trap; *h̃ola ponẽu c̃ēr̃ẽye t̃.kel̃koa*, yesterday he caught four birds by the bird-trap (v. *t̃ap̃ok̃*).

*t̃ep̃ok̃*, v. a. To deceive, hoodwink, catch. *Al̃ga k̃atharẽgẽñ t̃. gõtk̃edẽa*, I caught him easily in the matter (v. supra; *ere t̃ep̃ok̃* is used by some like *ere lip̃uk̃*, q. v.; not considered good language by most).

*teṭ teṭe*, v. a. m. To lay stiff down, fell, kill, die; be distended. *Ota t.t.kedeae*, he felled him and kept him stretched out on the ground; *dare khone nūr t.t.yena*, he fell down from the tree and was killed; *jom t.t.yena*, he has eaten himself distended (both felt and seen); *bēngel t.t.kelae*, his eyes became staring (in convulsions or at death); *t.t.yenae*, he has become stiff (has died); *rabañtele t.t.yena*, we have become stiff from cold (cf. *ṭap ṭapa*).

*teṭ*, n. A corner of the cloth (not the end); v. a. d. To make a sign to. *Kicriḍ reāk t.re posesāñ ghēt akala*, I have tied up some money in a corner of my cloth; *cel cōe t.adeṭeye calaoena*, he went off because he made some sign to him. (C. also gives as meaning "state, position, gist," not so here.)

*teṭ teṭ*, adv. The call of the *sauri cērē*, chirping. *Sauri cērē t.t.ko raga*, the *sauri* birds chirp (onomat). They are also called *teṭ teṭ cērē*; cf. *thēd thēd*. *teṭ teṭ*, the same as *teṭ teṭe*, q. v., about eating until replete. (C.; v. *ḍeṭ ḍeṭ*.)

*ter*, v. a., v. a. d. To give a hint, warn; to make out to be something else. *Kathae t.adeṭeye dārkela*, he ran away because he gave him a hint (either through others or by a sign, not by a personal word); *kathako t.kela*, they made the matter look otherwise (by fraud); *kombroe t.adea*, he gave the thief a hint (to run away) (cf. H. *ter*, cry, call).

*terēḍ tumbūḍ*, adj. Small of different sizes (fruit). *T.t. jōḍrale agu akala*, we have brought many small Indian corn cobs; *ul t.t. jō akana*, the mango has got a number of small fruit (cf. *ṭembēḍ ṭurūḍ*).

*terēḍ terēḍ*, adv., v. a. Croaking; to croak, chirp. *Ṭāḍi rote t.t.ko rakel kana*, the small land-frogs are croaking (a thin chirping kind of sound); *t.t.ēl kanako daḷko qikquette*, they are croaking, feeling that rain is coming (onomat.; C. applies the word also to the call of the parakeet; this is here *terēḍ terēḍ*, q. v.)

*terēḍ ṭipūḍ*, adj. Many small of different sizes (children, animals, fruit, tubers). *Aema gidṛalae t.t.*, he has a number of small children; *t.t. da akana alu*, the potatoes have a number of small tubers (v. *ṭembēḍ ṭurūḍ*; v. *terēḍ tumbūḍ*).

*tere mere*, adj., v. a. m. Intoxicated, drunk, dizzy; to make dizzy; be drunk, intoxicated. *T.m.ye dārā barae kana*, he is wandering about intoxicated; *dal t.m.kedeako*, they beat him senseless; *gañja nūṭeye t.m. akana*, he is senseless from having smoked ganja; *ruṭ hakoko t.m.yena*, the poisoned fish have become intoxicated (v. *ṭermerao*).

*tere tumbūḍ*, the same as *terēḍ tumbūḍ*, q. v.

*tere tere*, adv., v. a. m. Croakingly, prattling; to croak, jabber, boast, vaunt, brag. *T.t. pokol roṭeko rakela*, the *pokol* (q. v.) frogs are croaking; *t.t.ye ekger kana*, she is abusing in a silly way; *phalna dōe t.t.yela*, so and so is boasting in a silly way; *nonka dō alom t.t.ka, bañkhanem thapa ocoka*, don't brag in such a way, otherwise you will get a slap; *Asār jōkhēḍ*

- roſeko t.t.ka barti*, during the month of Asār (the first month of the rainy season) the frogs croak more (than at other times) (onomat.; cf. H. *ſer*).
- ſerhe*, v. m. To hold out, endure, be held. *ſ. utarenæ*, he was held back for good (could not get away). (Very rare; v. *ſarhao*.)
- ſermerao*, adj., v. m. Giddy, dizzy, drunk; to be do. *ſ. e ſeloſi kana*, he looks intoxicated; *haſditeye ſu ſ.ena*, he is drunk from beer; *hakoko ſ. akana*, the fish are intoxicated (having been poisoned) (v. *ſere mere*).
- ſereſ ſereſ*, adv., v. a. Squeakingly, shrilly; to squeak, speak in a shrill voice. *Nui gidra dō bogete ſ.ſ. roſeta*, this child speaks a good deal in a shrill voice; *mirui ſ.ſ.el kana*, the parakeet is squeaking (onomat.; cf. *ſeſ ſeſ*).
- ſerem ſerem*, adj., adv., v. m. Overfull; to become do. *Khet dō ſ.ſ. pered akana*, the rice-field is full to overflowing; *ſ.ſ. e jom bi akana*, he is stuffed with food; *band ſ.ſ.ena*, the water reservoir has been filled (v. *ſem ſerem*).
- ſeren ſeren*, adj., v. a. m. Tight, tense, taut; to tighten, stretch tightly, to warp. *ſ.ſ.ko ſanao akata*, they have stretched it taut; *parkom dō ſ.ſ. gea*, the bedstead is tightly stretched (i. e., the string bottom); *babar ſ.ſ.kaſpe*, stretch the cord well; *maſi ſ.ſ.ena*, the stool has become warped; *ſ.ſ. e seton akata*, there is a continuous hot sun (lasting for days) (v. *ſen ſen*).
- ſes*, v. a. m. To snap, break. *Sakome ſ.ſ.eta*, she broke the wristlet (with a crack) (v. *ſhes*).
- ſesok*, v. *ſisuk*.
- ſes ſes*, v. *ſhes ſhes* (the more common pronunciation).
- ſeſ ſeſ*, adv. Ticking, clicking. *Ghuri ſ.ſ. ſade kana*, the clock is ticking; *ſilpiſ ſ.ſ. ſade kana hgete laſaok hante*, the door is making clicking sounds, because it is moved by the wind; *lumam linko jokhet ſ.ſ. ſadenkhan bako damoka*, if the cocoons give a clicking sound when pressed, they fetch no price (onomat.).
- ſeſ ſol*, adv., v. a. A sound of breaking wind (onomat.). Also used about the creaking of an unoiled cart-wheel.
- ſeſ ſol*, n. Imaginary worms (inside people). *Uni munſdra hoſ barea kuſiren ſ.ſ. e odokketkotakina*, *ar ſauri geſe ſ.ſ. e udukalkina*, that close-cropped man got the worms of two girls out, and he showed them the (fallen) ears of thatching-grass as the worms. The Santals have this in some folk-tale; they naturally take it for what it is worth.
- ſeſ ſeſ*, adv., v. a. Screeching, shrieking, wailing; to cry, shriek. *Gidra ſ.ſ. ye rakel kana*, the child is wailing; *kerkeſe ſ.ſ. yeta*, the brown shrike is shrieking; *ota ſ.ſ. kedeae*, he pressed him down on the ground and made him cry (for mercy); *iſjoſrem ſ.ſ. kan uniye bhakayel kana*, you are wailing when stooling, now he is boasting (onomat.).
- ſeſe bajhe*, v. a. m. To keep waiting, hinder, obstruct, detain; adv. Obstructed, over-crowded. *Peſako ſ.ſ. kellea*, the visitors hindered us (made it impossible for us to do our work); *ruſtele ſ.ſ. akana*, we have been

hindered (in our work) by illness; *orakko t.b.keta*, they filled the house, making it difficult to move; *bərič t.b. qikquk kana*, *gitič thāi bān namok kana*, it feels awfully overcrowded, a place to lie down in cannot be found (cf. *bajha bəjhi*).

*tetec*, v. a. To twitter, chirp. *Cērēko hōko t.a*, also birds twitter (from *caco chaqir binti*; not ordinarily used; here it has a fig. meaning) (cf. *tēc tēc*).

*tetēn thengak*, adj. Sole, only, a single one (child, animal). *T.th. miltān-getaea gidra*, he has one single child; *miltēc mīthū menaagetalea t.th.*, we have one single calf (i. e., head of cattle).

*tetēn thengal*, v. *tetēn thengak* (the common pronunciation).

*tetēn tetēn*, adv., v. a. The sound of drumming the *rahar*, q. v. (with one drum-stick); to drum the *rahar*. Word is also used about the sound of a railway carriage moving along, when passing over the points. *T.t.e ruyeta rahar*, he is belabouring the drum, making it sound, *tetēn tetēn*; *t.t. el kanae*, he is drumming the *rahar*; *rel gaqire dečkate cel cōn t.t. sađe anjomok kana*, when having mounted a railway carriage, some *tetēn tetēn* sound is heard, whatever it is (onomat.).

*tetērkeč*, v. a. m. To stuff oneself with food, feed up after illness; to be pleasant, well. *Gutile em t.kedekhan bəriče thoketa*, after we have fed the servant up, he is showing impudence; *t.enkhane sekrene dhurquena*, when he had stuffed himself with food, he started singing; *rabahede kan takəkana*, *seṅgel thene jorok t.ena*, he was feeling cold, he warmed himself at the fire and now feels pleasant; *jeder t. hqicile gitickoḥa*, we shall lie until it is pleasantly warm (the sun is well up and has driven away the cold).

*tete teṅgoc cērē*, n. A certain bird, Lapwing, *Sarcicophorus bilobus*, and *Lobivanellus goensis*. (Acc. to C.)

*te to*, adv., v. a. Fiddling; to fiddle (about one who cannot do it properly), play discordantly. *T.t.e banameta*, he is sawing on the fiddle; *t.t.el kanae*, *bāe. baḍaea*, he is fiddling, he does not know how to do it (onomat.).

*tevet*, v. a. m. To silence, confute; (v. a., mostly with negation) move, pay attention to. *Mit kathategēn t.ketkhoa*, *cele hō bako cūc dareala*, I silenced them with one word, none of them was able to utter a word; *tutur hō bae t.laka*, he did not even move his ear (did not listen); *biṇ dq gočkate hō canḍbolko teveda*, snakes move their tail, even after having been killed; *inaḥ katha bae t.afa*, he did not pay any attention to what I said.

*teyol tepol*, v. a. To strop a razor on a piece of leather. *Holat t.t.kateko hoyoḥa*, they shave themselves after having stropped the razor on a piece of leather.

*teyol tepol*, adv., v. a. m. Dry; to make dry, empty out. *T.t. khēt anjel cabayena*, the rice-field has become absolutely dry (no water left); *hako saḥko laḡit doḥhakko areč t.t.keta*, to catch the fish they baled the water-pool dry; *kūi t.t.ena*, the well has become dry (all water drawn out).



*fiq*, v. a. m. To leave alone. *Mit hōrle f. akadea hōrō hōrō*, we have put one man alone to watch the paddy; *taruŋ cara qkōeye f. kōka*, who would like to be left alone as a bait for the leopards.

*fiq*, v. a. m. To hang, suspend, dangle, flag, hang down. *Boŋga than theŋ gendreŋko f. akala*, they have hung a rag (from a pole) at the place of sacrificing to the bongas; *dahri reaŋ aŋcare f. akala*, he has let the end of his turban-cloth hang down (behind); *kohūda f. akana*, the pumpkin is hanging, dangling.

*fiq* *ŋapal*, adj., v. m. Flapping, ragged, separately, one after the other; to hang down. *Cel am do f. f. em laha akana*, for what purpose have you placed yourself in front with ragged, dangling clothes; *parkom baber f. f. akana*, the bedstead string is hanging, dangling (broken); *pera f. f. ko hijuŋ kana*, the visitors are coming, dangling (one now, another at another time); *f. f. ko siok kana*, they are ploughing, one here, another there (not together) (cf. *ŋayal ŋuyul*).

*fiq* *fiq*, adv. Fluttering, streaming behind, with tail stretched straight out. *T. f. toyoe dārkela*, the jackal ran away with tail standing out; *f. f. botyde araŋ akala*, he is letting his loin-cloth hang fluttering down behind; *milleŋ gidra f. f. e aŋen barayede kana*, he is taking a child round with him, hanging always after him; *sim eŋga barea hōpōn f. f. e aŋen barayelkina*, the hen is taking two chickens along with her, hanging after her everywhere (v. *fiq*).

*fiq* *ŋuyul*, the same as *ŋayal ŋuyul*, q. v.

*fiŋa ŋabe*, adv., v. m. Slowly, heavily; to move do. (fatigued) (v. *fiŋa ŋage*).

*fiŋiŋ fiŋiŋ*, adv. Undulating, moving up and down, trippingly, rippling; v. m. To move up and down. *Noa darhare hako dakiŋo laŋaoela f. f.*, in this pool fish are making the water ripple; *gidra f. f. e taŋamel kana*, the child is walking, trippingly; *maŋe goŋ akala*, f. *fiŋiŋoŋ kana*, he is carrying a piece of bamboo, it is moving up and down (v. *fiŋiŋ fiŋiŋ*).

*fiŋiŋ fiŋiŋ*, the same as *fiŋiŋ fiŋiŋ*, q. v.

*fiŋri*, adj. f., the same as *ŋebra*, q. v., applied to girls.

*fiŋi fiŋi*, the same as *ŋebe ŋebe*, q. v.

*fiŋo ŋobo*, the same as *fiŋa ŋabe*, q. v.

*fiŋ fiŋi*, the same as *ŋeb ŋebe*, q. v.

*fiŋki*, n., v. a. m. A prop; to prop up, uphold, sustain. *T. laŋaome, cal alo nūroŋ laŋit*, put a prop to prevent the roof from falling down; *silpiŋ f. kaŋme, alo jhiŋoŋ laŋit*, prop up the door so that it may not open; *mēl pipni f. kaŋape*, put a prop to his eyelids (to keep him awake; actually done in fun); *mēl pipni f. kantiŋa, baŋ japiŋ dāreŋ kana*, my eyelids are kept propped up, I am unable to sleep.

*fiŋ fiŋ*, adv., v. m. Eagerly, intently, (run about); to be keen after, bent upon, intent on. *T. f. e hir barasa eŋeŋ*, he is running eagerly about to dance; *ŋeŋeŋe f. ŋiŋiŋ kana*, she is eagerly intent on attending festivals.

*ṭiḍ ṭiḍ*, n. A certain small bird (also called *suḍ gubli*). So called on acc. of its call. They weave very small nests hanging down from a branch, with entrance from the side (onomat.).

*ṭiḍ ṭoḷḷ*, adv. One by one, at intervals. *Ṭ.ṭ.ko hijuḷ kana*, they are coming one by one. (Rare.)

*ṭiḍ ṭoroḷḷ*, n. The Bengal bulbul, *Pyenonotus pygæus*. Name due to its call (onomat.; Munḍari *ṭik ṭoroḷḷ*).

*ṭiḍvi*, adj., v. m. Perverse, obstinate, obdurate, brazen-faced (who will not acknowledge a fault); to show effrontery, be impudent, saucy, impertinent; be stiff. *Phalna do qḍi ṭ. hoṛ kanae*, *alope peraka uni tuluc*, so and so is a very perverse man, don't become friends with him; *dikhilteye ṭ.ḷ kana*, he is showing effrontery knowingly; *jaṅga ṭ.yentiṇa*, my legs have become stiff (from walking); *sir ṭ.yentaea*, his sinews have become stiff.

*ṭiḍhi*, the same as *ḍiḍhi*, q. v.

*ṭiḍhi baḍhi*, the same as *ḍiḍhi baḍhi*, q. v.

*ṭiga ṭage*, adv., v. m. Slowly, heavily; to move do. (fatigued). *Ṭ.ṭ.ye tarameḷa*, he walks heavily (being tired); *heḥ heḍteye ṭ.ṭ.yena*, he became fatigued and moves slowly, having come (a long way) (v. *ṭiba ṭabe*).

*ṭighi*, the same as *ṭibhi*, q. v.

*ṭihq ṭahe*, adv., v. m. Awkwardly, straddlingly; to walk do. *Kasra iqte ṭ.ṭ.ye tarameḷa*, he walks straddlingly owing to scabies; *gaiye ṭ.ṭ.ḷ kana*, *gapa meane busqoḷḷa*, the cow is walking awkwardly, she will calve to-morrow or the day after (v. *jihq jahe*).

*iḥkq ṭihki*, adv., v. m. Throbbingly; undulating; to throb, move up and down (anything carried on a pole on the shoulder). *Marār ṭ.ṭ. hilquḷ kana*, the shoulder-yoke is moving up and down; *bohoḷḷ ṭ.ṭ. hasoyediṇ kana*, I have a throbbing headache; *laṭka ṭ.ṭ.ḷ kantaea*, his pulse is throbbing (v. infra).

*ṭihkq u*, v. m. To throb, move up and down, palpitate. *Ruq sardi akantaete laṭka ṭ.ḷ kantaea*, his pulse is palpitating, because his fever has become high; *mṛṭ ṭ.ḷ kantiṇa*, my eye is throbbing with pain; *ojo bele akantaea*, *ṭ.ḷ kana*, his boil has become ripe, it is throbbing with pain; *mate goḷ akata*, *bogete ṭ.ḷ kana*, he is carrying a bamboo on his shoulder, it is moving up and down a good deal.

*ṭihq ṭoho*, the same as *ṭihq ṭahe*, q. v.

*ṭikq*, n., v. a. m. A small round mark made on the forehead (between the eyebrows); to make do. (women). *Caṇdire ṭ. menakitea*, she has a small round mark on her forehead; *gidra caṇdireko ṭ.kede*, *jemon aloe ahaḷ*, they put a small round mark on the forehead of the small girl, to prevent her from being hurt by the evil eye; *mṇij ṭ.ḷ ṭeloḷ lagite ṭ.oco akana*, she has caused a small mark to be put on her forehead to look fine. (H. *ṭikṇ*.)

*ṭikq*, n. Charcoal dust cake (used for lighting the hookah). The charcoal is crushed, then made wet and formed into balls. When to be used,

it is kindled with a match and when burning well this ball is put into the *cilim*, q. v. (v. *fikia*; Desi *tika*).

*fikā*, n., v. a. m. Vaccination; to vaccinate. *T. bañ ukhyqulena*, the vaccination did not come out (did not take); *gidraqo t.kelkoa*, they vaccinated the children. (H. *tika*.)

*Babry tika*, n., v. a. m. Small-pox vaccination (with virus from a person suffering from small-pox); to vaccinate with small-pox virus. This form of vaccination was used formerly; the writer has known several people so treated. It always resulted in an attack of small-pox, generally light, but many also died. Men were vaccinated on the forearm, women on the upper arm (one mark) (v. *babry*).

*fikadar*, n. A vaccinator (*tika* + *dar*).

*fikak*, v. a. m. To make marks or spots with the finger. *Māyānte candireko t.jona*, they make a mark of (buffalo) blood (when sacrificed), with their finger on their forehead (so done by Hindus at the Durga and Kali festivals); *sindurte meromko t.kedea*, they put a sindur mark on the goat (head, when about to be sacrificed) (v. *tika*).

*Tika Murmu*, n. A sub-sept of the Murmu sept. So called, because they practised *babry tika* (q. v.).

*tikan*, v. *thikan*.

*tika raj*, n. A raja who has been marked with sindur. In Choṭa Nagpur it is customary for certain rajas, when they succeed, to be marked on the forehead with sindur by the neighbouring rajas. It is not done in the Santal Parganas, but Santals have heard of it. *Bin t.r.*, an unmarked (uncrowned) raja, i. e., a pargana, an over-chief (may be so styled) (v. *tika* and *raj*).

*tikas*, v. *tikis*.

*tikat*, v. *tikit*.

*tikan*, v. a. m. To make stand, remain, get through; to stand, last, hold out, overcome, survive, live. *Niq dhao dole t.kedea*, this time we kept him alive; *gadale are t.keta*, we dammed up the river; *noa atoreko t.ena*, they remained (held out to live) in this village; *nui gutiye tahē t.ena nui kisq̄r thec*, this servant held out and stayed with this master; *guti khone t.ena*, he has got over an attack of small-pox. (H. *tikand*.)

*tiket*, n. The title borne by the eldest son of a Bhūya raja. (C.; not here, where, however, *Tiket* may be heard used as a name.)

*tiki*, n. The rump, buttock (of animals; rarely used of people). *Janware goḍlenkhan t.tel kisq̄re nama*, when an animal dies, the owner gets the hindquarters (from the loin; the rest is eaten by the village people); *kulqi tanakle goḍleko khan gogoḍi dō t.tele nama*, when we kill a hare or some other animal, the killer gets the rump (cf. *qetē*).

*tikiq*, n., the same as *tika*, q. v. (charcoal dust cake). (H. *tikiya*.)

*tikir tikir*, adv., v. m. Tinkling; to tinkle. The sound of a small bell made of the kernel of the Palmyra palm or the shell of the fruit

of *popro*, q. v.; a very thin tinkling (onomat.; cf. *teker teker* and *takar tokor*).

*tikis*, n. A ticket. a stamp. *Ciñhire t. lagaome*, put a stamp on the letter; *rel t.lc kañakela Rampur khon Kolkata dhqbiç*, we have bought a railway ticket from Rampur to Calcutta (*kañao* is used in this connexion; it is said to refer to the punching when tickets are sold). (Eng. tickets.)

*tikiç*, n., the same as *tikis*, q. v. (Engl. ticket.)

*tiklq*, n. A spot, spots. *Candire t. menaktæa*, he has a spot on his forehead (cf. *tikq*).

*tiklq*, adj. m. Having spots, white blaze on the forehead (male animals, bullocks, buffaloes). *T. kañan qkrinkedea*, I sold the buffalo with a white spot on the forehead; *t. ðaŋgra*, a do. bullock; *t. sadom*, a do. horse, *t. boda*, a do. he-goat (v. supra).

*tiklqk*, n., adj., v. a. m. A spot; spotted; to make marks or spots with the finger. *Candire t.ko lagao akawadea*, they have put a spot on her forehead; *nui gai ðoe t.gea*, this cow has a white spot on the forehead; *aenqnte gidraqo t.kedea*, they put a mark of (black) eye-paint on the child's forehead; *jugi ðo cunteye t. akana*, the jugi (religious mendicant) has put marks of lime on his forehead; *poñea taruñ ðo goña hoqmöre t. menaktakoa*, the small leopards have spots all over the body; *t.t. goña hoqmöre rakap akawadea*, he has got (whitish) spots all over his body (as in incipient leprosy) (v. *tikqk* and *tiklq*; when used as an adjective, *tiklqk* may refer to both males and females; the spots may be of any colour).

*tiklq tikli*, adj. Having white spots on the forehead (several and of both sexes). *Aleren miññ merpmko ðoko t.t.gea*, our cattle have white spots on their foreheads (v. *tiklq* and *tikli*).

*tikli*, adj. f., the same as *tiklq*, q. v., applied to females, cows, etc. *T. bhiði eñga*, a sheep with a white spot on the forehead (whiter than the other parts).

*tikli*, n. A spangle, ornament worn on the forehead by Hindu women. (H. *tikli*.)

*tikli ghäs*, n. A certain plant. The round leaves are fixed on the forehead with spittle, falling off when the spittle dries (v. supra).

*tikmiñ*, n. A small kind of tree-rat, the same as *hiñmiñ*, q. v.

*tikmiñ cērē*, n. A kind of falcon, *Cerchneis tinnunculus* (?). Santals catch these (using bird-lime) and eat them. (Muñdari *tikmin cēre*.)

*tikor tokor*, adv., v. m. Dangling, carrying along; to run (mucus), hang down dangling. *Cel moñra cpe goñ akal t.t.*, he is carrying some bundle (who knows what it is) dangling from a stick on his shoulder; *gidraqi idiyetko kana t.t.*, she is taking her children along, hanging round her (one carried on the hip, others in front or behind); *suluç t.t.ok kantæa*, the mucus is running from his nose; *awar t.t. akantæa*, (the cow's) placenta is hanging down.

*tikor tokor*, adv., v. m. Jingling, tinkling; to tinkle (about the sounds of small and big wooden bells). *T.t. toko sadek kana*, the wooden bells are jingling and tinkling; *t.to k kana*, it is tinkling (v. *takar tokor, teker teker, tokor tokor*; onomat.).

*tikur*, n. An open plain; adj. Open, treeless. *T. jaegarele o'ak akana*, we have got our house in an open plain; *disom do t.gea*, the country is open (no forest or trees); *t. jaegare mēt do adi sa'ngin calaka*, in an open plain the eye goes very far (one can see very far); *tan'di t.*, everywhere. (Mundari *tikura*; cf. H. *tekar*, rising ground.)

*tikuri*, adj. Open, dry. *T. jaega bah lpsodoka*, a dry piece of land will not become muddy; *t. jaega do adi lolqa seton dinre*, an open place is very hot during the hot season (v. supra).

*tikuriq*, the same as *tikuri*, q. v.

*tik tok*, adv. One after the other, singly, one by one. *T.t.ko hec jarwayena*, they came together, one after the other; *matkom t.t. nūro k kana*, the mahua flowers are falling one by one (not many at a time); *t.t.e daketa*, a few drops of rain are falling (cf. *tap tap*).

*tik tok*, adv. The sound of cutting (with an axe). *T.t. sahane maketa*, he is cutting firewood, knock knock (onomat.).

*tilha*, n., adj. A rising ground, mound; rising. *T. khet kana, dak bah tēgon kana*, it is a rice-field with rising ground, the water does not stand; *tala khetre t. menaka*, there is a mound in the middle of the rice-field. (H. *tilhā*.)

*tilhoe*, adj. Uneven, sloping. *Noa pin'da do t.gea, bah mēt sāoa*, this verandah is sloping, it is not level; *t. khet*, a rice-field with an uneven surface (v. supra).

*til til*, adj. Full, tense, hard. *Gidrai go'ente toa do t.t.getaea*, her breasts are full, because her child died.

*til tilau*, v. m. To get full, tense, hard (woman's breast, cow's udder, boils), become overfull, congested. *Aduqar t.t. akantaea*, her udder is distended; *ojo t.t. akantaea*, his boil has come to a head (before opening); *band t.t.ena*, the water reservoir has become overfull (a little more and the water will run over the embankment).

*timba tambe*, adv., v. m. Slowly, wearily, fatigued; to be fatigued and slow. *T.t.ye calak kana*, he is going slowly (being fatigued); *burute t.t.ye rakapena*, he climbed the hill wearily; *dakre bariareye paromina t.t.*, he crossed the water with difficulty, fatigued; *ruqteye t.t. akana*, he has become fatigued owing to illness, and moves wearily (v. *tiba tabe*).

*timbo k tombok*, v. *timbo c tomboc*. (C., not here.)

*timbo c tomboc*, adv., the same as *tambac tumbuc*, q. v. (only about fatigue). *T.t.e calak kana*, he is walking slowly (lazily, or fatigued); *kate go k aguketeye t.t.ena*, he became fatigued by carrying a log here (fatigue is seen and felt).

*timni*, n., the same as *tamni*, q. v.

*timpa tampe*, the same as *timpa tare*, q. v.

*timpa tare*, adv. Straddling, with legs outspread; spread out. *T.t.ye calak kana*, he is walking straddlingly; *t.t.ye gitit akana*, he is lying with legs outspread; *horo gele do t.t.ge nelok kana*, the paddy ears look spread out (about the ears when out of the sheath, before ripening).

*timi tirih*, adv., v. m. Tinkling; to tinkle (small metal bells or wristlets). *Dangra ghanti t.t. sadak kana*, the bullock's small bell is tinkling; *sakom t.t.ok kantaca*, her metal wristlets are tinkling (when striking against each other) (onomat.).

*timpo tompe*, the same as *timpa tare*, q. v.

*tin*, n. A tin, canister, a piece of flat or corrugated iron. *Keraci t.*, a tin of petroleum; *t. orak*, a house with a roof of corrugated iron; *mit t. utih sunum menaktakoa*, they have one tin full of mustard oil. (Engl. tin.)

*tiñ tiñ*, adj. Half-cooked, undissolved; clear, transparent; v. a. m. To prepare unsatisfactorily, make thin. *Noa dak mendi do t.t.gea, ban tollena, phariage nelok kana*, this gruel is half-cooked, it has not been "tied" (i. e., the rice has not been dissolved), it looks transparent; *noa dak do t.t.gea*, this water is clear; *raseko t.t.kela*, they have made the gravy thin; *dak mendi t.t. akana*, the gruel has become watery thin.

*tiñgi*, v. *riñgi tiñgi*.

*tiñgrau*, v. a. m. To cut off (top or branches). *Dar t.kakme, orak sed laverok kana*, cut off the branches, they are hanging down towards the house; *matko t.kela, hor esedok kana*, they cut off the top of the bamboo, the road is being shut by it.

*tiñgri*, adv. For a moment, for any length of time. *T. ohom fikulema*, you will not be able to stay for any length of time. (Word getting obsolete.)

*tiñko tokor*, adv., v. m., the same as *tikor tokor*, q. v. *Gidra t.t.e bharia idihelkoa*, he took the children away, carrying them (in baskets) hanging down from a shoulder-yoke.

*tiyo toyo*, adv., v. m. Leaking; to leak, run down in a thin stream. *Phuruk t.t. jorok kana*, the leaf-cup is leaking; *sgrim t.t.k kana*, the roof is leaking badly. Also used about urinating, but in this sense not before women (v. *toyo toyo* and *tyu tyu*).

*tip*, n., v. a. (d.). Finger-print; to take do.; to make do., put one's finger-mark to. *Kombro reak t.ko hataoa*, they take the finger-prints of thieves; *t.ko emoka kagojre*, they give their finger-prints on a paper; *khatareko t.kela*, they put their finger-mark in the account-book; *bako ol dareak hor kagojko t.ak kana*, people who cannot write put their finger-mark to a paper. (H. *tip*.)

*tipa*, n. A cross-lath (reported used in Sikhar, instead of *bata*).

*tipa*, adj. Knock-kneed. (Very rare; v. *tipa tape*.)

*tipa*, v. a. To stitch leaves together. *Mit barea patra f. hotaleme*, be quick and stitch a couple of leaf-plates together for us (cf. B. *tipā*, squeeze, press together; word is not often used; Muṇḍari *tipan*, to sew).

*tipak*, n., v. a. A drop (of rain); to fall in drops. *Mit bar f. daḥ hūroḥ kana*, a few drops of rain are falling; *daḥ f. el kana*, rain is falling in drops. (Muṇḍari *tipa*.)

*tipan*, v. a. To fasten the leaf-bag containing the eggs of the Tasar silk-moths to a tree where the silk-worms are to feed when hatched. *Lumamko busak oḍokoḥ kana, ma idikate f. kakope*, the silk-worms are being hatched, take them and fasten them to a tree. (Ho *tipan*.)

*tipa tape*, adv., v. m. Knock-kneed; to walk do., drag oneself along. *T. ye tarameta*, he is walking, knocking his knees against each other; *cekam f. yen baḥ, taram taramme*, how is it you are dragging yourself along, walk quickly. Word used about walking wearily, also on acc. of rheumatic or other pain (cf. *tipa tampe*, which is a little different).

*tipiḥ tapak*, adv., v. a. m. Drizzingly, one by one; to drizzle; to come one by one. *T. fe daḥel kana*, it is raining drizzingly; *f. f. ho jarwak kana*, they are coming together one by one; *daḥ f. f. ela*, rain is drizzling; *perako f. tapagoḥ kana*, the visitors are coming one by one (cf. *tipak*; cf. *fiḥ foḥ*).

*tipiḥ tipiḥ*, adv., v. a. m., the same as *tipiḥ tapak*, q. v., but only about drizzling rain. *Daḥ f. tipijok kana*, rain is drizzling.

*tipiḥ tipin*, adj. Narrow (not broad, woman's cloth). *T. f. kicride bande akala*, she has put on a narrow cloth (scarcely reaching to her knees).

*tipiḥ tipin*, adv., v. m. Tinkling; to tinkle (small metal bells). *Ghanṭi f. f. oḥ kana*, the small bell is tinkling (onomat.; v. *tipin tipin*). Also used about the call of the *jiṃm* bird.

*tipi tipin*, adv., v. m. Tinkling; to tinkle (small metal bells). *Ghanṭi f. f. oḥ kana*, the small bell is tinkling (smaller than the one that makes the *tipin tipin* sound; onomat.).

*tipi tipin*, adv. The call of the *ghardidi* or small Tailor bird. (C.; not used here.)

*tipi tipin*, the same as *tipi tipin*, q. v.

*tipka*, n. The float of a fishing line. (C.; here this is called *phota*.)

*tipka*, v. a. m. To catch fish with a line on which an earthworm is threaded.

The procedure is here as follows: an earthworm is threaded on a string; the string end is tied to the line, so that the earthworm remains in the loop. The whole line is tied to the end of a fishing rod, whereupon the string with the earthworm is dipped in the water, with a little splashing. The fish then come swimming and bite the earthworm and try to swallow it; the fisherman then pulls the line ashore, the fish generally being landed. The fish mostly caught is *codgoc*, q. v. Here this kind of fishing is done in rice-fields where there is much water. *Hakole f. kelhoa*, we caught fish with a line (as described; also *f. te hakole sapkelhoa*).

*tipod*, n. A certain plant, with a tuber, used in Santal medicine. To distinguish this from other kinds of *tipod*, this is called *ot tipod*. *T. dakteye apkidina*, he washed me in the face with *tipod* water, i. e., he hood-winked me, threw dust in my eyes.

*Backom t.*, the same, growing among *backom*, Sabai grass; *qhalaka t.*, the same, so called on account of its large leaves.

*tipod*, n. An epiphytic plant, called *dare t.* Of this, they distinguish *arak t.*, having red flowers, *ponq t.*, having white flowers, and *remre t.*, small do.

*tipod topod*, adv., v. m., the same as *tapad lupud*, q. v. *T.t.in qikquela lahgate*, I feel stiff and feeble from weakness.

*tipok topok*, the same as *tipok torok*, q. v.

*tipok torok*, adv., v. m. In a trickle, dripping, in drops; to trickle, leak.

*Orak t.t. jorok kantalea*, our house is dripping and leaking; *cel leka bam idiyel kan*, *gotam hiri idiyela t.t.*, how are you carrying it along, you are spilling it all over in a trickle; *dare khon dak t.torogok kana*, water is trickling down from the tree.

*tipon toron*, n. The Grey partridge, *Ortygornis Ponticerrianus*. (C.; the two words are here what the Santals hear when the male Grey partridge calls; v. *citri*; onomat.)

*tipol topol*, the same as *topol topol*, q. v.

*tip tap*, adv., the same as *tik tok*, q. v. *T.t.ko hijuk kana*, they are coming one by one; *matkom t.t. nurok kana*, the mahua flowers are falling one after the other (not many at the time) (? onomat.).

*tipushak*, adj. Having a distended stomach (small children from over-eating); v. m. To get a distended stomach. *Lad t.getaea*, its stomach is standing out large; *jom t.enae nitok do*, she (the child) has eaten herself over-full (stomach seen protuberant).

*tip tap*, the same as *tip tap*, q. v. At intervals, gradually, one by one.

*Tip tap* is the more common pronunciation.

*tir*, n. The cross-piece on the plough handle, a plough handle. *T. karmba olaeme*, press the plough handle well down.

*tir*, n. A small piece of wood used in a certain game (*tir ened*); some 15 to 20 cm. long.

*tir q.*, n. The male of certain moths, also of quail. *Bharua t.*, the male moth of *Attacus Atlas* and *Actias selene*.

*Lumam t.*, the male of the Tasar silkworm moth, *Antheraea mylitta*.

*Patni t.*, the same as *lumam t.*, q. v.

*Gundri t.*, the male quail.

*tir q.*, n. A dwarf (women's abuse); adj. Small-sized. *Am t. cudi do*, *dhelka latarem helok kana*, you wretch of a dwarf, you look smaller than a clod of earth; *phalna doc t.t.gea*, *ar bahutae ma usul ar moqa*, so and so is dwarfish, and his wife is tall and fat.

*Tir buru*, n. A fairly large hill or mountain, to the North-east of Deoghar, in the Santal Parganas. (Desi *Tir pahar*.)



- tircq̄l t̄orcq̄l*, adv. A cry of parrots (as rendered by Santals) (onomat.).
- tir en̄c̄*, n. The "stick" game (v. *tir*). Only boys participate.
- tiri*, adj. f., the same as *tera*, q. v., but applied to females.
- tiriol tiriol*, adv. Croaking, the croaking of the *pok̄l rōt̄e*, v. *rōt̄e* (onomat.).
- tiriql̄ t̄oriql̄*, adv. A cry of the parakeet (onomat.; v. *tircq̄l t̄orcq̄l*).
- tiri tiri*, v. a. m. To croak (small frogs); adv. Croaking. *Patal rōt̄e t̄.t̄.ko rak̄ela* (or *-ko t̄.t̄.yela*, or *t̄.t̄.k̄ kana*), the small frogs that bury themselves croak (something like) *tiri tiri* (onomat.; v. *tere tere*).
- firmuti*, n. A small kind of falcon, *Falco severus*, or *Tinnunculus alandarius*. Kept, especially by Hindus, and trained to catch birds. Eaten by Santals.
- tirom*, n. A certain bird, the Indian Bee-eater, *Merops viridis*. Fairly common at certain times. Eaten. *Tirom* is also used as a nickname for boys who keep their heads like looking upwards.
- tirom hako*, n. A certain kind of fish. Santals who have seen the sea call the flying fish by this name.
- tirom hasa*, n. A certain kind of earth (reddish). *T̄.h.re gh̄ās h̄ō bañ harāka*, in earth looking like powdered bricks, not even grass will grow.
- tiroñ*, n. A certain bird, the Sun-bird; also by some the same as *tirom*.
- tirōl t̄orōl*, adv., v. a. Croaking, breaking wind; to croak, break wind. *Rōt̄ye gocha akat̄hoa, t̄.t̄.e rak̄ ocoyet̄hoa*, he has put frogs up in his cloth, he makes them croak (he breaks wind) (onomat.; v. *tiriol tiriol*).
- tiriñ m̄ante* (-*marte*, -*mente*), adv. With a tinkle (v. infra).
- tiriñ t̄ipiñ*, adv., v. m., the same as *tiriñ tiriñ*, q. v. (small bells tinkling).
- tiriñ tiriñ*, adv., v. m. Tinkling; to tinkle (small bells, wristlets). *Gh̄ant̄i t̄.t̄.sade kana*, the small bell is tinkling; *sak̄om t̄.t̄.ok̄ kant̄aea*, her (metal) wristlets are tinkling (onomat.; v. *t̄impi tiriñ*).
- tiri riri*, adv., v. a. Shrilly; to make shrill sounds with the flute, play discordantly (one who does not know). *T̄.r.ye q̄roñel kana* (or, *t̄.r.yel kanae*), he is playing the flute shrilly and discordantly (onomat.; cf. *turi ruri*).
- tirvi*, the same as *t̄idvi*, q. v.
- fisi*, n. Flax, linseed, *Linum usitatissimum*, L. *T̄.cas menakt̄aea*, he cultivates linseed; *q̄i t̄.ko j̄omlekhanko p̄uti guj̄uka*, if cattle eat flax they die from a swollen stomach; *t̄.sunum*, linseed oil; *t̄.jah̄ r̄it̄kaie lōhōtkate d̄orōdreko laḡaoa*, having ground linseed they apply it wet (packed in a cloth) to where there is pain (i. e., apply a linseed poultice) (H. *Asi*; in these parts *mus̄n̄a* is the more commonly used word; and whereas *mus̄n̄a kicrīc̄*, linen cloth, is used, *fisi kicrīc̄* is not heard).
- fisi*, n. A toe-ring of iron. (Word now getting obsolete; v. *tesa*.)
- fisiq̄*, n., the same as *fisi*, q. v. *T̄.dare*, the flax-plant.
- fisri*, adj. f., the same as *tesra*, q. v., but applied to females. Also used as a nickname for girls.

*ṭisuk*, v. a. To hit (with anything thrown), kill by hitting; strike. *Merom ṭheṅgateye ṭ.kedea*, he hit the goat and killed it with a stick (either by throwing it or, as here, striking); *kulqiye ṭ.golṭkedea*, he hit the hare (with anything thrown at it); *ṭire ṭ.golṭkela*, he hit the *ṭir* (q. v.) with the stick.

*ṭiṭiqu*, v. m. Erectio penis. (Obscene.)

*ṭiṭi hisir baha*, n. A certain tree with red flowers. (Name getting obsolete.)

*ṭiṭi miṭi*, adj., v. m. Starving; to starve, famish. *Ṭ.m. menaklea, cel hō bako emale kana*, we are starving, they do not give us anything; *durup durupṭele ṭ.m. akana*, we have become famished by sitting here a long time (expecting to get food, but not getting).

*ṭiṭirhiṭ*, n., the same as *ṭele ṭeṅgoṭ*, q. v., two species of Lapwing. One of them is called *gōṭha ṭiṭirhiṭ*.

*ṭiṭki*, adj. f., the same as *ṭetka*, q. v., but applied to females.

*ṭiṭki birki*, the same as *ṭatka birki*, q. v.

*ṭiṭal ṭawal*, adv., v. m., the same as *ṭawal ṭawal*, q. v. *Jōk ṭ.ṭko paerak kana*, leeches "swim" wrigglingly; *kicriṭ oṛṇṇente ṭ.ṭok kana*, the cloth is dangling, because it has been torn; *ṭ.ṭe bande akana*, she has put a torn, dangling cloth on.

*ṭiviṭ cārē*, n. The Deccan wagtail. (The same as *daḥ cārē*; v. infra.)

*ṭiviṭ*, v. a. m. To wag (tail); erectio penis (like *ṭiṭiqu*). *Daḥ cārē cupiko ṭivija*, the wagtail wags its tail. (Word avoided.)

*ṭiviṭ ṭiviṭ*, the same as *ṭiviṭ*, q. v.

*ṭiyal ṭapal*, v. *ṭial ṭapal*.

*ṭiyal ṭiyal*, v. *ṭial ṭial*.

*ṭoak*, v. a. To nip off, pinch off. *Ḍoge ṭ.keta*, she nipped the leaf-bud off. (Rare; cf. *ṭuak mante*; ? onomat.)

*ṭoan*, n. Trace, vestige, information, news, tidings; v. a. m. To get do., search for. The same as *ṭewan*, q. v., in all respects, but not common. *Okate cōe calaen, ṭ. bañ ṭamok kana*, who knows where he has gone, no tidings are heard (trace found); *nonḍe dhābiṭ mihūle ṭ.kedea*, we traced the calf up to here.

*ṭoḍa*, n. The point of a wooden plough, to the upper side of which the ploughshare is affixed. *Nahel ṭ. rapulena*, the point of the wooden plough is broken; *ṭ.re ghās laṭkao akana*, grass has stuck to the point of the plough (? cf. H. *ṭorā*, battens of a roof).

*ṭokak*, n. A small earthenware vessel. Used for cooking small amounts of curry or for keeping spices, etc., in. *Ṭ.re tekeabonpe ṭora arak*, cook a few vegetables for us in a small vessel.

*ṭokao*, v. a. To interrogate, challenge, hail, call to, accost, warn, stop. *Ikdi jōkhēṇem ṭellediñ khan cedaḥ bam ṭ.hidiña*, if you saw me when I was taking it away, why did you not call out to me; *ōkpeye heṭ akana? ṭ.em*, who has come? Challenge him (ask him who he is); *ṭ.ṭeme kanañ*,

*amge noam idiyel kana*, I am challenging you, it is you who are taking this away (so that you know that it is you). (H. *toknā*.)

*tokar*, n., v. a. An answering shout; to shout in response. *Caukidare hohoketa*, *t. bako emlaka*, the village watchman called out, they did not give a shout in response; *kombroko hečlena*, *bogetele hohoketa*, *okpe hō bape t.laka*, some thieves came, we called out a good deal, none of you shouted in response (cf. supra; v. *hakar tokar*).

*tokin*, the same as *tukin*, q. v.

*toklak*, n. A small earthenware vessel (used for cooking curry in). *T. kirin aguahpe*, *utui lagit*, buy and bring me a small earthenware vessel to prepare curry in. *Toklak*, *toknak* and *tokak* are about the same; they have a broader mouth than a *celan*, q. v., but not so wide as the *karahi*, q. v. (v. *toknak*; cf. H. *toknā*, a large brass vessel; cf. H. *tokrā*, a large basket).

*toklak horo*, n. A kind of tortoise, living in water. Name said to be due to size and appearance, that remind one of a *toklak*, q. v.

*toknak*, n., the same as *toklak*, q. v.

*tokrao*, v. *thokrao*.

*tok tok*, adv. Clicking (a watch). (C.; here *tef tef*.)

*tola*, n., v. a. m. A separate portion of a village, a quarter; to found do. A Santal village generally consists of two or more separate parts; to be do. *Manjhi t.*, the part where the headman lives; *baihar hana sare do paranik t.*, *ar purua sece do mifec Deko t. menaka*, on the other side of the low-lying rice-fields is the deputy headman's quarter, and towards the East there is a quarter inhabited by Dekos; *nes do mare t. bagikate note secho t. akata*, this year having left the old part of the village they have founded a quarter in this direction; *ale ato do pe t.la*, our village has three separate quarters. (H. *tolā*.)

*tolao*, v. a. m. To become thin, lean, decrease, diminish, fall short; not keep (promise, etc.). *Ruqteye t.ena*, he has become lean owing to illness; *kada hormo do t.entaea seton iqle*, the buffalo has got a lean body owing to the hot sun; *phosle t.keta setonte* (or *t.ena*), the crops have diminished (partly died) on acc. of the hot sun (no rain); *kathae t.kellaea*, he did not keep his word (cf. B. *tolān*).

*tola para*, n., adj. Adjacent villages; neighbouring. *Goŋa t.p.n dārā agukela*, *bañ namledea*, I have walked about to all the villages of the neighbourhood, I did not find it (a lost animal); *t.p. hor kunale*, *bapaŋaegeale*, we are people of neighbouring villages, we are known to each other. (H. *tolā pārū*.)

*tol tolao*, v. *til tilau* (C.).

*tomba*, the same as *tombao*, q. v.

*tombao*, v. a. m. To assemble, accumulate, stand in small pools. *Khetre dake are t.keta*, he made the water stand in the rice-field by making a ridge; *nalae are t.keta*, he made the water stand by damming the ditch;

- kūi perēd t.ena*, the well is filled with water to the top; *tukud t.ena*, *inage dulce*, the pot is full, don't pour in any more; *dobhakore dak t. akana*, the water has accumulated in the hollows.
- tom tombao*, v. a. m. To fill, become full (of water, etc.). *Baṭiye dul t.t.keta*, she filled the brass-cup (to the brim); *hola reaḱ dakte sanam khet t.t.ena*, all the rice-fields were filled with water by yesterday's rain; *pukhri t.t. akana*, the tank has been filled (v. supra; also pronounced *tom tombao*).
- tona*, v. a. m. To cut into pieces, lengths. *Sahan t.kakpe*, cut the firewood into short pieces; *kaṭ bhari laḡitko t.ketn*, they cut the wood into lengths to load it (on a cart); *coṭet t.yena*, the top was cut away. (Mundari, Desi *tona*; cf. H. *tunnā*, stump.)
- tona tukra*, v. a. m. To cut into pieces. *Sahanko t.t.keta*, they cut the firewood into pieces. (Desi *tona tukra*; equivalent to *tona tuni*.)
- tona tuni*, v. a. m. To cut into pieces. *Kaṭ t.t.kate aḡuipe*, bring the wood, having cut it into pieces (also cutting off the branches, to make it possible to load it); *t.t.akko halaṅ samtaope*, *sahan hoeoka*, collect the pieces cut off, it will be good for fuel (v. *tona*).
- tonca*, adj. m. Lanky, tall and slim, long-legged (men, male animals). *Nui kora dō t.e hara akana*, this young man has grown tall and slim; *t. sim*, a long-legged cock; *t. daṅgra*, a tall and slim bullock.
- toṇḍaṅ*, n., adj. High ground, dry land; dry and barren. *Ona t.re cet cas hō baṅ hoeoka*, no crops can be grown on that high ground; *noa t. jaegarebon kharqia*, we shall make our threshing-floor on this high and dry place; *t.t.le calakme*, go along the high dry ground.
- toṇṭa*, adj., v. a. m. Scarce, insufficient; to deal out sparingly, stingily; to be in want of, come short of, lack, have insufficient of. *Noa disom dō qdi t.gea*, this country is very short of (water, food-stuffs); *caole qdi t.gea*, rice is very scarce (and dear); *gutiye t.ketkoa*, *onateko dārketa*, she gave the servants food stingily, therefore they ran away; *jomaktele t.yena nes dō*, we got insufficient food-stuffs this year. (H. *ṭṭā*; v. *toṭa*.)
- topar*, n., v. a. m. Covering, blinker; to blindfold, cover. *Tili dō ḡhani daṅgra mētre t.ko lagaokoa* (or, *-ko t.koa*), the oilmen put eye-coverings on the bullocks that turn their oil-press (or, they blindfold them; to prevent them from becoming giddy); *t. kicriḱ*, a veil, a covering-cloth; *kaṇḍa dak t.pe*, cover the water in the pot; *kūiko t.keta*, *jobra jemon alo bolok*, they covered the well to prevent rubbish from falling into it; *hopon aphorketa*, *dakṭe t.entina*, I sowed paddy (for seedlings), as it rained the seed was covered up (i. e., the surface became a hard covering through which the seeds could not penetrate); *gidra t.kaeṃe*, cover the child up. (? cf. H. *topā*, covering; and *topnā*, to cover, bury; cf. *npri*; cf. B. *ṭpor*.)
- topra*, n. A small plot, patch, parcel of rice-land; adj. Small (rice-field.) *T.reṅ aphorketa*, I sowed the seed for transplanting in the small rice-field; *ḡḡen t.geṭalea aleak khetko dō*, our rice-fields are only small ones.

*tōrea*, adj., v. m. Lean, meagre; become do. *Reñgečteye t.yena*, he has become lean from lack of food; *merom gupiye t.gea*, the goat-herd is lean. Also used as a nickname.

*tōrea*, the same as *tōrea*, q. v.

*tosea*, adj., v. a. m. Good-for-nothing, useless; to circumcise. *Nui t. dō cakpe agukedea*, why have you brought this good-for-nothing fellow; *Jolhako t.koa*, the Jolhas circumcise. (Word is not used before women; the adj. refers partly to the genitals, partly also about an open mouth, "gaper;" v. *tose*.)

*toṭa*, n. A cartridge. *Bāndukre t. bhoraome*, put the cartridge into the gun; *t. bānduk*, a cartridge-gun, a breech-loading gun. (H. *toṭā*.)

*toṭa*, adv., v. a. m. Too little; to give or get too little (for the money), come short; adj. In want of, wanting. *Jomaktele t.gea*, *bale acu dareakoa*, we are short of food-stuffs, we are unable to hire people; *dokanreko t.kidiṇa*, they gave me too little in the shop; *kami hortele t. akana*, we are short of working people; *sioḱ ḱaṅgrateṇ t. akana*, I have become in need of a plough-bullock; *daḱtele t.gea*, we are short of water. (H. *toṭā*, loss, deficiency, lack; v. *toṇṭa*.)

*toṭa*, v. a. To shoot an already wounded animal. *In dō nui jeliṇ t. akadea*, I have shot this already hit deer (have killed it).

*toṭa phāri*, n. That part of the shoulder given the one who brings down an animal already wounded. *Inḱe sukriṇ toṭa akadea*, *t.ph. inḱeṇ ṇama*, *iṇḱeṇ chaḱaḱa*, I have killed the already hit (but not disabled) pig, I shall get the shoulder part due for killing it, I shall, myself, cut it off (v. supra and *phāri*).

*toṭbok*, adj., v. m. Short, worn; to wear down, off or away. *Noa teṅḱoḱ dō t.gea*, this axe is worn down; *t.t. geḱe akana horo*, the paddy has got short ears; *ṭamni la late t.ena*, the hoe has been worn short by continuous digging; *pal t.ena*, the ploughshare has been worn short; *geḱe t.ena*, the ears have become short.

*toṭkhao*, v. *toṭkao*. (C.)

*toṭok*, n. A kind of wild cat (? *Felis bengalensis*). Fairly common; they come at night and kill fowls, etc.

*toṭok*, the same as *toṭbok*, q. v. *T.t. palteye sioḱ kana*, he is ploughing with a ploughshare worn short.

*toṭha*, n. Region, tract, quarter, vicinity. *Onko t.(re) duk kela*, it rained in their tracts; *Haṇḱuḱi t.re joṇḱrako er darekela*, they sowed the Indian corn so that it is tall in the Handwae tracts; *ale t. horo dō besgeā*, in our parts the paddy is good.

*toṭhkao*, v. *toṭkao*. (C.)

*toya*, n. The Indian roller or Blue-jay, *Coracias indica*. *T.\*lekaṇ cahap ocoketkoa*, I made them gape like Indian rollers (? onomat.; *toe toe*).

*toya*, adj. Stupid, dottish, idiotic (abuse). *Am t. dō čet buj hō baṇuḱtama*, you idiot, you have no understanding at all; *qḱiletem t.gea*, you are very

stupid; *nui t. mara dō, cel cōe rōrēt kan*, this dottish wretch of a fellow, who knows what it is he is saying (he is speaking obscenely) (v. supra). *foya dhaca*, n., v. sub *dhaca*.

*foḍor*, n. A metal wristlet worn by men; v. a. m. To put do. on, give do. *Khub kisār hōr dō sona reāk t.ko hōroga luhāre*, very rich men put a golden wristlet on their wrist; *rañ t.*, a pewter wristlet; *hōpōntēle t.kedea*, he gave his son a wristlet; *t.enae rūpā reāk*, he has put on a wristlet of silver.

*foe*, n. The female clitoris (v. *foṅe*).

*foembaḅ*, n. A booby, blockhead. *Cekate bam nēl nāmela, am t. dō, samānre menāka*, how is it you are not catching sight of it, you booby, it is there before you.

*foe foe*, adv. The call of the *foya*, q. v. (onomat.).

*foe foe*, adj., adv. Erect, straight up, upright. *T.t. jāṅgae tul akala*, he has raised his legs straight up; *t.t. dare akana*, it has become a straight (but branchless) tree; *pata khunṭi t.t.ko biṭ akala*, they have put the hook-swinging pole straight up. (Not used before women.)

*fohok*, adv. Time, step; in tact, slowly; distinctly. *T.ko enēd kana*, they are dancing in tact slowly; *t.e ruyet kana*, he is drumming in slow tact; *t.e serehēt kana*, she is singing slowly; *t.e hōhōyet kana*, he is calling out slowly in tact; *t.in nēlkedea*, I saw him distinctly (like in front of me); *khub t. aṅjomōk kana*, it is heard very clearly (cf. *foṣok*).

*fohoka*, adv., the same as *fohok*, q. v.

*fohōr*, v. a. m. To be aware of, observe, notice, remark, discover, descry, perceive. *Tinre cōko hēden, bañ t.lethoa*, who knows when they came, I was not aware of them; *amren dāṅgra kanae, t. akadeaṅ*, it is your bullock, I have recognized it; *t. got akadeaṅ, nōteye dāṅkela aperen bahu*, I have observed your daughter-in-law, she ran in this direction; *hōr bañ t. akala*, I have not seen the road.

*fohrōm*, v. a. m. To close temporarily. *Kacahqriko t.kela*, they closed the court (for one or more days); *teheñ t.gea*, it is closed to-day; *porōb iāte dokañ t. akana*, the shop is closed because of the festival. (Desi *fohrōm*.)

*foḅ*, n., v. a. d., v. m. Desire, craving, inclination, hankering (to eat, drink, visit, etc.); to desire, crave, have an inclination for. *Daka jōm t. hēdae kana uni ruḱiḱ*, the patient is getting a desire for food; *dake nūketkhan t. bhaṅgaoentaēa*, when he got water to drink he lost the craving for (any more); *jel jōm t. akawadea*, he has got a craving for getting meat (curry); *ca nūiye t.oḅ kana*, he feels a desire to drink tea; *enēd t. akawadea*, she has got a desire to dance; *t. leka jōmme*, eat a little (just to satisfy your craving).

*foke*, n. A sty on the eye; v. a. m. To get a sty. *Pipnire t. janam akawadea*, he has got a sty on the eye-lid; *ere alom rōra, t.ama*, don't lie, you will get a sty on your eye; *nui dō hōre ere akakōteye t. akana*, he has got a sty on his eye, because he has deceived people (so Santals believe).

*tøk̄le*, v. *kāsā t̄hok̄le* (*tøk̄le* is also used for *t̄hok̄le*).

*tøk̄or man̄te* (-*mar̄te*, -*m̄ente*), adv. With a jingle (of wooden bells). *T̄m. sad̄eyena, ok̄e c̄ye laraok̄el*, it jingled once, somebody moved (the bell) (v. *infra*).

*tøk̄or tøk̄or*, adv., v. m. With jingling sounds; to jingle (wooden bells).

*T̄t. t̄ot̄k̄o sad̄e kana*, the wooden bell is jingling; *birre t̄t.ōk̄i kana kaḍa t̄ot̄k̄o*, the wooden buffalo-bell is jingling in the forest (onomat., v. *t̄ot̄k̄o*; v. *t̄ik̄or tøk̄or*).

*tøk̄or tøk̄or*, adv., v. a. Carrying about; to carry (a child) about. *T̄t. gid̄rai as̄enede kana*, she is carrying the child about with her (does not put it down); *gid̄rai t̄t.ede kana*, she is carrying the child about (wherever she goes) (v. *t̄ik̄or tøk̄or*).

*t̄ok̄ t̄ok̄o*, adv., v. a. m. High up, towering; to raise, lift up (feet or hands); to hang out, extend, shoot up, stretch out, hinder, block. *T̄t. khun̄t̄iko bīl ak̄ala*, they have fixed a post standing high; *t̄t.ē t̄ēḡo ak̄ana*, he is standing straight up; *horre t̄t. sahanko d̄oh̄o ak̄ala*, they have piled up firewood on the road (blocking it); *tiye t̄t. k̄elt̄aea*, he stretched his hands high up (about a person that is cremated); *ayan̄ bīn̄ hor̄reye t̄t. ak̄ana*, the cobra is standing erect in the road; *hōr talarēni t̄t. bar̄aȳela, hōrem ḍaḍup̄et̄koa*, you are moving with a stick standing out among people, you are hitting people.

*t̄ok̄*, a particle affixed to a verb. Down, before, only once. *Mit̄ dhaoem em̄ t̄adīna, aḍo bāna*, you gave me only once, and then no more; *mīt̄engeye janam̄ t̄lena*, one was born once (and then no more); *agu t̄k̄etae mit̄ dhaōge*, he brought once.

*t̄ok̄ t̄ok̄*, adv., v. a. Making a clicking or smacking sound (with the tongue); to click (when driving bullocks). *T̄t.ē laḡaȳet̄kina ḍaḡgra*, he is driving the bullocks, making clicking sounds; *ḍaḡgr̄ae t̄t.akin̄ kana*, he is clicking to the bullocks (to make them go) (onomat., only used to bullocks, not to buffaloes).

*t̄ol̄ m̄ol̄*, adj., v. m. Tottering, shaking, reeling, staggering; to be do., shake, totter. *Dāk̄ t̄etānte t̄m.in̄ q̄ik̄ueta*, I am feeling dizzy from thirst; *rūgān̄ t̄m. ak̄ana*, I am shaking owing to fever; *set̄oh̄teye t̄m.ena*, he became staggering from the heat of the sun (v. *infra*; B. *t̄ol̄m̄ol̄*).

*t̄ol̄ m̄ol̄ao*, v. m. To reel, stagger, totter, shake. *Rēḡeḍ̄teye t̄m.ena*, he has become reeling owing to hunger (v. *supra*).

*t̄om̄ t̄om̄*, n. A gig (drawn by one horse). (Desi *t̄om̄ t̄om̄*; v. *t̄em̄ t̄em̄*.)

*t̄onḡ*, n. The female clitoris (v. *t̄oe*; H. *t̄unn̄a*).

*t̄on̄k̄o*, v. a. m. To refresh; to be refreshed, recover, improve, get better, convalesce, be invigorated. *J̄omāk̄teye t̄kid̄ina*, he refreshed me, giving me food; *rūā kh̄one t̄yena*, he has recovered from his fever; *j̄om̄ t̄ena*, he has been refreshed having had his food; *j̄orōk̄ t̄yena*, he warmed himself at the fire and felt well (cf. B. *t̄on̄k̄o*, strong, hardy).

*t̄on̄oḍ̄*, the same as *t̄on̄k̄*, q. v. Used about hitting in *kāti en̄eḍ̄*, q. v.

*ʃonqk*, v. a. To succeed, hit the mark, kill, master. *Mit sarteye ʃkedeə*, he killed it with one arrow; *bejha mit dhaoreye ʃkela*, he hit the mark at once; *serehe ʃ.(marao)kela*, he mastered the song (hit it off at once); *kətiye ʃkela*, he hit the *kəti* (q. v.).

*ʃon ʃoreyof*, n. A spout. *ʃ.ʃ. dakle nəkela*, we drank water from the spout (also fig. about liquor, because it is distilled through a spout; ordinarily it is about water falling down from a piece of rock). (Pronunciation varies; some say *ʃonʃoreyof*.)

*ʃon ʃorod*, the same as *ʃon ʃoreyof*, q. v. (C.)

*ʃonkəor*, v. a. m. To carry off, drag away dangling (wild animals); hang up, hang, sling, dangle. *ʃorup merome ʃkedeə*, the leopard carried off the goat; *kupit bine ʃ. idikedea*, the kite carried off a snake hanging down from its claws; *kicriče ʃ. idiyeta*, she is dragging her cloth along; *babər ʃ. akana, samtaope*, a rope is hanging down, take it up; *okpe cən kaʃko ʃ.keʃtalea*, somebody has carried our piece of wood away (stolen).

*ʃon ʃon*, adj., adv., v. a. m. Very high, tall; to make, be do. *ʃ.ʃ.ko oraʃk akata, quriko daba*, they have built a very high house, they have not as yet thatched it; *ʃ.ʃ.e teŋgo akana*, he is standing very tall; *chata ɖaŋko ʃ.ʃ. akata*, they have made a very high *chata* (q. v.) pole; *oraʃk khunʃi ʃ.ʃ.ena*, the house post has become (too) high.

*ʃone*, v. *ʃone*.

*ʃonod*, the same as *ʃonqk*, q. v.

*ʃonqk*, the same as *ʃonqk*, q. v. Note, the pronunciation of these three words is possibly not with a cacuminal *n*; nowadays a dental or sometimes a supradental *n* is heard; Skrefsrud heard a cacuminal *n*.

*ʃonʃorod*, adj. Bare, desolate, dreary; adv., v. m. Disappointed, down-hearted; become do. *Ale seč dɔ ɖə ɖə bərič oʃaŋ poləŋ ʃ. ɖikəuk kana*, in our parts it feels awfully dreary and desolate; *mähə ʃ.in ɖikəukela* (or, *ɖiŋ ʃ.ena*), I felt very down-hearted (not getting what was promised). (Rare.)

*ʃop*, n., v. m. A drop; to drop. (C.; v. *ʃop*; cf. B. *ʃop*, the sound of falling drops.)

*ʃopar*, v. *ʃopar*.

*ʃople*, adj. Having high cheek-bones, broad-faced. *Nui ʃ.re dɔ bale khūsilena, ɖakko udukaʃepe*, we did not like this girl with the high cheek-bones, show us some others. (Word is deprecatory.)

*ʃopo*, n. A wrapper containing mahua kernels to be pressed for oil. *Mit ʃ. menakʃalea, inə ʃenlekhangele chuʃika*, we have one wrapper (left), when oil is pressed from this we shall be free (done) (cf. H. *ʃap*, covering).

*ʃopqk*, v. a. m. To drop, drip; n. A drop. *Mit bare ʃkela*, a few drops fell; *dare khon dak ʃopogok kana*, water is dripping down from the tree; *mit ʃ. hūradina*, one drop fell on me (v. *ʃopok*; v. *ʃop*; onomat.).

*ʃoper*, n. The roof or covering of a cart (generally called *ɖuli*, q. v.). *Sagarre ʃ. lagaope*, put a cover to the cart. (Desi *ʃopar*; cf. B. *ʃopar*, a marriage coronet; cf. H. *ʃap*, hood of a carriage.)



- topor mante* (-*marte*, -*mente*), adv. With a rattle (sound of *totho*, q. v.). (C.)
- topor topor*, adv. With rattling sounds (of the wooden bells, *totho*). (C., onomat.; here *tokor tokor*, q. v.)
- topot topot*, adv., v. m. Jogging along; to jog along, move slowly (old people). *Budhi do okate con t.te calak kana*, the old woman is going somewhere, jogging along; *haram doe t.topodok kana*, the old man is moving slowly along.
- tor*, v. a. To croak (frogs). *Roteye t.maraoketa note*, a frog croaked in this direction (onomat.; v. *tor tor*).
- toze toze*, adv., v. a. Croaking; to croak. *Rote t.t.ko raketa* (or, -*ko t.t.yeta*) the frogs are croaking (about the commencing of croaking). Also used about the call of the *toya*, q. v. (onomat.; v. *tor tor*).
- torodan*, n. A weir-basket, used for catching fish. The *torodan* is made of wicker-work; it is fairly long (may be anything up to some 80 cm.), roundish or somewhat flat. The lower end is tightly closed, the mouth is broad and furnished with "teeth" (v. *ditiq*) to prevent the fish from getting out. The *torodan* is placed in an opening where water is running; it is very commonly used at the end of the rainy season and is placed in the small gap where water runs out from a rice-field and where small fish are seen. The fish are carried away with the water and fall into this trap; the water runs out, but the wicker-work is too close to let the small fish slip through. *T.odaokakme gadare, hakoko jhalika*, set the weir-basket in the river, fish will be caught; *khet paerere t.odaena, dher hakoko jhaliyena*, a weir-basket was set in the rice-field opening, many fish were caught. The *torodan* may be made of different strips, and when wishing to distinguish, the name of the material is prefixed to *torodan*, thus *mal t.*, a *t.* made of bamboo, the common material; *kasi t.*, a *t.* made of *kasi* straw (especially made by or for children, for their use or play); *icak t.*, made of the twigs of *icak*, q. v.; *tale t.*, made of the leaves of the Palmyra palm; *meral t.*, made of the twigs of *meral*, q. v.; *karsare t.*, made of *karsare*, q. v.; *sar t.*, made of *sar*, q. v.
- torok torok*, adv., v. a. To croak; to break wind. *Dak qikuteko t.t.eta rote* (or, *t.t.ko raketa*), the frogs are croaking, feeling rain coming. Also used about the sound of old people breaking wind (onomat.; v. *tor tor*).
- torot torot*, adv., v. a. Croaking; to croak (the tree frogs, *ceter rote*). *Ceter rote t.t.ko raketa, dak doe sor akata*, the tree frogs are croaking, rain will soon come. Also used about breaking wind (onomat.; v. supra).
- tor tor*, adv., v. a. Croaking; to croak incessantly. *Rote t.t.ko rakel kana*, the frogs are croaking incessantly (onomat.; cf. H. *tar tar* and *tar tarana*).
- tor torao*, v. a. m. To croak incessantly. *Roteko t.t.et kana* (or, *t.t.k kana*), the frogs are incessantly croaking (v. supra; C. states that it is used fig. about giving no peace, keep at; not so used here).
- torok*, v. a. m. To disclose, reveal, expose, divulge. *Sanam kathae t.keta*, he disclosed all; *unkinak do t.ena*, the matter of those two was exposed (v. infra).

*torok*, v. m. To drip, drop, come out. *Mël dak t.entaea*, her tears dripped down; *buru nalare dak torogok kana*, *ona do t. nalale nutum akala*, in the hill ravine, water is falling down in drops, this we have named the drip-ravine; *t. dak menaka nonde*, *tis hõ bah anjedoka*, there is drip-water here, it never dries up (v. *tok*).

*torok mante* (-*marie*, -*mente*), adv. Drippingly; divulging, openly. *T.m. dak joradiña*, a drop of water fell down on me; *t.m.ye ror ruarketa*, he replied telling what he knew; *alom lajaoka*, *t.m. laime*, don't be ashamed, tell, speaking out (v. *supra*).

*torok torok*, adv., v. m. Drippingly, droppingly (also about the sound of dripping); tapping, rapping sounds (when bones are cut); to drip, drop. *T.t. dak jorok kana*, water is dripping down (both seen, felt and heard); *t.t. janko smakel kana*, they are cutting bones to pieces, rap rap; *jondrako huruhel kana t.t.*, they are pounding Indian-corn, bump, bump; *sunum t.torogok kana*, the oil is dripping down (from the oil-press) (onomat.; v. *supra*; v. *tok tok*).

*tosẽ*, adj. Good-for-nothing, wretch (abuse); n. Glans penis. *Am t.do cetem badaea*, you small wretch, what do you know (v. *tosea*; not common).

*tosgor*, adj., adv. Good, well, nice, willing; readily, quickly; v. m. Be quick, willing, ready to work. *Khub t.e nelok kana*, she is looking very bright (not down-hearted); *t.te tafamme*, walk quickly; *t.e kami kana*, he is working willingly; *khub t.e ened kana*, she is dancing very briskly; *orañ t.ko benao akala*, they have built the house beautifully; *cel hõ bam tok kan do*, you are not moving any (v. *toskor*).

*toskor*, the same as *tosgor*, q. v. (Possibly to be connected with *tosok* acc. to Santals.)

*tosok*, v. *tosok* (the common form).

*tofe*, v. a. To carry (a child) astride on the hip. *Nui gidra do mit t.geye dghoye kana*, she is carrying this child continually on her hip (does not put it down); *gidra t.kaeme*, take the child on your hip.

*tofe*, n. A gourd shell, used as a parallel to *tumba* q. v. *T.re tumbare bhorao baekalme*, store it away in gourd shells; *tumbare t.re itako baekala*, they stored the seed away in gourd shells (from *caco chatiqir binti*, here likely fig.).

*tofko*, n. A wooden bell for cattle; v. a. d. Hang a bell on (fig.) to give, get a wife. The old Santal bell for animals is made of wood (*sarjom*, *kasmar*, *popro*, qq. v., and for small animals, of the kernel of the Palmyra palm, or the shell of the *popro* fruit). Acc. to the animals for whom they are intended, they have *kaða t.*, a buffalo bell (large, with two or even three tongues), *gai t.*, a bell for the ordinary cattle; *merom t.*, a bell for goats, made of the kernel of the Palmyra palm (therefore also called *tale t.*), or of the shell of the *popro* fruit (therefore also called *popro t.*); *Mahra t.*, a wooden bell used by the Hindu Goallas, but also by Santals (it is straight in form); *Munda t.*, a bell of the shape especially

used by the Muṇḍas, but also seen among the Santals. *Kora dō t.le tol akawadea* (or, *-le t. akawadea*), we have tied a bell to the young man (given him a wife); *nitok dōe t.wana*, he has got a bell for himself now (i. e., a wife); *kombro gāile t.wakoa*, we tie wooden bells to a stealing cow (i. e., who runs about and away); *khēcō t.*, a wooden bell with a broken rim, espec. fig. a wife, or even the female organ; *kombro t.*, an iron collar (on dangerous men in prison); *nui gidrā dō mīl t.ko dōhoyea*, they keep this child always on the hip (? onomat.; cf. Muṇḍari *toṭko*, a piece of cloth tied round the neck; Desi *ṭhekra*; cf. H. *ṭhikrā*).

*toṭok*, the same as *ṭaṭok*, q. v.

*ṭoṭōrbāk*, n. A cornet made of leaves (a leaf twisted into a conical shape); v. a. To make do., to make a leaf into a funnel. *Ṭ.re paṅko sajaōa*, they put betel nut into a leaf-cornet; *t.kate sunumko dula*, they pour in oil having made a leaf-funnel; *gidrā dō t.ren bāhu jāwāeko benaōkoa*, children make brides and bridegrooms of (inverted) leaf-cornets (playing).

*ṭoyol ṭoyol*, the same as *ṭayal ṭuyul*, q. v.

*ṭoyol ṭoyol*, adv., v. m. Fluttering, running about, spoutingly, watery; to flutter, flap. *Noko gāi dō bako qtiṇa*, *t.t.geko durana*, these cows do not graze, they walk about everywhere; *maṭ hōete t.t.ok kanu*, the bamboo is swaying in the wind (v. *ṭuyul ṭuyul*).

*ṭoyol ṭopol*, the same as *ṭeyol ṭepol*, q. v. (both meanings). *Holafe t.t.keta*, he stropped the razor; *khēt t.t.ena*, the rice-field has dried up.

*ṭoyol ṭoyol*, the same as *ṭoyol ṭopol*, q. v. *Hōyo t.t.kedee*, he shaved him bare (both beard and hair).

*ṭoyo ṭoyo*, the same as *ṭuyu ṭuyu*, q. v.

*ṭuqāk*, v. a. To pull out with a splash. *Ṭheṅga bhugāk khōne t.keta*, he pulled the stick out with a splash (onomat.; cf. *toak*).

*ṭuqāk mante* (-*marle*, -*mente*), adv. With a splashing sound. *Jāṅga ṭosol khon t.m.ye bōcketa*, he pulled his leg out from the mud, making a splashing sound.

*ṭuqr*, n., adj., v. a. m. An orphan; to leave an orphan; to become do. *Ṭ. kanae* (or, *t.geae*), he is an orphan; *t. gidrako posrakoa*, they maltreat orphan children (because there is no one to take up their case); *apat t.*, a child whose father is dead; *ēngat t.*, a child whose mother is dead; *apate goḍlenkhan gidrā dō bako t. utqroka*, *ēngate goḍlenkhan ēkkalleko t. utqroka*, if the father dies, the children do not become utterly destitute; if the mother dies, they at once become orphans; *huḍiṇ gidrāi t. oṭokadea*, she left a small child motherless; *t.enako noko dō*, these have become orphans. (Desi *ṭuqr*; Muṇḍari *ṭuar*.)

*ṭuqr amar*, n. Orphans (about more than one). *Ṭ.a.e samṭaoetkoa*, he is collecting (taking care of) orphans (v. *ṭuqr*).

*ṭuqr barag*, adj., v. m. Tantamount to an orphan; to become do. *Ṭ.b. hqr kanaṇ*, *qkqe hō bako beṅṅelaṇ kana*, I am tantamount to an orphan, no one looks at me (cares for me); *t.b.enako noko gidrā dō*, these children

have become just like orphans (no one cares for them) (v. *tuqar* and *barag*).

*tuqar tapar*, n., the same as *tuqar amar*, q. v.

*ʔub ʔub*, adv., v. m. Plunging, getting under the surface; to dip, plunge.

*Hako sapko lagil ʔ.ʔ.e unumok kana*, he is plunging down in the water to catch fish; *ʔ.ʔ.ok kanae gaɖa paromok jokheɖ*, he is plunging, crossing the river (cf. *ɖub ɖub*).

*ʔub ʔubq*, the same as *ʔub ʔubu*, q. v.

*ʔub ʔubqu*, adj., v. a. m. Brim-full, overfull; make, be do. *Pukhri do ʔ.ʔ.gea*, the tank is brim-full; *bati ʔ.ʔ.gea*, the brass cup is brim-full; *dakale em ʔ.ʔ.kedea*, we gave him food and stuffed him (made him more than satisfied); *holae dakketle sanam khet ʔ.ʔ.ena*, by yesterday's rain all rice-fields were filled to the brim; *jom ʔ.ʔ.ena*, he stuffed himself with food (cf. *ɖub ɖubiq*).

*ʔub ʔubu*, adj., v. a. m. Distended (stomach) visibly pregnant; to impregnate, to strain, become tense, get an overfull stomach, be pregnant. *ʔ.ʔ.i bi akana*, she is overfull (from eating or pregnancy); *ʔ.ʔ.i nelok kana*, he looks overfull (his stomach is distended from having eaten too much); *phalna doe ʔ.ʔ.akadea*, so and so has impregnated her; *em ʔ.ʔ.kedeako*, they fed him so as to make him overfull; *jom ʔ.ʔ.yenae*, he has eaten himself overfull (cf. supra; cf. *ɖub ɖubu*).

*ʔũɖ*, v. a. To pull, pluck or tear off the ears or upper part of corn or grass. *Horo mesalgea, gele ʔ. begarpe itq lagil*, the paddy is mixed, pluck off ears separately to have for seed; *sauriko ʔũja, mihũ ghastel emako lagil*, they pluck off the upper part of the thatching-grass to give the calves the grass to eat.

*ʔũɖ*, v. a. To break wind (onomat.).

*ʔũɖa*, v. *ʔũɖa*. (C.)

*ʔũɖak*, n. A dot, point, round mark; v. a. m. To dip (a pen, or a finger) into; to mark, make a spot. *ʔ. olme, alo hiriñok lagil*, write a dot, that it may not be forgotten; *candire milted ʔ. menaktaea*, she has a dot (made) on her forehead; *rore ʔ. lagaome, ado ro horoka*, put a dot to the *r*, then it becomes *r*; *ulu ʔ. jomme, sipite do qho adalena*, eat the curry dipping your finger into it (the rice) will not be flavoured by mixing it (with the curry; there is too little of it); *mil ʔ. sunum emañme, mêtâhâre ojog lagil*, give me as much oil as you can have on your finger when dipped in, to anoint my face with; *kaliŕe nip ʔũɖagme*, dip the pen in the ink; *dorod theɖ ʔ.aeme sqsq*, put some *sqsq* (q. v.) marks on him where the pain is (this is done with a twig); *gidra aenom ʔ.aeme candire*, put a mark of eye-paint on the child's forehead (to prevent its being hurt by the evil eye, etc., e. g., as a precaution when going somewhere).

*ʔũɖu*, n. One of twelve Santal septs. *ʔ. hor kanae*, he is a man of the ʔũɖu sept; *ʔ. era*, a married ʔũɖu woman (as distinguished from *ʔũɖu kuri* or *ʔũɖu hoponera*).

*tui*, n. Top, pinnacle. *Cof t.re cẽrẽye durup akana*, a bird is sitting on the uppermost top; *buru t.tele dẽdena*, we mounted to the very top of the mountain.

*tuilq*, n. A lock of hair left on the crown of the head (nowadays this is very commonly seen on Santals; it is otherwise a Hindu custom).

*Ti dopho akata*, he has kept a lock of hair on his crown (v. *tui*).

*tuilq*, adj. m. Slender, lofty, lanky, slim; v. a. m. To make slim, etc., bare. *T. dare kana, qar banuka*, it is a tall and slim tree, there are no branches; *t. dangra*, a tall and slim bullock; *munqa dareko sil t.keta*, they plucked the leaves off the Horse-radish tree, so that it is standing bare; *bhoj dakako jom t.yena*, they ate the feast food and became overfull (*jom cuilq* is also said); *dareko her t.ketc*, they cut the branches off and made the tree stand tall and bare (v. *tui*; cf. *cuilq*).

*tuilq*, v. a. To make water (small boys).

*tuili*, adj. f. Tall and slim (females, also animals). *T. kuri*, a tall and slim girl; *t. gai*, a tall and slim cow; *aleren gidra dq tuilq t.ko hara akana*, our children have grown up tall and slim (both boys and girls) (v. *tuilq*).

*tuili tuili*, adj. f., the same as *tuili*, q. v.

*tui tui*, adj., adv. Lofty, towering, very high and slender; overfull; v. a. m. To make, become do. *T.tye orak akata*, he has built a towering high house; *t.ko pinqhe akata*, they have made a very high and slender rice-field ridge; *dealko t.t.keta*, they have made the wall high and thin; *jom t.t.yenako*, they have stuffed themselves (so that the food is felt high up) (v. *tui*).

*tukin*, postpos. adv. Only, just that; a unit, little bit. *Buluh mit t. emahme*, give me just a little salt (one pinch); *mit t. hẽ bae sahaoa*, he will not stand one little bit; *niq nindq t. tahglenme*, stay just this one night; *jivi t. menaktaea, banckhane caba akana*, he has just his life remaining, otherwise he is dead (just life left) (v. *tukun*; cf. H. *tuk*, a bit).

*Nin t.*, dem. adv. Just this much. *N.t.e emadiña*, he gave me just this much; *ninqk t.*, just so much.

*Tin t.*, interr. adv. Just how much. *T.t.em namkela*, just how much did you get; *tingk t.e ematmea*, how much did he give you.

*tukin*, n. Small, insignificant bit. *T. jaegan hataoeltama*, I am taking just a little bit of your land (v. supra).

*tuk leka*, adv. Like a shadow; dazzling. *Bohga t.l.e tehgo akana*, the bonga is standing there like a shadow; *t.l. pond*, dazzling white. (So Skrefsrud; expression obsolete; cf. B. *tuk tuk*, glow.)

*tukraq*, n. A piece, bit, fragment; v. a. m. To make into bits, cut away. *Noa t. faf dpho bagiala*, they left this bit of wood; *mit t. hẽ qhom namlea*, you will not find even one small bit; *aema t. nongde menaka*, a large number of small pieces are here; *kaiko t.keta*, they cut a bit of the wood away; *aema t.yena khẽt dq*, the rice-field was made into

many small bits (divided); *dən mīl t. thamakur*, please give me a small piece of tobacco. (H. *tukrā*.)

*tukrā tukri*, n. pl., the same as *tukrā*, q. v.; v. a. m. To make into bits.

*T. t. kaṭṭe bhāri ḡgukela*, we have loaded on the cart and brought only pieces of wood; *kicriṭko t. t. kela*, they divided the cloth into a number of small pieces (v. supra).

*tukri*, n. A kind of basket (small and cylindrical, of bamboo). Very rare with Santals. (Desi *tukri*.)

*tukrā*, the same as *tukrā*, q. v. (H. *tukrā*.)

*tukrā tukri*, the same as *tukrā tukri*, q. v.

*tuk tuk*, adj., adv., v. Shivering, shaking, trembling, dazzling; utterly;

To tremble from weakness, shiver with cold. *T. t. rabaṇediṇ kana*, I am shivering with cold; *t. t. iṇ ḡikaueṭa ruṭe*, I am feeling shivering from (incipient) fever; *t. t. e osoḷ akana*, he has become utterly lean; *t. t. arak kicriṭ*, a dazzlingly red cloth (this use is very rare); *rabaṇeye t. t. oḷ kana*, he is shivering from cold.

*tuk tukṇu*, v. m., v. a. impers. To shiver (from cold or incipient fever);

adv. Shiveringly. *Bogeṭe t. t. rabaṇede kana, oyokaṇe*, (the child) is shivering a good deal with cold, cover it up; *t. t. ediṇ kana, joroḷ ocoṇe*, I am shivering with cold, let me warm myself at the fire; *ruṭeye t. t. ḷ kana*, he is shivering with (incipient) fever (v. supra).

*tukuc*, n. An earthenware pot (of medium size, with a fairly wide mouth;

cf. *kaṇḍa, ṭhili*). The *tukuc* is the most common earthenware pot seen with the Santals; it is used for cooking, etc., also for water. *Daka t.*, an earthenware pot for cooking rice; *t. rele dakaea, hoṇole tekea ar ḡhoṛle uruda*, in a *tukuc* we cook rice, we boil paddy and we churn buttermilk; *haṇḍi t.*, an earthenware pot for brewing beer; *t. leka laḍ hara akantaea*, her stomach has grown big like an earthenware pot.

*tukuc*, v. *kuri tukuc*.

*tukuc hoṇo*, n. A kind of tortoise.

*tukun*, the same as *tukin*, q. v. *Mīl t. hō bae emadiṇa*, he did not give one small bit; *tiṇḡ t. e ematṇea*, just how much did he give you (cf. B. *-tu* and *-tuku*, a bit, small quantity; cf. B. *ektuku*).

*tukur*, v. *ṭaṇḍi tukur*.

*tukur tukur*, the same as *takar tukur*, q. v. (with cold or fever) (v. *tuk tukṇu*).

*tuku tuku*, adv., v. a., v. m, d. A little in a hurry; to cook a little hastily.

*T. t. thoṛa isin ḡṭabonne*, cook a little for us in a hurry; *thoṛaṇ t. t. kela*, I have cooked a little in a hurry; *celaṇre aḍ moṭo ḡagile t. t. ana*, she cooked a little in a small vessel hastily for herself (v. *teke teke*).

*ṭul ṭulṇu*, adv., v. a. m. Full to the brim; to fill do. *T. t. ko pēreḥkela kaṇḍa*, they filled the earthenware pot to the brim; *dakṭette kḡetkoe t. t. kela*, the rice-fields were filled to the top of the ridges by the rain; *gaḍa t. t. ena*, the river was filled.

*ʃum*, adj. Little, small, insignificant; adv. A little. *ʃ. kathateye usqfena*, she became sulky owing to a small matter (a jest); *nasenaki ʃ.in aŋjom akata*, I have heard a little (a rumour, a whispering, not of a good nature); *mit ʃ.in jomketa*, I had a little food; *mit ʃ. heɗ hōgokme*, come for a little while. (Mupdari *ʃum*.)

*ʃumqān*, n. A medium-sized earthenware pot (like *ʃukud*, but a little smaller). *ʃ.te daŋ mənɗi idiakom*, take the gruel out to them (working in a field) in a small earthenware pot (as it is specially used for this purpose, they speak of *baskeak ʃ.*); *thora hqrgaɓon*, *ʃ.re dakawabonpe*, we are only a few, cook some rice for us in the small pot.

*ʃumna*, n., the same as *ʃumqān*, q. v.

*ʃumnaŋ*, n., the same as *ʃumqān*, q. v.

*ʃumrqaŋ*, n., the same as *ʃumqān*, q. v. (v. *ʃurmaŋ*).

*ʃunq*, adj. m., v. m. Little, small, stunted; to be, become do. *Bahu dɔe maraŋena*, *kora dɔe ʃ.yena*, the bride is big, the young man is very small; *nui ɗaŋgra dɔe ʃ.gea*, *bae jurika*, this bullock is small, it will not match (the other); *noa jonɗra dɔ ʃ.ʃ. photena*, this Indian corn has got very small pods; *noa ul neɗ dɔ ʃ.yena*, this mango has got small fruit this year.

*ʃuni*, adj. f., the same as *ʃunq*, q. v., but applied to females (women, animals). *Nui merom dɔe ʃ.yena*, this goat has become stunted.

*ʃuniɗu*, v. a. To half-draw the bow with the arrow ready to shoot. *Ak sare ʃ. akata*, *cele cɔe tuŋe laɗiɗ*, he has half-drawn the bow with the arrow in position, he is on the point of shooting some animal (it is here a little more than fitting the arrow to the bow-string).

*ʃuni ʃuni*, the same as *ʃuni*, q. v. *ʃ.ʃ.le kamɗi akadea*, we have taken a very small woman as a servant.

*ʃunkqu*, v. m. To huddle up. *Rabaŋteye ʃ.k kana*, he is huddling up owing to the cold (v. infra and *ʃun ʃunqu*).

*ʃunkud*, the same as *ʃunkqu*, q. v.

*ʃun manle* (-*marte*, -*mente*), adv., the same as *ʃuŋ manle*, q. v.

*ʃun ʃunqu*, v. m. To crouch or huddle up and shiver; v. a. impers. To feel the need of passing water. *Rabaŋteye ʃ.ʃ. akana*, he is huddled up and shivering with cold; *racate laɗiɗ ʃ.ʃ.ede kana*, he is feeling pressed to go out to the courtyard (i. e., to pass water).

*ʃunuɗ*, the same as *ʃunq*, q. v. *ʃ.ʃ. gidraho seŋ akana birtɛ*, a number of small boys have gone to the forest.

*ʃuŋci*, adj. f., the same as *ʃonca*, q. v., but applied to females.

*ʃuŋ*, n., adj., v. a. A single, whit; a little; to utter one word. *Mit ʃ. hō bae rorlaka*, he did not say a single word; *mit ʃ. hō bae raklaka*, she did not cry one little bit; *ʃ. kathateye dɔrketa*, she ran away owing to a very small matter (or word); *ʃ. kathateye jilquena*, he gained (his case) by one single word (statement); *mit katha hō bae ʃ.laka*, he did not utter one single word (? cf. *ʃaŋ*; cf. B. *ʃu*).

*tuŋga tuŋgi*, adj. High-nosed. *T.ŋe mūana*, she is high-nosed.

*tuŋgqu*, v. a. m. To fill brim-full; to be filled (overfull eating); to stretch to, reach up to. *Kandako dul t.kefa*, they filled the earthenware pot to the brim; *band perē t.ena*, the water reservoir has been filled to the top of the embankment; *jom t.enaē*, he has eaten and is overfull; *cal dhqbič koroko t.akala*, they have heaped paddy up so that it reaches the roof; *serma t.buru menaka*, there is a mountain that reaches to the sky; *serma dhqbič dhā t.ŋ kana*, the smoke is reaching up to the sky; *orakko bu'o t.kefa*, they went in and filled the house.

*tuŋgqu*, v. a. To nip, snap off, pluck, pinch off. *Turi dog t.kakpe*, *ado qaroka*, nip off the shoot of the mustard plant, then it will branch; *kathako t.kefa*, *adqho thirena*, they broke off the matter, then they became quiet. (II. ūgnā.)

*tuŋgēč*, the same as *tuŋgqu*, q. v. (nip off). *Kaskom t.kaktabonpe*, nip off the shoots of our cotton trees.

*tuŋ ghari*, a. A little while. *T.gh. jirqulenme*, rest now a little while; *t.gh.leye sen hečena*, he went and returned in a short while (v. *tuŋ* and *ghari*).

*tuŋki*, n. A small basket with a round (and contracted) mouth (of bamboo). It is especially used for keeping the seed in when sowing. *T.te koroko aphora*, they use a *tuŋki*, when sowing paddy; *nacu t.*, a small basket with a four-cornered bottom and a round mouth. (Muŋdari, Ho *tuŋki*.)

*tuŋki dipil bapla*, n. A marriage where the binding ceremony is performed in the bridegroom's home; poor people's marriage. The bridegroom's party (*bariatko*) goes to the girl's house, where they (i. e., the *raebarič* and five men) are treated, but there is no *maŋdwa*, etc. The *bariatko* after having had food and drink take the bride to the bridegroom's home, accompanied by three "brothers" (*baretko*) and a duenna. The *sindraqan* (q. v.) is performed here, and all is otherwise done as at an ordinary marriage. *T.d.b. hoeyentakoa*, they had the marriage performed at the bridegroom's home (v. supra, *dipil* and *bapla*. Name is said to be due to a cloth for the bride, and certain other things being taken to the bride's home in a *tuŋki*).

*tuŋki dipil bahu*, n. A bride brought to the bridegroom's house, not fetched by him (v. supra and *bahu*).

*tuŋ mante* (*-marle*, *-mante*), adv. With a ringing sound, with a rapping sound. *T.m. mēghē hurhayena*, the iron fell down with a ringing sound; *t.m. cādiren tahičena*, I knocked my forehead against something, with a rapping sound (onomat.).

*tuŋ tuŋ*, adj., v. m. Stuffed, tense; to become do., pregnant. *T.ŋe jom bi akana*, he has eaten himself stuffed; *t.ŋ.enaē netar*, she has become tense (visibly pregnant) now.

*tuŋ tuŋ*, adj. Clear, transparent (water). *Noa daki dō t.ŋ.gea*, *ot nel tiogok kana*, this water is clear, the bottom is seen (through it).



*tuñ tuñ*, adv. With a clear, ringing sound; briefly. *Tamak t.t. sađe kana*, the kettle-drum gives a clear ringing sound (when tightly braced); *hor samatre isqrat leka t.t.kin galmaraokela*, in the presence of people they spoke only briefly, like hinting (not to let other people understand) (onomat.; v. *tañ tañ* and *tañ tuñ*; cf. B. *tun tun*).

*tuñ tuñ*, adj., adv., v. m. Stuffed, brim-full; transparent, pellucid; Loudly, clearly, ringingly; to be filled. *Jom t.t.enaē*, he has stuffed himself; *pukhri dō t.t.gea*, the tank is brim-full (also, *t.t.ena*); *noa dōdī reak dāk dō t.t.gea*, the water of this pool is transparent; *dēdger t.t. sađe kana*, the small kettle-drum gives a ringing sound (v. supra).

*tunḍa*, the same as *tunḍu*, q. v. (*tunḍu* is the more common form).

*tunḍaṅ*, n., v. m. Peregrination, wandering (in life); to walk on a narrow place, move along, crawl (insects), wander in life; v. a. To feel crawling on oneself. *Dharti t. bhor kurumukṭu jarurḡea*, as long as wandering (life) lasts, it is necessary to exert oneself; *abo manwa dō dhartirebon t. kana*, we human beings are wandering about on the earth; *cērē dār darteḡe t.ok kana*, the bird is moving along the branch; *noṇḍe muḥko t. kana*, *babon durupā*, ants are crawling about here, we shall not sit down here; *lobok muḥko t. kana*, the small red ants are crawling (fig., I feel hungry); *bōhōḡre seko t.edin kana*, lice are crawling on my head. (Munḍari *tunḍu*.)

*Tunḍi*, n. A certain country, just to the South (west) of the Santal Parganas. *Sedae hilok T. disomre*, *kathae*, *taruḡ aḡiye jojom kan tahḡkana*, some time long ago, people tell, a leopard was "eating" very much (killing many people) in the Tundi country.

*tunḍi*, n. The front end of the shafts of a cart (where the yoke is attached). *T. then durupme*, *sagar dhiṅkuḥ kana*, sit at the front end of the cart, it is tilting up; *t. tulkate arār ladeakinme*, lift the front end of the cart and place the yoke on the two (cart-bullocks) (cf. H. *tūḍi*).

*tunḍu*, v. a. To poke with a stick (especially from behind). *Ḍaṅgra t.kinme*, *bakin calaḥ kana*, poke the two (cart) bullocks with the stick, they are not going (quickly enough); *biṅ t. aḡikauem*, *pasel bae goḥ akan*, poke the snake with a stick, it is perhaps not dead; *t. beredem*, poke at him and make him get up (in this case the poking is done on the buttocks); *khunṭau ḍaṅgrako t. raṅgaokedea*, they poked at the bullock tied to a post in the street, and made it angry.

*tunḍuṅ enet*, n. Dancing with the sound of the kettle-drum (beaten with one drumstick). *Sikhar disomre eḡen t.t.tako*, in the Sikhar country they have only dances with kettle-drumming (predominating) (v. infra).

*tunḍuṅ tunḍuṅ*, adv. With the sound of the kettle-drum beaten with one drumstick (two beats in quick succession, then an infinitesimal interval, and again two beats, and so on). *T.t. rukateko enḡa*, they dance beating the drum two beats and two beats in succession (onomat.; cf. *tuñ tuñ*).

*tuŋʔi*, v. m. To squirt, spurt, spout (liquid from a small opening); v. a.

To pass water. *Taruŋe gerkedeŋ*, *māyām t.k kantaaŋ boŋorge*, a leopard bit him, his blood is spurting out fearfully; *daŋ t.k kana buru nalare*, water is spouting out in the hill ravine; *laŋe oŋokoŋ kana*, *t.k kantaaŋ*, *eken daŋge*, he has diarrhoea, it squirts out, only water; *gidraŋ t.keta piŋda khon*, the child (boy) passed water from the verandah.

*tuŋʔi loŋa*, n. A brass vessel with spout attached. Rare with Santals.

*T.l.te dulket leka haŋda reak daŋ tuŋʔi cabayena*, the water of the earthenware pot spouted all out as if it had been poured out from a brass vessel with a spout (v. supra and *loŋa*).

*tuŋʔha*, v. *tuŋʔa* (the common form).

*tuŋʔhi*, v. *tuŋʔi* (the common form).

*tuŋi*, n. A percussion cap. (H. *topi*.) *Baŋduk t.*, the percussion cap of a gun.

*tuŋlaŋ*, n. A miniature basket (of bamboo or other material). *T.re khajari bhoraokate gidraŋo emakoa*, they put parched rice in a small basket and give it to the children; *matkom halaŋ t.*, a small basket to collect mahua-flowers in; *lenoŋ t.*, a small basket used for steaming the crushed kernels of the mahua fruit (preparatory to putting it in the oil-press; this *tuŋlaŋ* has a wide opening and is tapering towards the bottom; it is larger than the ordinary *tuŋlaŋ*). (Muŋdari *tuŋa*.)

*tuŋlaŋ joha*, n. Swollen, large cheeks (deprecatory). *T. j. iate bako khusiadea*, they did not like him (would not have him or her) because he has very large cheeks (v. supra and *joha*).

*tuŋlik*, n., the same as *tuŋlaŋ*, q. v., but even smaller.

*tuŋri*, n., v. a. m. A hat, cap, headgear; to give, put on do. *Saheb t.*, a hat used by Europeans; *Musla t.*, a fez; *kicriŋ t.*, a cap; *Jolha t.*, a cloth cap worn by the Jolhas (Mohammedan weavers); *sona t.*, a golden headgear (crown); *raŋ t.*, a cap (gold-brimmed) worn by zemindars and rich people; *t.kedee* (or, *t.e horoŋkadea*), he gave him a hat; *seloŋ jokheŋko t.ka*, they put on hats when there is a hot sun. (H. *topi*; Muŋdari *tuŋri*.)

*tuŋ tuŋ*, adv. In patches, here and there. *T.t. rakap akawadea*, he has got spots here and there (in disease). (Word very rare.)

*tuŋ tuŋ*, n. A children's game. A few children are sitting with their hands before their eyes, so that they cannot see. Then the same number of children will come and tap the heads of those sitting, and then run away and hide. Thereupon the first ones have to find those who tapped them.

*tuŋa*, adj. m., v. m. Stunted, crippled, small; to become do. *Nui daŋgra doŋe t.gea*, *bae haraka ado*, this bullock is small in growth, it will not grow any more; *t.kora*, a dwarfish boy; *t.sanŋi*, a small-sized cock; *nui boda doŋe t.yena*, this he-goat has become small (in growth); *noa jo do t.yena*, this fruit is small (undersized); *t.t. phoŋ akana joŋdra*, the Indian corn has got very small pods.

*turq turi*, the same as *turq*, q. v.; but referring to many and both sexes.

*Ṭ.ṭ. jo ahana*, it has got fruit of more or less small sizes; *nui ren gidra dō ekenko ṭ.ṭ.gea*, this one's children are only small ones (of different sizes and both sexes); *ṭ.ṭ. qlukō haṭ akala*, they have brought only small-sized potatoes to the market.

*turi*, adj. f., the same as *turq*, q. v., but applied to females.

*turiq*, adj., the same as *turq* and *turi*, qq. v. (both sexes).

*turiq tufuriq*, adv., v. a. Croaking, to croak (the croaking of the *pokōṭ* frog) (v. *turu turiuṭ*).

*turi malhan*, n. A kind of bean having small pods.

*turiuṭ*, adj. Small (deprecatory). *Nui ṭ. mara gidra, hōhōaere bae gōṇa*, this small wretch of a child, he (she) will not answer when called upon (out to) (cf. *turq*).

*turiuṭ muriuṭ*, adj. Small (animals, children several). *Ṭ.m. gidra menakkoa, quriko qami lekoka*, there is a number of small children; they are not as yet fit to work; *eken ṭ.m. mihū menakkoa*, there are only some small calves (*muriuṭ* is a jingle).

*tur turqu*, v. m. To shiver, tremble (from cold). *Rabaṇteye ṭ.ṭ.ena*, he became shivering from cold; *gaiko ṭ.ṭ.ḱ kana, gōṛate idikope*, the cattle are shivering, take them to the cow-shed.

*tur turiq*, adj. Dwarfish, undersized (people, animals). *Noko ḥōṛ dōko ṭ.ṭ.gea, bako haraka*, these people are of small size, they do not grow (larger); *noko sukri dō ṭ.ṭ. jal kanako*, these pigs are of a small kind (v. *turq*).

*turu roṭe*, n. A species of frog (v. sub *roṭe*).

*turuṭ turuṭ*, adv., v. a. Croaking; to croak. *Pokōṭ roṭe ṭ.ṭ.ko rakel kana* (or. *-ko ṭ.ṭ.ḱ kana*), the *pokōṭ* frogs are croaking (onomat., the same as *turiq tufuriq*, q. v.).

*turu turiuṭ*, adv., v. a. Croaking; to croak (the same as *turu turu*, q. v.).

*turu turu*, adv., v. a. Croaking; to croak (the sound made by the *turu* frog, q. v.; many heard at the same time). *Dak qikoute ṭ.ṭ.ko rakel kana*, they are croaking, feeling rain coming.

*turu tusiq*, adj. Defeated (in games, used as a contemptible term) (v. sub *bhaga*).

*turyuṭ*, v. *turiuṭ*.

*turmqḥ*, n., the same as *tumqḥ*, q. v. (of a little smaller size). *Ṭ.rem dakalekhan qhōbon aṇṭaolena*, if you cook rice in a small earthenware pot, we shall not have enough for us all.

*turuk turuk*, adv., v. w. Trippingly, with short and quick steps; to trip (children, small-sized persons). *Neṭepe, tinḱ usṛae calak kana ṭ.ṭ.*, look at him, how quickly he (she) is going, tripping along; *uni gidri maejiu ar ḥopontekhin ṭ.ṭ.ōḱ kana*, the undersized woman and her child are tripping along (v. *ṭarak turuk*).

*turuk turuk*, the same as *ṭarak turuk*, q. v.

*ʃurʊh ʃarəh*, adv., v. m. With a ringing sound; to ring discordantly (the sound of the dancing-drums when not unison, or of the dancing-drum and kettle-drum at the same time). *T.ʃ. saʃe kana*, the drums are sounding ringingly (but discordantly); *tumdaʃ ar ʃamak ʃ.ʃ.oʃ kana*, the dancing-drum and the kettle-drum are ringing together (a mixed sound) (cf. *ʃarəh ʃurʊh*; onomat.).

*ʃurʊh ʃurʊh*, adv., v. m. With a ringing, loud sound; with a throbbing pain; to ring, sound loudly; to throb; v. a. impers. To have a throbbing pain. *Tamak carhao akante ʃ.ʃ. saʃeʃ kana* (or, *ʃ.ʃ.oʃ kana*), the kettle-drum has been tightened and gives a ringing sound; *bisphor janam akadiña*, *ʃ.ʃ. haʃoyediñ kana* (or, *ʃ.ʃ.ediñ kana*), I have got a carbuncle, I have a throbbing pain (v. supra; v. *ʃuñ ʃuñ*).

*ʃurʊh ʃurʊh*, the same as *ʃuñ ʃurʊh*, q. v. (both about brim-full and clear). *T.ʃ. sapha ñeloʃ kana noa daʃ dɔ*, this water looks pellucid; *gaʃa ʃ.ʃ. pɛɛʃ akana*, the river is full to the brim.

*ʃuru ʃusiɔ*, adj., the same as *ʃosea*, q. v. A coward, milksop (now very rare). *ʃusɔ*, n. A leaf bud, a shoot, tip; a unit, single one. *Mit ʃ. baha sitabonme*, *bahakabon*, pluck one bud for us, we shall adorn ourselves with flowers (put a flower in the hair); *mit ʃ. bar ʃ. dare piʃe sidpe*, pluck one bud or two buds from each tree; *mit ʃ. baha hɔ bae reʃet akata*, he has had no intercourse with women (or, she has had no intercourse with men); *mit ʃ. baha hɔ bañ hūr akantaca*, she has had no children as yet; *bar pe ʃ. ran reʃet riʃ mesabme*, grind and mix together two or three bits of (different) medicinal roots. (H. *ʃūsā*.)

*ʃusau*, v. a. m. To fill, stuff. *Oraʃko ʃ.ʃeta hoʃote*, they filled the house with paddy; *ʃom ʃ.enaɛ*, he has had his fill; *ñū ʃ.enaɛ*, he has drunk as much as he can take.

*ʃus mante* (-*marte*, -*mente*), adv. With a crack. *Bolol ʃ.m. rupulena*, the bottle was broken to pieces with a crack (onomat.).

*ʃus ʃus*, adv., v. m. With cracking sounds; to go to pieces, crack crack. *Nui kunkal reaʃ bhajan dɔ ʃ.ʃ. rapudol kana* (or, *ʃ.ʃ.oʃ kana*), the vessels made by this potter go to pieces, crack crack (onomat.).

*ʃuʃ*, n., v. m. Loss, harm; to suffer loss. *Niɔ dhao bañ lablaka*, *marəñ ʃ. hoeyentiña*, this time I did not gain anything, I suffered great loss; *ʃ. bhaoteñ aʃriñketa*, I sold it at a loss (price less than what I paid); *caole beparten ʃ. akana*, I have suffered loss by trading in rice. (H. *ʃūʃ*.)

*ʃuʃa bhaŋga*, adj., v. a. m. Broken, cracked, damaged; to break, damage. *T.bh.waʃbon bodola*, we shall exchange what is damaged; *noa nahel dɔ ʃ.bh.gea*, this plough is broken (especially the front part; also said about any necessary part wanting); *gidra noa thəriko ʃ.bh.ʃeta*, the children damaged this brass-plate (cracked it); *saga ʃ.bh.yena*, the cart has been damaged (cannot be used). (H. *ʃūʃ*; v. *bhaŋga*.)

*ʃuʃol bhaŋgal*, the same as *ʃuʃa bhaŋga*, q. v. *Partom ʃ.bh.ena*, the bedstead has been broken.

*tuʃqu*, v. a. m. To make, be, become emaciated, thin. *Reŋgɛɛye ʃ.ena*, he has become emaciated from hunger; *ɕaŋgrako si ʃ.kedea*, they caused the bullock to become lean by ploughing (too much, carelessly); *həmi həmileye ʃ.ena*, he has become lean by continual work (v. supra; cf. H. *ʃuʃnā*).

*tuʃi*, the same as *tuʃ*, q. v. (Muṇḍari *tuʃi*.)

*tuʃi*, n., v. a. m. A blunt arrow; to shoot or kill with a blunt arrow; to hit (also by hail). *ʃ. dɔ dereŋ reak̄, sɛ maʃ reak̄le benaoa*, we make blunt arrow-heads of horn or of bamboo (these are hollow so that the arrow may easily be inserted; the fruit of *rol* and *lopon̄*, qq. v., is also used); *tuʃi sarte c̄ɛɽ̄ko ʃ.koa*, they shoot birds with blunt arrows; *arelle q̄di hoɽko ʃ.yena, c̄ɛɽ̄ h̄we ʃ. goɕkelkoa*, many people were hit by the hail, birds were also killed by the hail. Santal children learn to use the bow and arrow, commencing with blunt arrows, especially those made of the *rol* or *lopon̄* fruit. (Muṇḍari *tuʃi*.)

*tuʃki*, v. *ʃuʃki*.

*tuʃ laŋgaʃ*, n. Poor people. (C., not heard here; v. *tuʃ* and *laŋgaʃ*.)

*tuʃuri*, n., v. m. Head covering (of women); to cover the head with a cloth, to veil oneself with a cloth (women). Also used about men putting a piece of cloth over their head as a protection against the hot sun. *Bəhəkre ʃ. menak̄taea*, she has a covering cloth on her head; *Deko maejiuko ʃ.ka, bəgɔr ʃ.k̄le bako daɽana*, Deko women put their cloth over their head, without veiling themselves they do not walk about; *həɽel hopon̄ seloŋ joɕheɕko ʃ.ka*, men (Santals) will put a cloth over their head when there is a hot sun. Santal women do not use *tuʃuri*; nowadays, a few school-educated ones may be seen following the Hindu and Moham-medan custom. *ʃ.ʃ.teko həɕena*, they came, having their heads covered with a cloth.

*tuʃuri*, v. *bəhu tuʃuri* (the plant, *Vernonia cinerea*, Less.).

*tuʃka*, v. *ʃuʃka*. *Noa ʃeŋga dɔ ʃ.gea*, this stick is (too) short.

*tuʃul*, v. a. m. To frighten, be in an agony of fear. *Məŋjhiye ʃ.kedea*, the headman frightened him; *taɽuʃ həlleye ʃ.ena*, seeing the leopard he got a mortal fear; *Deko həlleye ʃ.ena*, seeing the Deko he was utterly frightened.

*tuʃul mante* (-*marte*, -*mente*), adv. In great fear. *Rajren sipahi nəlle ʃ.m.ye dɔɽ tap̄keta*, seeing the zemindar's peon he ran away in great fear (v. *tuʃul tuʃul*; expression refers to what frequently happens, a person will from fear pass water or even get diarrhoea).

*tuʃul mante* (-*marte*, -*mente*), adv. With a squirt, spoutingly. *ʃ.m.ye ciɕirketa miʃ dhao*, he had one squirting evacuation. Also used about passing water.

*tuʃul tuʃul*, adv. Spoutingly; bobbing up and down; adj. Watery, thin. *Baŋcaoŋ c̄qe baŋ c̄oŋ, ʃ.ʃ.e ciɕireta*, who knows whether he will recover, he has a spouting diarrhoea; *ʃ.ʃ.e dɔɽketa*, he ran off, (his hair-lock)

bobbing up and down; *t.t.in dak mənđi akata*, I have prepared a thin gruel; *rəse dɔ t.t.gea*, this gravy is watery (v. *ʔoyol ʔoyol*).

*ʔuyul ʔuyul*, adv. Tremblingly, in fear and trembling (alone), lonely. *T.t. ač eskargeye calaoena*, he went in fear and trembling alone (no one to accompany him); *nində mətore t.t.in hədena*, I came during the night, feeling lonely (cf. *ʔayal ʔuyul*; cf. *ʔuyul*).

*ʔuyu ʔuyu*, adv., v. m. Leakingly, in a thin stream; to run out in a thin stream. *Kənđə bhugqəna*, *t.t. jorok kana* (or, *t.t.ʔ kana*) the pot has got a hole, the water is running out in a thin stream; *khet pinđhe bhugqəna*, *dak t.t. paromok kana*, the rice-field ridge has been holed, the water is running through in a stream (v. *ʔoyo ʔoyo*).

## Th.

*ʃh* is the aspirated cacuminal voiceless stop, produced like *f* with the aspiration added. It is in Santali initial and medial.

*ʃhaba ʃhobo*, adv. Only bones (in the distribution of meat); in clusters.

*ʃh.ʃh. jel utuko emallea*, they gave us meat-curry of only bones; *ʃh.ʃh. jo akana kanthar*, the Jack tree has got fruit in clusters (cf. *ʃhabu*).

*ʃhaba ʃhuba*, the same as *ʃhaba ʃhobo*, q. v.

*ʃhaba ʃhube*, the same as *ʃhaba ʃhobo*, q. v.

*ʃhaɖ*, n. The commencement of certain dances (especially at *karam*). *Təngokata ʃh.ko serəh pakhila*, standing, they at first sing the initial part; *ʃh. kateko bhinsara*, having sung the initial part they dance *bhinsar*, q. v. (v. *ʃhār*).

*ʃhae*, adj. Full (applied to the heat of the sun); absolute (fast). *ʃh. setohre cakem durup akana*, why are you sitting exposed to the full heat of the sun; *ʃh. upaste menaklea*, we are wholly fasting (have absolutely no food) (cf. *ʃhikəri*).

*ʃhāe ghur ghur*, intj. to plough-bullocks. Turn, turn round there (also *ʃhāe ghura ghura*). *As ʃh.gh.gh.*, turn, turn round there (cf. H. *ʃhāt*; v. *ghur*).

*ʃhaekqk*, adj., v. a. m. Left alone, only remaining, empty; old (woman); to leave alone, behind, remain alone; be left alone, be past child-bearing. *Eken enga ʃh. menaea*, the mother only is left (mostly said about a hen whose chickens have been taken); *nahakko rengeɖ ʃh.ena, onkan rengeɖ ʃh. oraḱre dɔ alope qyur hɔraḱa*, nowadays they have been left utterly without anything, don't lead me to such an utterly poor and empty house (said by girl or her father to the *raebar*, q. v.); *ʃh. budhi kanae*, she is an old woman (past age of getting children); *mohajonko ʃh.kedea*, the money-lenders left him without anything (took away all he had); *dak anjel ʃh.ena*, the water has dried utterly up; *joḱoko gɔɖ cabayena, inḱen ʃh.ena*, all my ones have died, I am left behind alone.

*ʃhaekqɖ*, the same as *ʃhaekqk*, q. v.

*ʃhae kkoḱ*, n. A dry cough. *Noa dɔ ʃh.kh. kan taea, baḱ kana roḱ kkoḱ*, this is a dry cough of his, it is not a cough of disease (v. *ʃhae ʃhae*).

*ʃhae mante* (-*marte*, -*mentē*), adv. With a hard rapping sound. *ʃh.m.ye ʃhapahedea*, he slapped him with a hard rapping sound (onomat; v. *ʃhae ʃhae*).

*thae marao*, v. a. To slap, beat, rap. *Thirkoñme, bankhanlan th.m.mea*, shut up, otherwise I shall give you a resounding slap (onomat.; v. *marao*).

*thae pōk*, the same as *thae pōk*, q. v.

*thae rak thōerak*, v. *thōerak thōerak*.

*thae thae*, adv., v. a. m. With hard ringing sounds (of beating), rapping, slapping sounds; to beat, slap. *Th.th.ye dalkedea*, he beat him rap, rap; *noa kat dō th.th. ketēdēa*, this wood is ringing hard (gives a ringing sound when cut); *titeye th.th.kedea*, he slapped him with his hand rap, rap; *noa dhol dō ban saḍea, eken th.th.oka*, this big drum does not sound, it only sounds rappingly (no resonance); *hasa dō th.th. ketēdēa*, the soil is ringingly hard; *th.th.ye khoḱeta*, he has a dry cough (onomat.; cf. H. *thāt*, solid).

*thae thae*, adj., adv. Empty, without anything; absolutely. *Th.th.geako, oraḱre cel hō banuklakoa*, they are absolutely without resources, they have nothing in their house; *th.th. reñgeḱte menakkoa, hola khon bako jom akata*, they are absolutely starving, they have had no food since yesterday.

*thāe thāe*, intj. to bullocks, turn there. *As th.th.*, turn round there (v. *thāe ghur ghur*).

*thae thui*, adv., v. a. m. With rapping, slapping sounds; openly, fearlessly (speak); to rap, slap, strike rapidly (making it heard). *Th.th.ko dapalena*, they beat each other rappingly (sound heard); *th.th.ye rapketa*, he spoke openly (fearlessly, rapped it all out); *th.th.ye laiketa*, he told it openly; *dhiriko th.th.yel kana*, they are hammering stones (e. g., in road-making); *th.th.kedeako*, they rapped him (v. *thae thae*; onomat.; the *thui* represents a deeper sound than *thae*).

*thag*, v. a. To deceive, oppose, swindle. (C., not used here; H. *thag*.)

*thag en*, v. *taghen*. (C.)

*thak*, v. a. m. To astonish, astound, amaze, cause to wonder. *Sereiteye th.kelkoa*, she made them amazed with her song (so beautiful); *baḱkar dō joto hore th.kelkoa*, the magician astonished all the people; *oraḱ nelten th. utarena*, seeing the house I was utterly astounded; *pahitre lebēl gadi nelte hoḱko th.ok kan tahḱkana*, at first the Santals were amazed at seeing a bicycle.

*thak*, v. *teño thak*.

*thak*, v. a. m. To deceive, cheat. *Th.kidiñae, emoke menlaka, bae emadiña*, he deceived me, he had said he would give, he did not give me. (Not common; cf. H. *thag*.)

*thakar thokor*, the same as *thokor thokor*, q. v., but about several bells on different boys or animals.

*thakeḱ*, v. a. m. To keep back, detain; to stick, meet an obstacle, dash against, run against, strike against. *Perako th.kedea*, they detained the visitor (prevented him going or coming); *qyupen iaten th.ena*, I was detained (hindered in going) because it became evening; *perēl gadaten*



*th.ena*, I was stopped (could not get farther) by the full river; *sagar dō lōsōtre th.ena*, the cart stuck in the mud; *rər rərteye th.ena*, he was stopped as he was talking; *nəndrīre jañ th.ena*, a bone stuck in the throat. (Desi *thək*; cf. H. *thoknā*, make firm.)

*thakəl thakəl*, adv. Repeatedly hindered, interrupted, stopping again and again. *Th.th.e rərēla*, he is speaking, stopping again and again (either interrupted by others or to think about what he should say); *th.th.in hēcēna*, I came repeatedly hindered by obstacles (v. supra).

*thakna*, v. a. m. To deceive, cheat. *Mohajōne th.kedea*, the money-lender deceived him (v. *thak*; not common).

*thakna*, adj. m. Deceiving, cheating (man). *Nui th. dō bae em ruqra takā*, this cheat does not give back money (he has borrowed) (v. supra).

*thakrao*, v. *thokra* (the common form).

*thakrōk*, v. a. To draw the *kamhāṇḍ* (q. v.) in (to drive the thread home after the shuttle has been thrown); to finish. *Kicriḍ tētēñ jōkhēḍko thakrōga*, when they weave cloth they draw the *kamhāṇḍ* tight (word refers to the sound heard); *tētēñ kamin th.kēla*, I finished the work to-day (onomat.; cf. H. *thak thak*).

*thakrōk*, num. (in children's game). Eleven (in the series *ekam dukam*), or fourteen (in the variant series *lōbur, sābur, bokōḥ*).

*thakrōk thakrōk*, adv. Making a rapping sound when weaving. *Th.th.e tētēñ kana*, he is weaving, making the *kamhāṇḍ* give a striking sound each time he draws it tight (onomat.).

*thak thak*, v. *thak thakao* (be ready; C.).

*thak thak*, adv., v. m. Bitterly, shivering (cold); to shiver with cold. *Th.th. rabañ kana*, it is bitterly cold; *th.th. rabañēñ kana*, I am shivering with cold; *rabañteye th.th.ōk kana*, he shivers with cold.

*thak thakao*, v. m. To be trembling (with cold), be eager, prepared, ready, to be about (to strike). *Rabañteye th.th.ñ kana*, he is trembling with cold; *dadalgēye th.th.ñ kana*, he is eager to trash (somebody); *jōjom lōgile th.th.ñ kana*, he is eager to start eating (very hungry) (v. supra).

*thak thaki*, the same as *tak taki*, q. v.

*thak thakiq*, adj., the same as *thakuq*, q. v. *Aḍi th.th. hōr kanae, alope gateka onkan hōr tulud*, he is a very deceitful (and impertinent) person, don't keep company with such people. (H. *thakthakiyā*, a stickler, wrangler.)

*thak thək*, n., adj. Obstacles; full of do. *Bogeḷe th.th. mēnaḷa kulhire*, there are a great many obstacles (stones, etc.) in the village street; *noa ḍahar dō th.th.gea, alope lagaea onale dō*, this road is full of obstacles, don't drive (the cart) along that (road) (cf. *thak thak*).

*thak thik*, adj., v. a. m. Right, correct; to make, be right, ready. *Joto th.th.gea, nilōk dō hōhōakope*, all is ready, now call them; *katha dō th.th.gea*, the matter is all right; *baplako th.th.kēla*, they have made ready for the marriage (fixed the day, etc.); *jōtō th.th.ena, delābon*, all is made ready, come along (v. *thik*).

*ʃhak ʃhok*, the same as *ʃhak ʃhuk*, q. v.

*ʃhak ʃhuk*, n., adv., v. a. Carpenter's work; with rapping, cutting, hammering sounds; to cut, hew (mostly in wood). *Nui do ʃh.ʃh. bae baqaea, ʃhen sioʃge*, this one does not know any carpenter's work, only how to plough; *ʃh.ʃh. cel coko benaof han*, they are making something, making cutting sounds (something of wood); *sih saʃupe kamia ʃh.ʃh., bae thiroka*, he is working all day making something, cutting and hammering, he is never quiet; *ʃheŋgateye ʃh.ʃh. idiyela*, he is striking the ground with a stick, as he walks along (in the dark) (cf. H. *ʃhak ʃhak*; Desi *ʃhak ʃhuk*; Muṇdari *ʃhak ʃhok*).

*ʃhak*, adv. Near. (C., not here.)

*ʃhak ʃhak*, adv. With clicking sounds; with cutting, rapping sounds; v. a. d. To make clicking sounds to. *Daŋgra ʃh.ʃh.e lagayekina*, he is driving the two bullocks, making clicking sounds (with his tongue); *daŋgra ʃh.ʃh.akinme*, making clicking sounds to the bullocks (to make them go); *rohor kaʃko mag jokheɗ ʃh.ʃh. saɗeka*, when they cut dry wood it gives a rapping sound (onomat.; v. *ʃak ʃak*).

*ʃhak ʃhak*, the same as *ʃak ʃak*, q. v. (desolate; note, the *a* is long).

*ʃhak ʃhok*, adv., v. a. With cutting, hammering sounds; fearlessly, plainly, openly; to make a cutting, hammering, tramping sound. *ʃh.ʃh. sahan makel kana*, he is hewing firewood, making cutting sounds; *ʃh.ʃh. burure kaʃko makela*, they are cutting wood in the mountain, so that the sound is heard here; *ʃh.ʃh. royme*, speak openly (tell all you know); *ʃheŋgateye ʃh.ʃh.el kana*, he is striking the ground with a stick (to make his presence known, or to frighten snakes away); *aema hor nonkate ʃh.ʃh.ko parom calaena*, a large number of people passed along here tramp tramp (onomat.).

*ʃhak ʃhol*, adv. Streaming down. *Apate goɗentaɗ aŋjomkate mɛl daʃ ʃh.ʃh. joroɗentaɗa*, hearing that her father had died, her tears streamed down.

*ʃhak ʃhuk*, adv. With hammering, ringing sounds. *ʃh.ʃh.kin dapalena ʃheŋgate*, they hammered each other with sticks (audibly); *kaʃ ʃh.ʃh.ko poʃakela*, they are removing the bark from the wood, making hammering sounds (onomat.).

*ʃhal ʃhal*, v. *ʃhol ʃhol*.

*ʃhal ʃhalao*, v. *ʃhol ʃholao*.

*ʃhamue ʃhukqi*, n., v. m. Baggage, impediments; to have do., the hands full, be impeded. *ʃh.ʃh.ye gok idiyeta celko con*, he is carrying along a number of bundles, whatever they may be; *aema utar ʃh.ʃh. menaktaea*, *bae idi dapeaka*, he has a very large number of impediments, he is unable to take it along; *aema iqteye ʃh.ʃh.ok kana*, *goraape*, he is being impeded by the number of his things, help him; *ʃh.ʃh. gidrowante nqiharteye calaʃ kana*, she is going to her father's home with a lot of things and her child (more than she can conveniently handle).

*ʃhamkao*, v. a. m. To stop, stay, staunch (flow of blood, water, sap, etc.).

*Runte māyāmkho ʃh.ʃheʃtaea*, they checked the flow of blood with the

medicine; *laɔ oɔok ʈh.entaea*, his diarrhoea was stopped; *netar daʈe ʈh.keta*, at present the rain has stopped; *kūi daʈ ʈh.ena*, the well water has ceased flowing, *ɬari ʈh.ena netar*, the juice of the (toddy) palm has ceased to flow now. (Mundari *ʈhamkao*.)

(*ʈhamkao ʈhamkaote*, adv. Sparingly, scantily, at intervals, now and then, cautiously. *ʈh.ʈh.ye daʈeta*, it is raining only now and then; *mohajon do ʈh.ʈh.ye emok kana*, the money-lender gives sparingly (a little only now and then); *ʈh.ʈh. laɔe oɔokok kana*, he has a slight diarrhoea (few evacuations) (v. supra).

*ʈhamparatiñ*, the same as *ʈhanʈaratiñ*, q. v.

*ʈhampar ʈhampar*, adv., v. a. m. With rapping, pounding sound; to make do. (Word refers to the use of the *kamhāṇḍ* and to pounding.) *ʈh.ʈh.e teieta*, he is weaving, making tapping sounds with the *kamhāṇḍ*; *ʈh.ʈh. horoko huruñet kana*, they are pounding paddy, bump, bump; *ʈh.ʈh.et kane*, he is making tapping sounds (weaving), or she is pounding, bump, bump (onomat.).

*ʈhampa ʈhompō*, adj., adv. Uneven, full of impediments; of uneven sizes.

*ʈh.ʈh.gea noa ɬahar*, this road is full of impediments (stones, holes, etc.);

*ɬu do ʈh.ʈh. da akana*, the potato has a number of big and small tubers;

*kanʈhar ʈh.ʈh. jo akana*, the Jack tree has a number of big and small fruits.

*ʈhamsaʈ*, adj. m. Short, dwarfish (man). *ʈh.kora*, a dwarfish young man (v. *ʈhemsoʈ*).

*ʈhamsaʈ ʈhemsoʈ*, adj., the same as *ʈhamsaʈ*, q. v., but applied to several and both sexes.

*ʈham ʈham*, adv. Unabashed, unblushingly, blusteringly, flippantly; hurriedly, rapidly; clearly. *Nui qinqi do bae algawa, ʈh.ʈh.e ror daram goda*, this woman is no easy person, she will meet you unblushingly with her talk; *gujuʈ dhəbiɔ ʈh.ʈh.e rorʈeta*, he spoke clearly until he died; *ʈh.ʈh.e tarameʈ kana*, he is walking hurriedly.

*ʈhanao*, v. a. To determine, resolve, settle. *Bhoja menʈen ʈh.ʈeta, menʈhan bañ dareata*, I had determined to give a feast, but I was unable to do so. (C., very rare here; H. *ʈhānna*.)

*ʈhankao*, v. a. m. To beat (the drum) energetically, to drum loudly. *Məñji ɬaʈkareko ʈh.ɬ kana*, they are drumming energetically in the street outside the headman's house (to call people together for dancing); *tundak ʈamak ʈh.ʈ kana bapla oʈaʈre*, the dancing-drums and the kettle-drums sound loudly in the house where there is a marriage. (H. *ʈhankāṇḍ*.)

*ʈhankao*, v. *ʈhamkao*. (C.)

*ʈnanka ʈanʈki*, v. a. To scold, abuse. *Guliye ʈh.ʈh.yetʈkoa*, he is scolding the servants (cf. *ʈhankao*).

*ʈhan mante* (-*marte*, -*mente*), adv. In hard, clinking cash. *Kpe tora ʈh.m. ʈakae dohq goʈketa*, as soon as they requested him he threw the money down in hard cash (e. g., a fine; expression has reference to the ringing sound of a rupee when thrown down). (H. *ʈhan*, sound.)

*ʃan ʃan*, adv., v. a. With a ringing sound; severely, loudly; to cause to ring. *Khajna ʃaka ʃ.ʃ.ko lekhayeta*, they are counting the rent-money making each rupee ring (a universal custom to try the genuineness of the money); *ʃ.ʃ.e egerkedeə*, she abused him loudly; *ʃakako ʃ.ʃ.ɛ kana*, they are testing the rupees by making them ring. (H. *ʃan ʃan*, ring, clang.)

*ʃan ʃan*, adj., v. m. Dry, hard (soil), to become do. *Racu do ʃ.ʃ.gea* (or, *ʃ.ʃ. rohor*), the courtyard is hard and dry; *khərai ʃ.ʃ.ena*, the threshing-floor has become hard and dry; *hasa ʃ.ʃ.ena, sioḱ baḱ jutok kana*, the soil has become hard, it is not possible to plough (v. supra).

*ʃan ʃanao*, v. m. To be eager, intent on, in readiness for. *Jom lagite ʃ.ʃ.ḱ kana*, he is in eager readiness to eat; *dadal lagite ʃ.ʃ. barae kana*, he is moving eagerly about to thrash (somebody) (cf. *ʃan ʃan*).

*ʃan ʃaniq*, adj., v. m., the same as *ʃan ʃan*, q. v. (hard, dry). *Kulhi do ʃ.ʃ. akana*, the village street has become hard and dry.

*ʃaḱgar ʃuḱgur*, adj. Small of different sizes (of more than one). *ʃ.ʃ. gidra menaḱkoa, eḱen jom daka gidra*, there are several small children of different size, only food-consumers.

*ʃaḱka ʃaraḱ*, the same as *ʃaḱka ʃoraḱ*, q. v.

*ʃaḱka ʃoraḱ*, adv. With crashing sounds (as when a bamboo stick is thrown along, or the ground is struck with the end of such a stick to frighten snakes away at night); loudly, clearly, openly. *ʃ.ʃ.e capaḱdeə maḱ ʃeḱgate*, he threw a bamboo stick crashingly at it (an animal); *maḱ ʃeḱgateye koḱaḱeta*, he rapped the ground with a bamboo stick; *ʃ.ʃ.e laḱeta joḱ*, he told everything openly (without keeping anything back).

*ʃaḱ mante (-marte, -mente)*, adv. With a clear, ringing sound, with a clang. *ʃ. m. nuraḱyena baḱi*, the brass-cup fell down with a clang; *ghoḱṭa ʃ. m. saḱyena*, the clock struck with a ringing sound (one) (onomat.).

*ʃaḱ ʃaḱ*, adv., v. a. m. With clanging, ringing sounds; to make, sound ringingly. *Ghoḱṭa ʃ.ʃ. saḱyena*, the clock struck with clanging sounds; *kirin jokheḱ baḱiye ʃ.ʃ.keṭa*, he clanged the brass cup when he bought it (to test that it was whole); *mag jokheḱ rohor kaṭ ʃ.ʃ.ena*, the dry piece of wood gave a ringing sound when it was cut (onomat.).

*ʃaḱ ʃaraḱ*, adv., v. a. m., the same as *ʃaḱ ʃaḱ*, q. v., but a little more complicated, especially about things falling down. *Baḱi ʃ.ʃ. nuraḱyena*, the brass cup fell down with clanging sounds; *loṭae ʃ.ʃ.keṭa*, he made the brass-jug sound (when buying it); *noa rohor kaṭ do ʃ.ʃ.oḱ kana mag jokheḱ*, the ringing sound of this dry piece of wood is heard when it is cut.

*ʃaḱ ʃiḱ*, adv., v. m. With a fine ringing sound; with a chinking, tinkling sound; to tinkle. *Baḱi do ʃ.ʃ. saḱḱ kan taḱḱkana, niṭoḱ do paraḱkena*, the brass cup was giving a tinkling sound, now it has been cracked; *ʃ.ʃ.oḱ kana*, it is tinkling (onomat.).

*ʃaḱ ʃuḱ*, adv., v. a. m. With dull, jarring sounds; to sound do. *Kaḱako talare cele coḱ boḱo akan, ʃ.ʃ. saḱḱ kana*, something or other has got

in among the earthenware pots, there are some dull, jarring sounds; *kamar mērhāl* (h.th.ko *kulqamel kana*, the blacksmiths are hammering the iron, making dull ringing sounds; *ʔukuʔ celah* (h.th.oŋ *kana*, *pusiye bolo akana*, the earthenware pots and vessels give a dull jarring sound, a cat has got in among them (onomat.).

*ʔhaŋɖa*, the same as *ʔaŋɖa*, q. v.

*ʔhaŋɖga*, adj. Having one's hair cut short; having branches cut off; v. a. m. To cut hair short, cut or break off branches. *ʔh.geae*, *uʔko kəpɖikedeə*, he has short hair, they have cut his hair; *ʔh.dare*, a tree the branches of which have been cut off; *bəhəŋ haso iqteko* (h.kedeə, they cut his hair short owing to his headache; *həe daktə dare* (h.yena, the tree got its branches broken off by the storm (v. *ʔhuŋɖgə*).

*ʔhaŋɖgat*, v. *ʔhuŋɖgul* (C., *ʔhaŋɖgat* is not here used alone, but always followed by *ʔhuŋɖgul*).

*ʔhaŋɖgat ʔhuŋɖgul*, adj., v. a. m., the same as *ʔhaŋɖga*, q. v., but about more than one. *Noko* (h.th.ko *də iŋren gidra kanako*, these short-haired ones are my children; *ʔh.ʔh. iqte matkom baŋ geŋeŋ kana*, because the trees are branchless, the mahua trees don't blossom; *həyo* (h.th. *kelkoako* (or, -ena), they shaved their heads bare; *gocoko həyo* (h.th. *kettakoa*, they shaved off their beards (v. *ʔhuŋɖgul*).

*ʔhaŋɖaratiŋ*, adv., v. a. Here and there (searching and frequently making some noise by moving things, etc.); to search for here and there (with some noise, generally inside). *ʔh.cel cəe ɳam barayel kana*, who knows what he (she) is searching for all over the house, making such a noise; *sim cəga beble jəkhən* (h.ʔhəiko *ɳam baraea*, hens search here and there for a place when they are going to lay; *ʔh.ɛl kanae*, *cel cəe al akal*, he is searching here and there, he has lost something; *celko baŋ* (h.ɛm *ɳuɳam baŋra kan*, *noa onako jətom hiriŋ giŋikəl kana*, whatever are you searching for here and there, you are letting all these things fall down.

*ʔhəo*, n., v. a. A place, room; (v. a. d.) to give place to; (v. a., especially in the Intentional) to marry away (a girl); v. m. Find room, be married. *Gitic* (h. *arəkaləpe*, let us get a place to sleep in; *durup* (h., room, place for sitting; *noŋɖə jom* (h. *də baŋ juta*, *səpha* (h.bon *ɳama*, this is not a nice place for eating in, we shall find a clean place; *orag laŋil* (h. *bənuŋka*, there is no place for building a house; *bəndi dəhəe* (h., room for placing the paddy-bundle; *noŋɖə* (h. *aepe*, make room for him here; *kuri reŋgeŋ orakrele* (h.kedeə (or, -kadeə), we married the girl into a poor family; *atore aŋeye* (h.ena, she got herself married in the village; *noŋɖə də ɖhiŋki laŋil baŋ* (h.lena, no room was found for the ɖhiŋki here. (H. *ʔhəo*.)

*ʔhəo*, n., v. m. Echo; to echo. *ʔh. aŋjoməl kana*, an echo is heard; *tarup reaŋ raŋ atore* (h.ŋ *kana*, the leopard's roaring is clearly heard in the village; *səta reaŋ bhoŋ dolanre* (h.ŋ (or, (h.oŋ) *kana*, the bark of the dog is echoed from the large house; *serəŋ luturre* (h.ŋ *kana*, the singing strikes against the ear (v. supra).

- ṭhāoe*, int. to plough-cattle. There, on the spot (followed by *gur gur* or *ghur ghur*). *Ṭh. ghur ghur*, turn, turn there (v. *ṭhāe ghur ghur*).
- ṭhāoe ṭhāo*, adv. Near to each other. *Ṭh.ṭh. jonḍra dōhgeme*, sow the Indian corn near to each other (v. *ṭhāohē*).
- ṭhāo ghur ghur* (or *ṭhāo gur gur*), intj. to plough-cattle. Turn there. *Ṭh.gh.gh.*, turn there where you are (v. *ṭhāe ghur ghur*).
- ṭhāohē*, adv. Near to each other. *Ṭh.ko oraḷ akafa*, they have built houses near to each other; *soṛḡ are arete ul dare ṭh.ko roḡge akafa*, they have planted mango trees near to each other along the road (v. *ṭhāo*).
- ṭhāohē ṭhāo* (or, *ṭhāohē ṭhāohē*), adv. Near to each other. *Ṭh.ṭh. oraḷ menaḷa*, there are houses near to each other; *ṭh.ṭh. bandiko dōḡo akafa*, they have placed the paddy-bundles near to each other (v. *supra*).
- ṭhāo kuṭhāo*, adv. In some places and not in others. (C., not heard here.)
- ṭhāoḷ*, v. *ṭhāo*.
- ṭhāo ṭhāo*, adv. Here and there, in some places. *Ṭh.ṭh.e dak akafa*, it has rained here and there; *ṭh.ṭh.re dōḡokakpe*, put them in their different places. (H. *ṭhāo ṭhāo*.)
- ṭhāo ṭhāo*, adv. With a ringing sound. *Baṭa ṭh.ṭh.ko ruyela*, they are playing the timbrel, making ringing sounds (onomat.).
- ṭhap*, n., v. *ṭhap*. (C.)
- ṭhapaṇ ṭhapaṇ*, the same as *ṭhopoṇ ṭhopoṇ*, q. v.
- ṭhapaṇ ṭhupuṇ*, the same as *ṭhopoṇ ṭhopoṇ*, q. v.
- ṭhapar manṭe* (-*marṭe*, -*menṭe*), adv. With a jarring, rustling sound. *Hḡe lora silpiṇ ṭh.m. jhiḍena*, as soon as the wind came, the door was blown open with a rustle; *ṭh. m. ḡati luture ṭheṭekela*, the elephant shook its ear with a rustle (v. *infra*).
- ṭhapar ṭhapar*, adv., v. a. m. With jarring or rustling sounds; to make do., sound rustlingly. *Haṭakṭe seṅgele everel kana ṭh.ṭh.*, she is winnowing the fire with a winnowing-fan making rustling sounds; *ḡati luture ṭh.ṭh.ela*, the elephant is moving its ears with rustling sounds; *ḡete sakam ṭh.ṭh.ok kana*, the leaves are rustling in the wind; *ṭh.ṭh. dhedṛe ṭamakko ruyela*, they are drumming the torn kettle-drum, making jarring sounds (onomat.; cf. H. *ṭhapnā*, beat, pat).
- ṭhapa ṭhapa*, adv. Slight tapping or rustling sound. (C., not here; v. *supra*.)
- ṭhapa ṭhopo*, adv., v. m. With tapping, rapping sounds; to slap, rap each other. *Kaḡa ṭh.ṭh.kin ropokena*, the two buffaloes butted each other, making knocking sounds; *ṭh.ṭh.kin jopoharena* (or, *ṭh.ṭh.yenakin*) *balaea*, the two co-parents-in-law greeted each other, butting each other (cf. H. *ṭhapnā*):
- ṭhapa ṭhuk*, v. m. To strike against each other, bump against, come in contact with each other, butt each other. *Kaḡa ṭh.ṭh.ente rapulena*, the earthenware pots bumped against each other and were broken; *katha kathatekin ṭh.ṭh.ena*, they bumped against each other, one word giving rise to another; *balaeakin ṭh.ṭh.enu*, the co-parents-in-law butted each other (in greeting) (v. *ṭhuk*; cf. *supra*).

*ṭhapṣ*, n. A performing doll with clapping hands. The doll is fixed on the index finger, and something like a small wooden hand, on the thumb and middle finger. The performer sings (*lagrē sereh*) and beats the two hands against each other, begging for Indian corn or something. *Ṭh.e asenede kana*, he is taking a tapping doll round with him (onomat.; cf. H. *ṭhapnā*; v. infra).

*ṭhapṣ manie* (-*marte*, -*mente*), adv. With a clapping, flapping sound. *Ṭh.m. dhiri nonde nurhayena*, a stone fell down here with a rapping sound; *ṭh.m.ye koṭak gōkela*, he struck the ground with a stick, making a rapping sound (v. infra).

*ṭhapṣ ṭhapṣ*, adv., v. a. m. With clapping, flapping sounds; to make do., to clap, flap. *Arel nūroḥ kana ṭh.ṭh.*, hail is falling, making rapping sounds; *sim saṇḍi phākrāke ṭh.ṭh.kela*, *adōe kukru gōkela*, the cock flapped its wings, then it crowed; *badha ṭh.ṭhaboḥ kana*, the wooden sandals are making rapping sounds (onomat.).

*ṭhar*, v. a. To deceive, dupe, play one false. (C.; not here.)

*ṭharak ṭharak*, adv. Jingling (the sound of an old wooden bell, *ṭoṭko*).

*ṭhare ṭhere*, the same as *ṭhare ṭhore*, q. v.

*ṭhare ṭhore*, adj., adv., v. a. A hint; hintingly, secretly; to hint, drop a hint, give to understand. *Ṭh.ṭh. kathute celem bujhqua*, what can you understand by getting only hints; *ṭh.ṭh.kin galmaraoana*, they had a secret talk together (so that others could not understand what was said); *ṭh.ṭh.kin jhogra gōlena*, they suddenly quarrelled in a way that others could not quite catch; *ṭh.ṭh.ye laiadea*, he told him hintingly.

*ṭhare ṭhure*, the same as *ṭhare ṭhore*, q. v.

*ṭhar parsī*, v. a. To give a hint. *Ṭh.p.adede*, he gave him a hint (v. supra; word rare).

*ṭhār*, the same as *ṭhaḍ*, q. v. *Ṭh. rinjako enēd kana*, they are dancing the initial stage of the *rinja* (q. v.). (H. *ṭhār*, fixed, stationary.)

*ṭharak ṭharak*, adv. Jinglingly flat (the sound of an old wooden bell not in perfect order). *Gai ṭoṭko dō ṭh.ṭh. saḍe kana*, *paraḥ nōkema*, the cow-bell sounds flat, it has got a small crack (onomat.; v. *ṭharak ṭharak*).

*ṭharak ṭharak*, the same as *ṭhuruk ṭhuruk*, q. v. *Musra qhil akante ṭh.ṭh. saḍe kana*, it gives a cracking sound because the pestle of the *qhinki* has become loose (onomat.).

*ṭharak ṭhuruk*, adv. The sound of pounding, two in the same *ukhu* (q. v.) or at the same time in separate *qhinki*. *Ṭh.ṭh.ko hukruḥ kana onte nōte*, they are pounding in this and that direction, making a confusing noise (v. supra; onomat.).

*ṭharaḥ* (-*marte*, -*mente*), adv. With a clinking sound. *Ṭh.m. baṭiye pashao-kela*, she let the brass cup fall down, making a clinking sound; *mṭrheḥ ṭh.m.ye giḍikela*, he threw the iron down with a clinking sound (v. infra).

*ṭharaḥ ṭharaḥ*, adv. With clinking, reverberating sounds; v. a. To make do. *Rohor kaṭ ṭh.ṭh.e makel kana*, he is hewing the dry wood, making

reverberating sounds; *tharı bəti* *th.th. nırhayena*, the brass plates and cups fell down with confused clinking sounds; *kate* *th.th.əl kana*, he is making the wood sound by cutting it (onomat.; v. *thañ* *thañ*).

*tharañ* *thurua*, adv., v. m. Tinklingly; to tinkle (several small bells).

*Kada ghəti* *th.th. saqel kana*, the (metal) bells of the buffaloes are tinkling (also, *th.th.əl kana*) (onomat.; v. *thañ* *thua*).

*tharok* *tharok*, adv., v. a. With loud rapping sounds; to make do. (especially the sounds produced when cutting bones of pigs). *Th.th. jañko samakel kana*, they are cutting the bones to pieces, making loud sounds (also, *th.th.əl kanako*) (onomat.).

*thasaha*, the same as *tasaha*, q. v.

*thasak*, the same as *tasak*, q. v.

*thasao*, v. a. To mend, repair (by pressing kneaded earth, etc., on to or into). *Noa bhit dō saname dāl pōrorkela*, *th.kakpe*, the rain has bared the whole of this wall of its plastering, replaster it; *parakak* *th.pe*, patch up the cracks (by pressing earth in). (H. *thāśna*.)

*thasao*, v. a. To do for (in threatening language). *Th.mealan*, I shall do for you (cf. supra; here rare, where *thesao*, q. v., is more commonly used).

*thasa thusq*, v. a. To patch up, mend, repair (temporarily). *Noa orak nes dō* *th.th.kakpe*, patch up this house this year (we have not sufficient means for a thorough repair now); *sagar* *th.th.kakpe*, *horrē jemōn alo rapudok*, patch the cart up so that it may not break on the road (v. *thasao*).

*thasa thusq*, n. Bits broken off (of plants, roots, etc., used in medicine). *Nui dō dher dīn khōne ruqk kana*, *th.th.ko agukate koṭeacepe*, this one has been ill for a long time, bring some bits (of roots) and crush them for him (and apply them) (v. *thusq*).

*thaskao*, the same as *taskao*, q. v.

*thas mante* (-*marte*, -*mente*), adv. With a crack. *Dar dō* *th.m. rapulena*, the branch broke down with a crack; *churi sakom dō* *th.m. rapudoka*, the lac wristlets break with a crack (v. infra; the word presupposes that the thing easily breaks; cf. *thasaha*; v. *tas mante*).

*thas thas*, adv., v. a. With cracking sounds; to make cracking sounds. *Hati dō calak calakte* *th.th.e rapul idiyela*, going along, the elephant breaks the brushwood with cracking sounds (cf. H. *thas*).

*thas thus*, adv., v. a., the same as *thas thas*, q. v. *Bana se cele cōn qntē seṭe* *th.th. idihela*, a bear or some other animal made some cracking sounds going over in that direction. (H. *thas* and *thus*.)

*thaf thapaf*, adv., v. a. Utterly, thoroughly; to empty thoroughly, clean out, finish. *Th.th.e lo cabakela daka*, she ladled all the rice out; *dakako* *th.th.kela*, *bonukamat*, they finished the rice absolutely, there is nothing left (cf. *thayot* *thapof*).

*thaf thaf*, adv. Hesitatingly, stammeringly. *Th.th.e rorēla*, *dhorage nui kanae kombro dō*, he is speaking hesitatingly, surely he is the thief (therefore he cannot speak freely).



*thāf*, v. *thāf*. (C.)

*thāfa*, v. a. m. To mock at, poke fun at, joke, jest, make sport. *Th.jon kanakin*, they are making sport with each other; *ih haram hōr hōm th.yediū kana*, you are poking fun at me even, me an old man; *landa saggi hōrko th.koa*, they make jokes at people who stand in intimate relationship to them. (H. *thāffhā*.)

*thātao*, v. a. m. To stick to a place, stand, endure, remain, continue. *Noa atore besko th. akafa*, they have remained in this village in good health; *nui kisār then bae th. dareata*, he was unable to stay with this master; *cas kami bae th. dareata*, he was unable to continue his agricultural work. (H. *thāthnā*; v. *taātao*.)

*thātar baj*, adj. Temporary; adv. Loosely, insecurely, at a venture. *Th.b.ko oraḱ akafa*, they have built a temporary house; *th.b.ko tōl akafa*, they have tied it insecurely; *mohajon then th.b.ih hēḱ akana*, I have come to the money-lender at a venture (uncertain whether I can get a loan) (cf. H. *thāffhar*, framework; C. gives the meaning of boastful; not sc here).

*thātar baji*, the same as *thātar baj*, q. v.

*thātera*, n. A brazier, a maker of metal pans and pots, one belonging to the brazier caste. (H. *thātherā*; very rarely seen.)

*thāte*, v. a. m., the same as *taṭhe*, q. v.

*thāṭkaḱ thūṭkuḱ*, n. Roots and stumps; adj. Left alone; grown up, big. *Birkore khon th.th.ko maḱ aguabonpe*, cut and bring us some roots and stumps from somewhere in the forest; *th.th.gealiū, gidra dō ṇṇēlko sen akana*, we are left alone (husband and wife), the children have gone to attend a festival; *joṇdra phōṭ th.th. hara akana*, the Indian corn pods have grown big and thick; *uniren gidra th.th.ko hara akana*, his children (sons and daughters, and more than one) have grown up big and stout (v. *infra*).

*thāṭka thūṭka*, adj. Short, stunted (thatching-grass, etc.). *Th.th. saurite oraḱ dāp dō baṇ jutōka, ar ṇṇṇṇṇṇ qṛ hō th.th.getalea*, it will not do to thatch a house with stunted thatching-grass, and our straw (v. *qṛ*) of this year is also stunted in growth; *th.th. maḱ magpe, jēṇṇṇṇ dō tahē ocoakpe*, cut down the short bamboo, let the long ones stay.

*thātori*, n. A silversmith, goldsmith. (Desi *thātori*; cf. *thātera*.)

*thātra*, n., v. a. A mat or screen of bamboo work; to make do. *Th. kirin aguabonme, pinḱqbon ṭṣēda*, buy us a bamboo mat, we shall enclose the verandah; *th. silpiṇ kantalea*, our door is made of a bamboo mat; *th.ko aṭṭketa duruṭ laḱaḱ*, they spread out a bamboo mat to sit down on; *sagarre th. lagaope unuloḱ luḱil*, put a bamboo mat on the cart to have as a screen (against sun and rain); *duruṭ luḱilko th. akafa*, they have procured bamboo mats to sit on. (H. *thāfar*; Munḱari *thātra*, bamboo mat.)

*thātrb*, adj. m., v. m. Emaciated, lean, thin, only skin and bones; to become do. (men, male animals). *Rēḱḱḱḱḱḱ th.yena*, he has become

emaciated from hunger; *ḍaṅgra ḍo jotoḱo ṭh.gea*, all the bullocks are lean; *ḥaram ṭh.yenae*, he has become old and lean (cf. H. *ṭhaṭṭhar*, a skeleton). *ṭhaṭra ṭhaṭri*, adj., the same as *ṭhaṭra*, q. v., but about several and both sexes. *Gai ḍaṅgra ḍoko ṭh.ṭh.gea*, *khurḍalenako*, the cows and bullocks are emaciated, they had the foot and mouth disease.

*ṭhaṭṭha*, v. *ṭhaṭa*. (C.)

*ṭhāṭhāo*, for *ṭhaṭāo*, v. perform. of *ṭhāo*, q. v. To make room. (C.)

*ṭhaṭṭhar*, for *ṭhaṭar*, v. perform. of *ṭhar*, q. v. (C.)

*ṭhaṭṭharbaj*, v. *ṭhaṭar baj*. (C.)

*ṭhaṭṭhe*, v. *ṭaṭṭhe*. (C.)

*ṭha ṭhu*, adv., v. a. With a bang (report of guns, bombs, etc.); to bang, make sound of explosion. *Ṭh.ṭh. bāndukko jereṭeṭa*, they are firing off guns making loud reports; *baplaṭṭ kanako*, *ṭh.ṭh.yeṭako*, they are having a marriage, they are letting off bombs (onomat.).

*ṭhayoṭ ṭhapoṭ*, adv., v. a. m. Thoroughly, completely; to empty out, clean out, finish. *Kūi daṭṭ ṭh.ṭh.ko lo cabakeṭa*, they have completely emptied the well; *daka ṭukucṭo ṭh.ṭh.keṭa*, they have cleaned out the rice cooking-pot.

*ṭḥabu*, adj. Large, big (bone, piece of meat). *Maraṇ okoṭ ṭi. jaṅko emadiṇa*, they gave me a very big piece of bone; *ṭi. kuṭi*, a big piece of meat (cf. *ṭhaba ṭhobo*).

*ṭḥabu ṭḥabu*, adj. Very large, big. *Ṭh.ṭh. jelko kuṭi akala*, they have made the pieces of meat very large.

*ṭḥaḍiḍa*, n. A certain kind of mustard (v. sub *turi*).

*ṭḥaḥri*, v. *ṭaḥri* (the common pronunciation).

*ṭḥai*, n., v. a. m. Place, spot, room; to make room, give place. *Ṭh.ye ṇam kana ḍurupṭ lagat*, he wants a place to sit down; *ṭh.rege doḥoeme*, place it there on the spot (or, in its place); *ṭh.rege ḍaṅgra ḍacurem*, make the bullock turn there on the spot (don't let it go outside!); *ṭh. araṅame, ṇonḍeṇ oraga*, let me get a place, I will build a house here; *ṭh.rege tarupe raketa*, the leopard is calling here (near us); *baksa doḥoe lagit ṭh.pe*, make room to put the box down; *oraṅko ṭh.keṭa*, they made room in (emptied) the house; *ṭh.oaṇme*, make room for me; *ṇonḍe ṭh.yena, ma hijukpe*, there is now room here, do come. (H. *ṭhāi*; v. *ṭhāo*; note, *ṭḥai* is not used about giving a girl in marriage.)

*ṭḥaiḱa*, n., v. m. Quarrel, wrangling, breach of peace; to give occasion to quarrel, pick a quarrel with, wrangle, provoke, be impertinent. *Ṭh.i eḥoṭet kana*, he is beginning to quarrel; *ṭh.i ṇam kana baḥu lagaye lagit*, he is seeking an occasion for a quarrel to drive his wife away; *aḱgeye ṭh.ḱ kanḱhan ḍoe baḱiaea*, as he is himself picking a quarrel, will he let him alone; *boge ḥoṭ tulucṭ nui ḍoe ṭh.ḱ kana*, this one is wrangling with a good (peaceful) man.

*ṭḥaiḱa ṭḥaiḱi*, v. To wrangle, squabble; adj. Quarrelsome. *Bana ḥoṭkin ṭh.ṭh.ḱ kana*, they are both squabbling; *ṭh.ṭh. ḥoṭ ḍo boge ḥoṭ ḍoko baṇ kana*, quarrelsome people are not good people (v. supra).

*ṭḥaika*, the same as *ṭḥaiqa*, q. v.

*ṭḥaika ṭḥaiki*, the same as *ṭḥaiqa ṭḥaici*, q. v.

*ṭḥāi ṭḥāi*, n., adv. Neighbouring places; close together, near. *Ṭḥ.ṭḥ.rege ato namoka*, villages are found in places near together; *ṭḥ.ṭḥ.ko oraḥ akala*, they have built houses near to each other; *bḥai bḥai ṭḥ.ṭḥ.ko lahena*, brothers live near to each other; *ṭḥ.ṭḥ. jumi menaktalea*, we have rice-lands near together (v. *ṭḥāi*).

*ṭḥāi ṭḥāi*, v. *ṭḥae ṭḥae* (cough). (C.)

*ṭḥāiye ṭḥāiye*, adv. Close together, near one another. *Bes ṭḥik ṭḥ.ṭḥ. atoko bandhaokela*, they have founded the villages very nicely close to each other (v. *ṭḥāi ṭḥāi*).

*ṭḥakqai*, n., adj., v. a. Fraud, swindle; fraudulent, deceiving; to deceive, fool. *Nuiak ṭḥ. do dhergetaea*, a good deal of swindle is met with in this man; *ṭḥ. ḥor*, a fraudulent man; *ṭḥ.kidiṇae*, he deceived me (v. *ṭḥukia*; v. infra; cf. H. *ṭḥagāi*).

*ṭḥakni*, adj. f., the same as *ṭḥakna*, q. v., but applied to females (cf. H. *ṭḥagnī*).

*Ṭḥakran*, n. The image of Durga. Girls born during the Durga festival are often nicknamed *ṭḥakran*. (H. *ṭḥākuraīn*.) *Ṭḥ. era*, the large image in the middle of the images; *ṭḥakin ṭḥ.*, the same.

*ṭḥakua*, adj. Impudent, insolent, aggravating, fraudulent. *Ṭḥ. ḥor kanae, alope emaea ar uni tuluc alope gateka*, he is an impudent and fraudulent man, don't give him anything and don't keep company with him; *ṭḥ. ḥor do jhogrageko nama*, insolent people seek a quarrel (v. *ṭḥok*; cf. *ṭḥak* *ṭḥakia*).

*ṭḥakum ṭḥak*, adj. Huge, big (things, fruit). *Ṭḥ.ṭḥ. hukā menaktalea*, he has an enormous hookah; *ṭḥ.ṭḥ.e ghēt akala cel con*, he has made a huge bundle of who knows what; *kaṭḥar do ṭḥ.ṭḥ. jo akana*, the Jack fruit has grown huge; *ṭḥ.ṭḥ. jo akana*, there are many huge fruits. (C., in clusters; not so here.)

*Ṭḥakur*, n. The Supreme Being, God; prophet; v. m. To become the oracle of God, be inspired by Him. The old *guru* says, that *Ṭḥakur* was the name for God in olden times, but that nowadays nearly all have forgotten it, except a few old teachers. The late Mr. Skrefsrud introduced this word as the Santal name for God, believing that it is not an original Sanskrit word; it has since been given up and *Isor* introduced, the name commonly used by Christians in North-Indian languages, partly also because *Ṭḥakur* is used in Hindi and Bengali as a name or title for people (v. infra). The word is used in invocation (*bakhḥṛ*) to all spirits. The following is a translation of some words by the old *guru* Kolean: "Nowadays people say that the sun-bonga is Thakur, they suppose; -- — but the old ancestors have told us from olden times, viz., us gurus, that Thakur is different, He cannot be seen with bodily eyes, but He Himself sees all. He has created heaven and earth, human

beings, animals, birds, insects, snakes and creeping things, fishes, crabs, plants, paddy and rice, Indian corn, in fact everyone and everything, he keeps all, he supports us all small and big." It is quite strange what a pure idea of the Supreme Being, Kolean has given expression to. *Cedaḥ Ṭhem hoḡqadiṇa*, why did you call me, Thakur; *johar toḡe Maran Buru* (or any bonga, even females, e. g., *Jaher era*) *bapu Ṭh. tiṇ do*, be greeted then, O Big Mountain (or, Lady of the Sacred Grove), my Father God (a stereotype invocation of all bongas); *Paṛ disom Bhognadiṛe Subṛa Ṭhe janam akana*, in Bhognadi in the country of Paṛ a prophet of Thakur has appeared (during the Santal rebellion of 1855); *hulre ḡher hoṛko Subṛa Ṭh.ena*, during the rebellion many people became the oracle of Thakur (inspired leaders). (H. *ṭhākūr*.)

*Ṭhākūr*, n. A title given to Brahmins, a nobleman. Also used as a nickname of Santals, especially boys born during the Durga festival (v. *supra*).

*ṭhākūr*, n., v. sub *Murmu*.

*Ṭhākūr bari*, n. An idol-temple (i. e., of the Hindus; Santals have no images). (H. *ṭhākūr-bārī*.)

*Ṭhākūr bhokti*, n., adj. Godliness, piety, pious reverence; pious, godly, devoted. *Ṭh. bh. banukṭae nuiak dṛ*, this one has no pious reverence; *Siram dṛ ḡḍi Ṭh.bh. hoṛe tahḡkana*, Siram was a very godly man (v. *ṭhākūr* and *bhokti*).

*Ṭhākūr chata*, n. Festivals (*chata*, q. v.) celebrated during the rebellion of 1855. There are many stories told of these, how people who posed as ṭhakurs (leaders) took girls or other men's wives to themselves.

*Ṭhākūr duṛ*, n. A place of pilgrimage. To Santals the name is connected with a shrine at Deoghar in the Santal Parganas. (H. *ṭhākūr-dwārā*; also called *ṭhākūr duṛa*.)

*Ṭhākūr jiu*, n. God, the God-spirit. It is the name often given in the traditions, to the Supreme Being. *Khange Ṭh.J. dṛ dakren janwarkoe benaoketkoa*, then the God-spirit created the beings living in water (v. *jiu*).

*Ṭhākūr manao*, n. Godliness, piety; adj., v. a. Pious; to honour, worship God. *Ona atore Ṭh.m. menaka*, there is worship of God in that village; *Ṭh.m. hoṛ*, a worshipper of God; *Ṭh.ko m.edea*, they worship God (v. *manao*).

*ṭhṛ*, v. *ṭhor*. (C., not here.)

*ṭhṛsiṛ*, adv. To one's heart's content. *Ṭh.le jom biyena*, we had food as much as we cared to take; *ṭh.i dalkedeṇ*, he beat him as much as he wanted to; *ṭh. hoṛe idikela*, she took away with her as much paddy as she liked.

*ṭhṛsiṛ*, v. a. m. To withstand successfully, hold one's own against, be a match for, rout, master, vanquish, overcome. *Ṭh.kedeṇ, adṛ bae jom dareaka*, he has done for him, he is unable to eat any more; *ḡḡṛeko ṭh.ketkoa*, they vanquished them in the game; *kamireko ṭh.ketkon*, they

defeated them in the work (were ready before the others); *kaḍakin ṭh.ena, bakin or dareak kana*, the two buffaloes have been overburdened, they are unable to pull; *bahui daret tahēkana, or ṭh.kedee*, his wife was running away, he pulled her back and mastered her.

*ṭhāt*, adj., v. m. Barren, childless, bereft of children; to become do. *Nukin harām budhi dōkin ṭh.gea*, this man and his wife are childless; *sim engae ṭh.ena*, the hen has been bereaved of her chicks; *budhiye ṭh.ena*, the old woman has become childless. Word is applied to people, particularly women, to fowls and pigs.

*ṭhāt*, n. Shape, form. *Noko kora dō mit ṭh.geko nēlok kana*, these boys look all alike (of the same shape); *noko merom doko mit ṭh.gea*, these goats are of the same form (cf. H. *ṭhāṭh*).

*ṭhātḥond*, adv., v. a. m. Beautifully, adorned; to deck, adorn, decorate. *Khub ṭh.oraḥe benao akata*, he has built his house very beautifully; *ṭh.e bande akana*, she has put on some fine clothes; *kapaṭko ṭh.akata*, they have adorned the door (with carvings, etc.); *caudalko ṭh.akata*, they have decorated the sedan chair (cf. supra and *bond*).

*ṭhāṭori*, the same as *ṭhātori*, q. v.

*ṭhāṭri*, adj. f., the same as *ṭhātra*, q. v., but applied to females.

*ṭhāṭu*, adj. Huge, big (head, log). *Ṭh.bōhōḥ hōṛ kanar*, he is a man with a huge head; *noa ṭh.munḍhāt dō phom gōḥ darelea*, you will surely not be able to carry this huge log.

*ṭhāuhē*, the same as *ṭhāohē*, q. v.

*ṭhauka*, n. A lot, heap, plot or patch (of land), a sum, a large quantity; v. a. To collect in one place. *Ṭh.kirīnge bhagea, khucra doko ēkṛegea*, it is good to buy a lot (large quantity at the time), they cheat in connexion with small bits; *ṭh.emanīme, mit bar ṭaka dō alo*, give me a sum (a good amount), not just a couple of rupees; *jumi dō mit ṭh.ge menak-talea*, we have all our paddy-land in one lot; *caoleko agu ṭh.akata*, they have collected the rice in one place; *ale boeha dō mit ṭh.ge menak-lea*, we brothers are together in one place (cf. *ṭhāi*).

*ṭhaura*, v. a. m. To gather together; to crowd, flock, swarm together. *Dahgra jom laḡit hōṛko ṭh.akalkoa*, they have gathered together a crowd of people to eat a bullock; *dare butṛe hōṛko ṭh.akana setohle*, a crowd of people has collected at the foot of the tree owing to the hot sun; *bapla oraḥreko ṭh.akana*, they have crowded together in the house where there is a marriage; *hōṛko ṭhaura eṣel akata*, they have flocked together and shut up the road.

*ṭheḥ*, the same as *ṭhen*, q. v.

*ṭhegan*, v. *ṭaghēn*. (C.)

*ṭhekaḍ*, the same as *ṭehaḍ*, q. v.

*ṭhek*, n. A storehouse for grain. (C., not here.)

*ṭheka*, n. An iron guard ring for a wristlet. *Ṭh.e hōṛḡḡ akawana saṅkha alo luhā sejoḥ laḡit*, she has put on an iron guard ring to prevent the shell wristlet from coming down to the wrist (cf. H. *ṭhek*, support).

*theka*, n. A large bamboo basket. (C., not here.)

*thekan*, the same as *thikan*, q. v.

*thekao*, v. a. To put firewood on the fire, to employ, engage, set on, incite; v. m. To begin, be engaged in. *Sahan th.kakme, dakin conda akata*, put firewood on the fire, I have put water on to boil; *raebaricle th. akadea*, we have engaged a marriage-broker; *kamiako th. akatkoa*, they have engaged workers; *dadal lagitko th. adea*, they set him on to beat somebody; *setako th. adea*, they set the dog on; *rajren peadako th. adea*, they put on the zemindar's peon; *kamiko th. akana*, they have commenced work; *rukhele th. ena*, he started scolding; *sekrenko th. akana*, they have commenced to sing.

*theka pagra*, n. An ear ornament fixed in the lobe (generally of silver, sometimes of gold). *Th.p.e horok akata*, she has put on the ear ornament (cf. H. *theka*, plug, stopple; v. *pagra*).

*thekel*, the same as *thakel*, q. v.

*thekel thekel*, the same as *thakel thakel*, q. v.

*thekna*, the same as *thikan*, q. v.

*thekra*, n. A wooden bell tied to the neck of a cow or bullock, the same as *totho*, q. v. (C.; Desi *thekra* or *therka*.)

*thela*, n. A corn on the foot or toe, callousness of the skin from wear and tear, a callosity; v. m. To become callous, hardened. *Jaŋga katupre th. menakitiŋa*, I have a corn on my toe; *daŋgra taren do th. gea*, the neck of the bullock is callous (from carrying the yoke); *gok gokte taren th. yentina*, by constantly carrying, my shoulder has become callous; *nui kadako dal th. kede*, they have beaten this buffalo so that it has become callous (does not feel); *panahi horok horokte jaŋga th. akantaea*, by constantly using shoes his feet have got corns (or, swollen parts); *ror rorteko th. akadea*, by constantly upbraiding him they have made him callous. (Desi *thela*.)

*thela*, v. a. To push, shove. *Am kangeam malik, efaki horre dane thelayela*, you are the master, he (i. e., you) is putting the responsibility on others. (H. *thela*; v. *thelao*; *thela* is particularly used as shown, otherwise very rare.)

*thela gadi*, n. A carriage pushed by people, a perambulator, a truck, a wheel-barrow. *Th.g.te gidrako thelao barakoa*, they push children about in a perambulator; *istesen-th.g.te jinisko bhari idia*, at the railway station they carry goods along loaded on a truck. (H. *thela gari*.)

*thela jal*, n. A fish-net fixed on a triangular-shaped frame with a handle, so called because it is pushed along in front of the operator. The same as *hunda jal*, q. v. (v. *thela* and *jal*).

*thelao*, v. a. m. To push, shove, postpone, put off (a date). *Sagar th.pe*, push the cart; *th. gotkaeme, bae jut kana, dangeae*, push her away, she is no good, she is a witch; *th. nurkedeako*, they pushed him so that he fell down; *nokogeko th. dekedea, banhhan ohpe lalislea*, this set him up

to it, otherwise he would not have brought a lawsuit; *dinko th.kela galmarao reak*, they postponed the day for the (council) talk; *bapla mit cando th.ena*, the marriage has been postponed for one month. (H. *thelnā*.)

*thela thili*, adv., v. a. m. Pushing and shoving, crowded; to push, shove (also one another). *Th.th. sagarle agukela bariare*, we brought the cart with difficulty, pushing and shoving; *th.th.ko bolō akana*, they have gone in, a crowd, pushing each other; *ontle note khonko th.th.kedea*, they pushed him from all sides; *th.th.yenako*, they pushed each other (v. supra).

*thele paest*, adv., v. m. Pushing and shoving, jostling; to push, jostle, elbow one's way, thrust oneself in, force one's way into. *Th.p. bariaren boloyena*, I got in with difficulty, elbowing my way; *th.p. horko jarwa akana*, a crowd of people have come together pushing and shoving each other; *bolok lagitko th.p.yena*, they jostled to get in; *phari nam lagitko th.p.k kana*, they are pushing and shoving each other to get the shoulder (of the killed animal) (cf. *thelao*).

*thema*, v. a. To stick in under the loin-string, tuck into a fold of the cloth at the waist. *Thamakure th. akata*, he has stuck some tobacco leaves in a bit of cloth in under his loin-string; *poesae th. akata, bae emoka*, he has stuck the money in his waist-cloth, he will not give any; *churiye th.kela*, he stuck the knife into his waist-cloth; *cērēko th. akatkoa*, they have stuck (the heads of) the birds in under their loin-string (commonly done with small birds killed). The loin-string is necessary for this act; it is a very common way of carrying small things.

*themka*, adj. m. Small, short in stature (men, buffaloes). *Nui th. kada dō bae usuloka*, this small buffalo will not grow tall; *th. kora*, a short young man.

*themka thimki*, adj., the same as *themka*, q. v., but applied to several and both sexes. *Noa atore eken th.th. kuri kora menakkoa*, in this village there are only small girls and men.

*themsoḱ*, adj. Small, dwarfish (female), low (vessel). *Th.geae nui kuri dō*, this girl is of short stature; *noa tukud dō th.gea*, this earthenware pot is low (short-necked and low) (v. *thamsak*).

*then*, postp. to express rest with, staying with, or movement towards. At, with, near, by; to. *Apat th. menaea*, he stays with his father; *guru th.e cel akata*, he has learnt it with (from) his teacher; *culha th. dopheme*, put it near (not on) the fire-place; *dare thene tēngo akana*, he is standing near the tree; *daktor thene gel ocoyena*, he was operated on with (i. e., by) the doctor; *uni then dare menaka*, he has the power (to act); *phalna th. kulijohme*, ask so and so (for information, etc.); *uni th. dō alom asoka*, don't hope (to get any help) from him; *li th. hijukme*, come to me; *mit th. agu jarwaepe*, bring it together at one place; *kakaṅteko th.le calakā*, we shall go to my uncle's. The postposition is now generally written *then*, but is mostly pronounced *then*; it is possibly derived from the Skr. root *sthā*; cf. *thāi*; in a Bengali dialect *the* is heard (v. *thed*).

*Then* takes the determinative suffixes *-id*, *-kin*, *-ko*; *-ak*, *-akkin*, *-akko*. *Manjhi th.id*, the one with the headman; *gupi th.ko gai nelkom*, look at the cows with the cattle-herd; *pukhri th.ak dare*, the tree at the tank; *sima th.akko dhiri*, the stones at the boundary. *Then* is often followed by the postposition *khon*. *In th. khone calaoena*, he went away from me (being with me); *mohajon th. khon takan odok akala*, I have borrowed money from the money-lender; *hakim th.khoni*, the one sent from the magistrate.

*then* (-mante, *then then*), v. *then*, the common pronunciation.

*thennga*, n. A stick, staff, rod, cudgel; a blow with a stick. *Gupi th.*, a cattle-herd's stick; *paera th.*, a stick used when driving plough or cart-bullocks or buffaloes (*daagra* or *kaḍa* may be prefixed, the one used on buffaloes being bigger); *Dom enec th.*, a stick used when dancing the Dom dance at marriages (whirled round in the air); *mutak th.*, a long and thick stick or club (used for defence or attack, very solid, some 1.5 m. long, more or less); *bhurni paṭuṭh th.*, a stick for lifting the socket of a door (a thieves' implement); *lauria th.*, a stick used by *lauria*, q. v.; *borlom th.*, a spear staff; *bar th.e dalkedea*, he struck him twice with a stick; *th.e epeladea*, he lifted a stick to strike him; *th.teye sobokkedea*, he stabbed him with a stick; *th.te thoḥ thoḥ idime bin botor ocoko lagil*, make a sound beating the ground with the end of your stick as you go along, to frighten snakes away (a very common procedure at night). Old men and women may use a stick to lean on when walking; otherwise the stick is a weapon of defence or attack, carried by most Santal men; such a stick is solid, some three cubits long, often bound with hoops, etc., of iron or brass (*tol th.*, a mounted stick); the sticks used by old women are nearly always crooked and bent (v. *ladea*), the reason given for this kind of stick being that the men would take a straight stick away from them; *budhi do ladea th. tirupkateye calak kana*, the old woman is going, leaning on a crooked stick; *moṭa thenga*, a thick stick, one of the expressions used about the headman's messenger (the *godet*, q. v.). (B. H. *thennga*.)

*thennga banduk*, n. A fuse gun, exclusively used for making a noise with (at marriages, etc.). It is a "gun" some 15 cm. long attached to a straight piece of iron that is stuck in the earth when any firing is to be done. On one side of the "gun" there is a hole with an "ear" for the powder to be touched off by a twig glowing at the end. *Th.b.ko jereleta*, they are letting off the stick-guns (v. *banduk*).

*thennga thingi*, v. a. m. To beat with a stick, to fight using sticks. *Th.th.kedee*, he struck him repeatedly with a stick; *bogeteko th.th.yena*, they beat each other a good deal using sticks (v. *thennga*).

*thenṭa*, adj. Worn small or short (implements); passionate, hot-tempered, who will not stand jokes, etc.; v. a. m. To make, become worn out. *Th. nahelte baṅ siḥ kana*, no ploughing can be done with a worn-out



plough; *noa kuḍi dō th.yena*, this kodali has been worn small; *th. hōr bako gateka*, passionate people do not keep company with others; *th.geaea, katha bae sahaoa*, he is a hot-tempered person, he will not stand any words. (B. *thāā*; cf. *thunṭa*.)

*thēṭha*, v. *thēṭa*. (C.)

*thepca*, adj. m. Short, of low stature. *Th. hōr*, a short man. (Word rare.)

*thepelao*, v. recipr. of *thelao*, q. v. *Aimai tapam dō eken th. kantakoa*, women fighting is only to push one another; *johar jokhen balaeako th.a*, when greeting each other, co-parents-in-law (i. e., woman and woman) push each other.

*thepia*, v. recipr. of *thela*, q. v.

*thepo*, v. a. To defy, shew the thumb as a sign of defiance. (C., not used here; Muṇḍari *thepo*.)

*thera*, adj. v. m. Old, shrivelled up, decrepit; to become do. *Nui th. buḍhi dō bae nēṅṅla*, this shrivelled-up old woman does not see; *haram th.yenae*, he has become old and decrepit.

*thērboḥ*, adj. Dwarfish, stunted, small (females, earthenware pots). *Th.geae, adō bae haraka*, she is dwarfish, she will not grow any more; *th. tukuḍ*, a small earthenware pot (short-necked). (Equivalent to *themsok*, q. v.; cf. *thērmon*.)

*thes*, adj., v. a. m. Full; to fill. *Oṛak dō bāndite th.gea* (or, *-ko th.keta*, or, *-th.ena*), the house is filled with paddy-bundles (or, they filled it; or, was filled); *baksa kicricleko perē th.keta*, they have filled the box with clothes (cf. H. *thes*, push, shove).

*thesa*, n. A iron guard ring for the wristlet (the same as *theka*, q. v.) (v. infra).

*thesa*, v. a. m. To prop, support, shove. *Bhit landurena, cal th.kakpe*, the wall has fallen down, put a prop under the roof; *silpiṇ th.kakme*, put a prop to the door (to keep it shut); *mētko th. akata alo japidok laḡil*, they have propped up their eyes to prevent their going to sleep (actually done with a bit of straw by young people who wish to keep awake during the Sohrae); *dare nūroḥ kana, th.kakpe*, the tree is falling down, prop it up (v. *tesa*).

*thesao*, the same as *tesao*, q. v.

*thesa thes*, the same as *tesa tes*, q. v.

*thesa thisi*, v. a. m. To shove in things upon one another, press on all sides, to cram, to fill, be in close proximity (a crowd). *Oṛakko th.th.keta*, they crammed the house (with goods or people); *pata taṇḍiko th.th. akata*, they have filled the *Pata* (q. v.) place, crowds of people in the closest proximity; *racare hōrko durup th.th.yena*, people are sitting close together in the courtyard (v. *thesao*).

*thesra*, adj. m. Blind in one eye, having one eye imperfect; v. m. To become do. *Nui th. dō hōr dō bae nēṅṅkoa*, this one-eyed fellow does not see people (women's abuse); *mētko dalkedeteye th.yena*, he became blind in one eye, because they struck him in his eye (v. *tesra*).

- thesri*, adj. f., the same as *thesra*, q. v., but applied to females (v. *thisri*).
- thetā*, adj. Obstinate, perverse, heady, self-willed. *Adi th. hōr kanae, bae sulukoka*, he is a very perverse man, he will not keep peace; *nui th. hōr dō bae āngōca*, this obstinate fellow will not give in (or, confess). (B. *thēā*.)
- thetā*, adj., v. m., the same as *thēā*, q. v. (worn out).
- thetāmū*, adj., v. a. Impudent, impertinent, saucy, answering back; to be do. *Baricem th. kan dō, nonkatem thapa ocoka*, you are awfully impudent, in this way you will be slapped; *poesae hataokela, th. ketae, bae emlena*, he received some money (as a loan), he was impudent and did not pay it back (v. *thetā* and *mū*).
- thetori*, the same as *thatori*, q. v.
- thetha*, v. *thetā*. (C.)
- thetham*, adj. Obstinate, heady, cantankerous. (C.; not here; v. *thetāmū*; cf. B. *thēāmi*.)
- theble*, adj., v. m. Low, small, dwarfish, stunted; to be do. *Noa mōci dō th.gea*, this stool is low; *th. dare*, a small (not high) tree; *nui qinai dōe th.yena*, this woman has become dwarfish; *th. gai*, a small cow. (Used about trees, chairs, beds, and about women or female animals.)
- thec*, postp., the same as *then*, q. v. Used in all respects like *then*, but will not readily take determinative suffixes.
- thec thec*, adv., v. a. With hammering, rapping sounds; to hammer. *Kamar pale hulsinel kana th.th.*, the blacksmith is sharpening the ploughshare, making hammering sounds; *th.th.ko dalkedea*, they beat him rap, rap; *dhiriko th.th.el kana*, they are hammering stones (breaking them) (onomat.).
- thec thec cērē*, n. A small bird, the same as *sauri cērē*, q. v. So called on acc. of its call.
- thek*, n., v. a. m. A prop; hindrance, obstacle; to prop, stop, obstruct, delay, impede. *Cel th. cōn hoeyente pera bako heclena*, the visitors have not come because some hindrance has occurred; *cakre th. lagaome, jemon alo gudrauk*, put something under the wheel to prevent it from rolling back; *silpiure th. lagaope, jemon alo siinok*, put a prop against the door to prevent it from closing; *perako th.kidiina*, the visitors delayed me (prevented my leaving); *bandi th.akpe, jemon alo ultauk*, put something under the paddy-bundle (when making it) to prevent it from turning over; *sagar dhirire th.ena*, the cart was impeded by a stone. (H. *thek*.)
- theke theke*, adv. Very close, close to one another. *Th.th. guricko gidi akata*, they have thrown the cow-dung out very near (the heaps of manure); *th.th.ko oraak akata*, they have built their houses very close to each other; *th.th. hōroko rōhōc akata*, they have planted the paddy very close (densely) (cf. *thāiye thāiye*).
- thek leka*, adv. As a temporary help, a little. *Th.l. tolme, alo bindarok lagil*, bind it a little (just) to prevent it from falling down; *th.l.e teŋgo akawana, jāhā lekate ina bōhok upko ārgoe lagaf*, she has got (a man to stand) temporarily for her, in order to take the hair (of the child to

be born) down (about a woman who is enceinte and has got some man to stand as father for the child and have it named, whatever may happen afterwards) (v. *thək* and *leka*).

*thəkəm*, v. a. m. To stick to, adhere, cling to, be clogged; (v. a.) to secure, fix, punish (a person). *Ota th. kedee*, he threw him down and kept him fixed there; *korako th. kedee*, they fixed the young man as the culprit; *cidir th. akana* (the child) has become covered with the discharges of diarrhoea; *rinteye th. akana*, he is stuck in debts.

*thekra*, v. a. To pound rice a little. (Skrefsrud; now apparently obsolete.)

*thekro potam*, n. The spotted dove, *Turtur Surattensis* (or, *T. Cambayensis*) (v. sub *potam*; the smallest kind of dove; Muṇḍari *thikri* (or, *thirki*) *putam*).

*thel*, n. A Hindu female foot ornament (generally of silver), (in Santal songs also used about) an ornament worn on the arm. Apparently not used by Santals, commonly seen with Marwari women as ankle rings. *Horo-ginpe, baba, sopore rupa th. do*, put on my upper arm, Sirs, a silver ring.

*then*, v. *then*.

*thēn mante* (-*marte*, -*mente*), adv. With a clang. *Baṭi th.m. nūrhayena*, the brass cup fell down with a clang (v. *infra*).

*thēn thēn*, adv., v. a. m. With clanging, clinking sounds (of metals); to clang, clink. *Dom baṭako ruyeta th.th.*, the Doms are playing the timbrel, making clanging sounds (also, *th.th. efako*); *ghoṇṭako th.th. keta*, they rang the bell; *baṭi th.th. oḥ kana*, the brass cups are clinking (e. g., when rung by the *Dasāc kora*, q. v.) (onomat.)

*thēn thēn*, the same as *thēn thēn*, q. v.

*thepe*, v. a. To move the ears, the tail; (fig.) pay attention. *Gai ḍaṅgra do miṭ talaoge luturko th.a*, cattle constantly move their ears; *seta do dulaṛoḥ jokheḍ caṇḍbolko th.a*, when dogs want to be shown kindness to, they wag the tail; *unaḱiṇ rorḱeta, lutur hō bae th.laka*, so much did I speak, he did not move his ears (he paid absolutely no attention).

*thepe thepe*, adv., v. a., the same as *thepe*, q. v., continually. *Th.th. luturko laṛaoḱeta*, they are continually moving their ears; *caṇḍbole th.th. yet kana seta*, the dog is wagging its tail.

*thepe there*, adv., v. a. m. Wagging the tail; to wag the tail. *Ḍaṅgra do caṇḍbol th.th. ye laṛaoḱeta deare capo tora*, the bullock is moving its tail as soon as you put your hand on its back; *setako th.th. ya*, dogs wag their tail (v. *thepe* and *there thepe*).

*thepke theper*, adv. Indiscriminately drumming (about boys belabouring the *dedger*, q. v.). *Gidra th.th. ko ruyeta dedger*, some boys are belabouring the small kettle-drum (onomat.).

*thepo*, adj. Small, below standard size. *Th. khēt rorḱheḱ baki menaka*, it remains to plant the small rice-fields; *niḱ th. oraḱre bale sahoḱ kana*, we cannot find room (for us all) in this tiny house; *th. pāilāṭeye emallea*, he gave us, measuring with a seer below the standard size; *th. gadiḱ*, a small pond. (Muṇḍari *thepa*.)

- thēp*, v. a. To snap or tap with the finger, to chink a coin, to fillip. *Takae th.kela, bañ sađe kana*, he chinked the rupee, it does not sound (a very common procedure to test a rupee; the coin is put on the middle finger of the right hand and sent off with the thumb; the sound heard will decide whether it is a genuine coin or not; many rupees are cracked a little by this procedure, and consequently give no ringing sound; they are then considered no good, although quite genuine); *sar phōk khon merom bhelaouđiko th. pasira*, they send a piece of goat-dung off with a snap of the (middle) finger from the notch of an arrow (it is done at the *sakrat*, q. v., after finishing the shooting at the target; the point is to send the bit off without touching the arrow in any way); *molōnre gidrako th.koa*, they snap children on the forehead with the (right hand middle) finger (to make them quiet); *isqrattle kałupe th.adea*, he made an audible fillip to him as a sign (? onomat.)
- ther*, adj. Hot-tempered, passionate, ill-tempered; v. a. To boast, brag, bluster. *Ađi th. hor kanae*, he is a very passionate man; *onka dō alom th.a, bañkhanem thapa ocoka*, don't talk big like that, otherwise you will get a slap in your face; *ceł hō bae th. barayel kana, thirgeye taheñ kana*, he is not blustering in any way, he is quiet (v. *infral*).
- ther*, v. a. To peal (about the sound of a stroke of lightning), to strike; n. A stroke of lightning. *Th.leye gočena*, he was killed by a stroke of lightning; *bar pe dhaoe th.kela, ađile botorena*, there were two or three peals, we were very frightened; *th. torae bindar gofena*, he fell down just as the sound of the stroke was heard (onomat.; cf. *cełer*; Muñđari *ther*).
- there there*, the same as *tere tere*, q. v.
- ther manie* (-*marie*, -*mente*), adv. With a peal (of a stroke of lightning). *Th.m. sađejena, oka seč coñ nūrena sorrege*, there was one peal (a thunderbolt) fell somewhere in the neighbourhood (v. *ther*).
- ther therao*, adv., v. a. m., the same as *ther ther*, q. v. *Th.th.kelae*, there was a peal of a thunderbolt; *th.th. sađejena*, there was a clap of thunder.
- ther ther*, adv., v. a. m. Pealingly; to peal, clap, crack, thunder (always about the sound of a stroke, not the sound of thunder in the clouds). *Th.th. nūrena cełer*, a thunderbolt fell with a tremendous peal; *teheñe th.th.kela*, there were several claps of thunder to-day; *th.th.ena noa mohudare*, there was a clap of thunder in this direction (v. *ther*).
- thērboč*, the same as *thermen*, q. v.
- there thepe*, the same as *thepe there*, q. v. (here used only about wagging the tail). *Th.th. cañđbole laroeta dañgra, sikyřko gere kana*, the bullock is moving its tail, the mosquitoes are biting it; *setae th.th.k kana*, the dog is wagging its tail.
- there there*, the same as *thepe there*, q. v.
- thermen*, adj., v. m. Dwarfish, small, stunted; to be, become do. (girls, cows). *Th.geae nui kuri, inqk khon bae haraka*, this girl is short in

stature, she will not grow more than she now is; *nui gai dɔe ʈ.ɛna*, this cow has become small in size (cf. *ʈiɛpboŋ*).

*ʈɛs*, v. a. m. To break, snap, go to pieces. *Sakome ʈ.kɛta*, she broke the (lac) wristlet; *bɔtɔl ʈ.ɛna*, the bottle went to pieces; *qrsi ʈ.ɛna*, the mirror went to pieces (cf. H. *ʈɛs*).

*ʈɛs leka*, adv. (In one's) name, ostensibly, temporarily. *ʈh.l. tɛŋgonme, iŋgɛn halaea*, stand like a surety, I shall myself pay it; *ʈh.l.ko tollaka, topakena*, they tied it up ostensibly, it snapped (cf. *ʈɛk leka*).

*ʈɛs mante* (-*marte*, -*mente*), adv. With a snap, crack. *Ƨar ʈ.m. rapulena*, the branch broke with a snap; *ʈ.m. kulqiye capat goɕkɛdea*, he threw (something) at the hare and killed it with a crack (v. *ʈɛs*).

*ʈɛs mante* (-*marte*, -*mente*), adv. With a wheeze, wheezingly. *ʈh.m.ye sahetkɛta*, he breathed with a wheeze (once) (onomat.).

*ʈɛs marao*, v. a. To crush the head. *Mil dalregeye ʈ.m.kɛdea*, he crushed its head at one stroke (v. *ʈɛs* and *marao*).

*ʈɛs ʈɛs*, adv., v. m. With snapping sounds, ticking; to snap, break, tick (a clock). *ʈh.ʈh. jhuri sahane pɛɕɛta*, she is breaking off twigs for firewood, making snapping sounds; *ghuri ʈh.ʈh.oŋ kana*, the watch is ticking; *oraŋ ʈh.ʈh.oŋ kana*, the house is giving breaking sounds (an old house going to pieces) (v. *ʈɛs*).

*ʈɛs ʈɛs*, adv., v. a. m. Wheezingly, heavily (breathe); to wheeze, breathe heavily, pule. *Aɕiye laŋgayena, ʈh.ʈh.e sahetel kana*, he is very low down, he breathes wheezingly; *betha akanac, ʈh.ʈh.el kanae*, he has pneumonia, he is breathing with audible friction (also, *ʈh.ʈh.oŋ kanae*) (v. *ʈɛs mante*; onom.).

*ʈhiŋ*, adj., adv., v. a. m. Right, proper, exact, accurate; correctly, exactly, right; to do right or correctly, to put right, punish; to become right. *ʈhiŋ katha*, a correct word, statement; *ʈh. biɕar*, a correct judgment; *ʈh. hoɾ kanae*, he is a good man (also, the proper one); *ʈh.te taheŋme, alom jhograŋka*, stay (live) properly, don't quarrel; *ʈh.te battaoakom*, instruct them properly (how they are to work); *noa dɔ ʈ.gem rɔɾkɛta*, this you spoke well; *ʈh.pe kɔmi akata*, you have worked well (as it should be); *ʈh. jomɕe*, eat properly (don't squander); *noa kɔmi dɔm ʈ.kɛta*, this work you did well; *kathakin ʈ.kɛta, qŋgirenakin*, they fixed the matter (among themselves) and eloped; *kathale ʈ.kɛta*, we put the matter right; *phalnale ʈ.kɛdea*, we punished so and so; *daka utu ʈ.ɛna, pɛrɔbɔn emakoa*, the rice and curry are ready in order, we shall give it to the visitors; *nonkate dɔ qhɔ ʈ.ɛna*, in this way it will surely not become right. (H. *ʈhiŋ*.)

*ʈhika*, n., adj., v. a. m. Contract work, job-work, task-work, lease; to take on contract; (v. a. d.) give on contract. *ʈh. kɔmi hoɾ*, a man who works by contract; *ʈh.te oraŋko benuoeta*, they are building the house by contract; *soɾokren ʈ. babu kanae*, he is the babu who has taken the road-work on contract; *phalna dɔ sakɔe ʈ. akata*, so and so has taken on a contract

to build the bridge; *birko* *th. akawalkoa*, they have given them the forest on contract (lease); *siohko* *th. akawalkoa*, they have given them the ploughing by contract; *noa sɔrɔk dɔ* *th. akana*, this road has been given out on contract (especially repairs of it). (H. *thikā*.)

*thikābundi*, n. Contract. *Th. tele casela*, we are cultivating on contract; *th. kəmi dɔ apnar sana lekam kəmia*, contract-work (job-work) you may do as it suits yourself. (H. *thekā-bandī*.)

*thikādar*, n. A contractor, lease-holder. *Nui dɔ ghufinren th. kanae*, this one is the man who has the contract to bring the limestone. (H. *thekedar*.)

*thikā gādi*, n. A hackney-carriage, ticca. The common shape of this conveyance is a closed wooden carriage on four wheels, drawn by two small ponies (v. *thikā* and *gādi*; B. *thikā gāri*).

*thikān*, n., adj., v. a. m. Certainty, permanent abode, home; certain, sure; to find, make sure, make out, ascertain, fix, settle, trace. *Noa reak th. dɔ bānuka*, there is no certainty of this; *th. khoniñ hečena*, I came from home; *jom reak th. bānuka netar*, there is no certainty of getting food at present; *th. katha*, a sure statement; *noa mal dɔ th. re idi seterham*, take these goods right to the place where they are to be; *th. hɔr kanae*, he is a known man (not a stranger); *nui hɔrak katha dɔ oka th. hō qhom bujletaea*, you will never be able to understand what this man really means; *at qaiyñ th. akadea*, I have traced the lost cow; *jaegale th. akata*, we have fixed on the place (e. g., where we shall meet); *gapale th. akata calak reak*, we have fixed to-morrow for going; *jan theč calakko th. akata*, they have settled to go to the witch-finder; *mohajon then taka nam laḡil th. akana*, it has been ascertained we shall get money from the money-lender. (H. *thikānā*.)

*thikāna*, n., v. a., v. m. d. The address, appointed place, certainty; to appoint a place, settle, ascertain. *Th. bae qī akata*, he has not written the address (place); *onebon goṭakel th. thečbon napamoka*, we shall meet at the appointed place that we fixed on; *gujuk reak th. bānuka*, there is no certainty as to death (when it will occur); *galmarao laḡitko th. kela*, they fixed a place for having the talk; *mathom halan reakke th. akawana*, she has arranged for herself to gather the mahua flowers (v. supra).

*thikāri*, n., adj. Sunstñine; in the hot sun (sun without any wind). *Th. re ruq hɔr alope dɔhɔkoa*, don't put ill persons in the hot sun; *tehen dɔ hɔe hō bānuka; qādi th. seton qikquk kana*, to-day there is no wind either, it feels blazing hot in the sun. (Mundari *thikari*.)

*thikāri*, n. A ring worn on the fingers or toes. (C.)

*thikedar*, v. *thikadar*.

*thikra*, n. A potsherd or small stone put into the *cilim* (pipe bowl) to prevent the tobacco entering the passage in the pipe, a stopper, plug. *Cilimre th. laḡaoakme, ona cetanre thamakur kasaome*, put the plug in the earthenware bowl of the hookah, press the tobacco down on that. (H. *thikrā*.)

*ʃhikrə ʃhikri*, adv., v. m. Rebounding, quarrelling; to have a hot quarrel, to have high words; v. a. To answer back. *ʃh.ʃh.kin roporena*, they quarrelled hotly (when one said one word, the other at once gainsaid); *mōrē hōr samānre bogetekin ʃh.ʃh.yena*, they had a hot quarrel (high words) in the presence of the village council; *ʃh.ʃh. barakedean, bañ bataolaka*, I answered him back at once, I did not obey (agree) (v. *ʃhikraq*; C. applies the word to eating to satiety; not so here).

*ʃhikraq*, v. m. To rebound, fly back; v. a. To answer back. *Paʃ ʃh. ruqroʃ kana*, the wedge flies back (when hammered in); *apqri ʃh. ruqrena*, the arrow-head rebounded (hit, but did not enter); *iñ khan onka dō ohōi rōr ocolea, ʃh. daramkean*, if it had been myself, I should certainly not have let him talk in that way, I should have answered him back (v. *ʃhokrao*; B. *ʃhikrān*, rebound).

*ʃhikri*, adj. f. Dwarfish, small, short (women). *ʃh. qimai*, a dwarfish woman.

*ʃhikri potam*, the same as *ʃhekro potam*, q. v.

*ʃhik ʃuʃi māñji bhuʃi*, adv. That's right, to the point, you hit it. Only used as an exclamation (lit. a right hit with the blunt arrow, right in the headman's stomach; Desi *bhuʃi* is not otherwise used in Santali).

*ʃhik ʃhak*, adj., v. a. m. Exact, accurate, correct, right, ready; to make, become do., prepare, have ready or in readiness, settle. *Jōtō ʃh.ʃh. menaka*, all is ready in order; *bapla reakko ʃh.ʃh.kela*, they have made all ready for the marriage; *buluñ sunum jōtōle ʃh.ʃh. akafa*, we have made ready salt and oil and all; *calak reak ʃh.ʃh.ena*, it has been settled (everything made ready) for going. (H. *ʃhik ʃhāk*; v. *ʃhak ʃhik*.)

*ʃhili*, n. A middle-sized water-pot. The *ʃhili* is a little smaller than the *ʃukud*, q. v., and has a narrow neck. It is used for carrying water and for serving out beer. *ʃh.te hañdi aguipe*, bring beer in the earthenware pot; *ʃh.ʃh. hañdiko emale kana*, they are giving us beer, one pot after the other; *ʃh. dak kuri*, a girl that is able to carry water in a *ʃhili* on her head (used about girls that are some ten to eleven years old (cf. *cukaʃ dak gidrə*); *ʃh.re ca basantabompe*, brew some tea for us in a *ʃhili*. *Karma* (or *kārwās*) *ʃhili*, n. Two *ʃhili* pots, brought filled with water from the *dak bapla* (q. v.) ceremony and placed on a small heap of paddy on each side of the *matkōm khunʃi* (q. v.) in the marriage shed (*mañdwa*), the mouth of both being covered with a piece of cloth. One of these is taken along with the bride to her new home together with the paddy under it. This paddy is mixed with the paddy seed and sown for luck.

*ʃhimki*, adj. f., the same as *ʃhemka*, q. v., but applied to females.

*ʃhiñ mante* (-*marte*, -*mente*), adv. With a ringing sound. *ʃh.m. mēʃhēle kuʃamkela*, he struck the iron with a ringing sound; *ʃh.m. baʃi nurhayena*, the brass cup fell down with a ring (v. *infra*).

*ʃhiñ ʃhiñ*, adv., v. a. m. With high ringing sounds; to make do. sounds.

*Kamar dō mēʃhēle kuʃamel kana ʃh.ʃh.*, the blacksmith is hammering the

iron, making high ringing sounds (also *mērhēle th.th.eta*); *ghaṇṭi th.th.oḥ kana*, the bell is tinkling (onomat.; cf. *thiñ thiñ*).

*thiñ thoṭ*, adv., v. a. With alternately ringing sounds; to make do. (as when the blacksmiths are striking iron with alternately a hammer and a sledge). *Kamar dō palko koṭēdela th.th.*, the blacksmiths are striking the ploughshare, making alternately light and deeper ringing sounds (also, *th.th.eta*) (v. supra and *thoṭ thoṭ*).

*thiñgi maṭ*, n. A species of wild bamboo with very short spaces between the nodes. Very rare in these parts.

*thiñkor thañkor*, the same as *thiñkor thoñkor*, q. v.

*thiñkor thoñkor*, adv. With a rapping sound, with a tinkling sound. *Th.th. kicricō tehoḥ kana*, they are weaving cloth, making rapping sounds (when they pull the *kamhāṇḍ*, q. v., tight); *bāḥ bañki th.th. saḍēḥ kana*, the anklet and ankle ring, make a tinkling sound (when loosely on) (onomat.; cf. *thoñ thoñ*).

*thiñ mante (-marte, -mente)*, the same sound as *thiñ mante*, q. v.

*thiñ thiñ*, the same as *thiñ thiñ*, q. v. *Gidra baṭiko ruyela th.th.*, the children are tinkling the brass cup.

*thiñ thiñ*, adv. With tinkling sounds; v. a. To make do. *Ghaṇṭi th.th. saḍēḥ kana*, the small bell is tinkling; *lebeṭ gaḍi reaḥ ghaṇṭiye th.th.keṭa*, he sounded the bell of the bicycle (v. supra; onomat.).

*thiṭaṇ thaṭaṇ*, the same as *thiṭoṇ thoṭoṇ*, q. v.

*thiṭci*, adj. f., the same as *thēpca*, q. v., but applied to females.

*thiṭi*, n. A cork, stopper. *Boṭol reaḥ th. dō okayena*, what has become of the cork of the bottle (very rare here; H. *thēpi*).

*thiṭoṇ thoṭoṇ*, adj., v. m. Exhausted; to become do. (through hunger, thirst, fatigue). *Th.th.e dārā laṅgayena*, he has become exhausted by wandering about; *reṅgeṭeye th.th. akana*, he has become exhausted through hunger (v. *thoṭoṇ*).

*thirik thirik*, adv. The call of the female cuckoo. *Koṭ eṅga th.th.e raḥēṭ kana*, the female cuckoo is calling *thirik thirik* (onomat.).

*thir thirqu*, v. m., the same as *tur turqu*, q. v. (Rare.)

*thirik thirik*, adv., the same as *thuruk thuruk*, q. v.

*thiriñ mante (-marte, -mente)*, adv., the same as *tiriñ mante*, q. v., *Th.m. meṛome maḥ topakkēdea*, he cut the (head of the) goat off with a ringing sound (of the battle-axe used for the purpose).

*thiriñ thiriñ*, the same as *tiriñ tiriñ*, q. v. (the aspirated form is a little stronger). *Ghaṇṭi th.th. saḍē kana*, the small bell is tinkling; *ghoṇṭako th.th.keṭa*, they tinkled the bell (and stopped).

*thisi*, n., the same as *tisi*, q. v. (Flax.)

*thisi*, n. An iron guard to prevent an ornament coming off; the same as *thesa* or (more commonly) *theka*, q. v.

*thisiq*, the same as *tisiq*, q. v.

*thisri*, adj. f., the same as *thesra*, q. v., but applied to females.



*thitrāḥ*, n. The leg between the ankle and below the knee-joint, the shin (the front part). *Th.te daḥ menaḥ*, there is water up to the shin (below the knee-joint); *th.te jonḍra dare akana, popo lek akana*, the Indian corn plants have grown so high as to below the knees, they are fit for being hoed. The word is especially used to show height or depth.

*thoe mante* (-*marte*, -*mente*), adv. With a dull heavy sound. *Th.m. kurule kuṭamkela*, he gave the root-stump a blow with a dull heavy sound (v. *infra*).

*thoe thoe*, adv. With dull heavy sounds; v. a. m. To make deep hollow sounds. *Th.th. baklakko chaḍaola*, they are removing the bark (from the tree) making dull sounds (striking it with the axe-hammer); *cel coko th.th.yet kana*, who knows what they are doing making these dull sounds (v. *thui thui*; onomat.).

*thoe thoe*, adv., v. m., v. *thoe thoe* (the common pronunciation).

*thokami*, adj., v. a. m. Refractory, fraudulent, cheating; to cheat, cause loss, to lose. *Th. hor kanae, uni tuluc dō alope pēraḥ*, he is a fraudulent man, don't become his companions; *pē ṭakae th.kidiṇa*, he cheated me of three rupees; *noa karbarren th.ena* (or, *th. ocyoena*), I was cheated (lost money, by roguery) in this transaction. (B. *thokāmi*; word used in the Eastern parts.)

*thokao*, v. a. m. To drive in, hammer in, ram into, strike in hard with the batten when weaving. *Paṭ bes leka th.me*, drive the wedge well in; *tehoḥ jōhḥēd kamhāṇḍteko th.a*, when weaving they strike in hard with the batten. As the word nowadays is used in the same obscene meaning as *dhaḥuc*, it is getting out of use and is not said before women. (H. *thoknā*; Muṇḍari *thokao*.)

*thokiṭ bajiṭ*, v. *thukiṭ bajiṭ*.

*thokrao*, v. a. To gainsay, contradict, oppose, threaten; to break off, knock off a burning brand, shake the fuel on the fire (so that it does not go out). *Khubiṇ th.kede eneḥ katha dōe laikela*, only when I had taken him severely to task, did he tell the matter; *uniṇ th. daramkedeleye thirena, baḥkhan aḍiye rōrel taḥḥkana*, because I severely opposed him he shut up, otherwise he was talking a good deal; *seṅgel th.akme, ṭṛjōḥ kana*, stir up the fire, it is going out (it refers to the knocking off of the ends of pieces of firewood lying in the fire-place; the ends that have been burnt are knocked off and the fuel pushed farther in); *ḥōḥeyiṇ seṇlena, th.kidiṇae*, I went to ask (for some loan, etc.), he browbeat me (cf. H. *thukrānā*, kick against, spurn; cf. B. *thokrān*).

*thompo*, adj., v. m. Large and round of different sizes; to become do. (tubers, Jack fruit). *Alu dō khub th. da akana*, the potato plant has got very large tubers (or, *glu th. akana*); *noa kaṇṭhar dō jo th. akana*, this Jack tree has got large fruits (v. *thampa thompo*).

*thomsōḥ*, the same as *themsōḥ*, q. v.

*thona thuni*, adv., v. m. At loggerheads, at variance, on bad terms; to dispute, contend, be on bad terms, fall out with one another. *Th.th.kin*

*roporena*, they had high words with each other; *hakim samañrekin* (h.th.yena, they had a severe dispute before the magistrate; *jumi ñutumtekin* (h.th. akana, they have fallen out with one another on acc. of some rice-land (cf. B. *thōnā*, a slight blow; Munḍari *thona* (thuni).

*thonk*, v. *ṭoh* (C., not a Santal pronunciation.)

*thonkao*, the same as *thankao*, q. v.

*thoṅga*, n. A cylindrical receptacle of bamboo (nowadays also of tin), a bamboo bottle. *Th.re kagojin dgho akala*, I have put the papers in the cylindrical receptacle (a Santal will, when putting aside a paper of any importance, roll it up, not fold it); *cun* (h., a bamboo receptacle for lime (mixed with tobacco leaves to be chewed); *laṭha* (h., a bamboo receptacle for bird-lime; *paura cua* (h., a hollow piece of bamboo used for distilling liquor (now prohibited); *sunum* (h., a hollow piece of bamboo for keeping oil in; *bade* (h., v. *bade*; *oṅga* (h., a large piece of hollow bamboo believed used by the *oṅga*, q. v., to receive the blood of sacrificed persons (so reported, but not seen by anybody); *seṅgel oñ* (h., a piece of hollow bamboo used for blowing through to stir up fire (especially seen with silversmiths). (In B. called *cunḡt*; cf. B. *thōṅgā*, a cone-shaped case of leaves.)

*thoṅga mū*, n. A pug-nose (nostrils seen far away).

*thoṅga sar*, n. A short arrow used in a long gun-like bamboo barrel. Not seen now, but said to have been used in the Santal rebellion of 1855 (v. *supra* and *sar*).

*thoṅṭa*, n. The beak or bill of birds; the point of a sickle; v. a. To turn towards. *Th.re curuṭae laḡit caole bñukṭae*, he has no rice to put down in the beak (of a fowl to be sacrificed; he is poor); *ṭe cāṛṭko tobak joma*, birds pick up their food with the beak; *kufis* (h. *leka katha menakliṇa*, *roṛ ocoāṇpe*, I have a word like the beak of the *kufis* (q. v.; i. e., a very short statement), let me speak; *dairōm* (ṭe *tobagepe*, prick him with the point of the sickle (made red hot; a very common remedy among the Santals); *ngṭe seṭ* (ṭe *eme*, turn your face in this direction (i. e., speak facing those you address); *ṭe joṭ idiakope*, wipe their beaks (said about children who do not get up). (H. *ṭhōṭ*; B. *ṭhōṭ*.)

*thoṅṭaratiñ*, the same as *tharṭaratiñ*, q. v.

*thoṅṭa*, v. *thoṅṭa*. (C., not Santal pronunciation.)

*thopor mante* (-*marte*, -*mente*), the same as *thapar mante*, q. v. *Th.mante seṅgele everketa haṭakṭe*, she winnowed the fire with a winnowing-fan, making a rustling sound.

*thopor thopor*, the same as *thapar thapar*, q. v. *Th.ṭ. everme*, winnow (the fire) rustlingly (so that it may be heard that it is done).

*thor*, adv. On the spot, there, there and then, at once. *Laha laha alom roṛa*, *ṭe lañ galaomea*, don't speak before others, I shall finish you there and then; *ṭe reḡeñ gōchedea*, I killed it on the spot (at once); *miṭ theṅgate* *ṭe in galaokedeā*, I killed it on the spot with one stroke of the stick. (H. *thor*.)

*thōrbok*, the same as *thērbok*, q. v.

*thōsea*, the same as *fosea*, q. v.

*thosgar*, v. *thoskor*. (C., not here.)

*thoſkao*, the same as *thoſrao*, q. v. (Rare; Munđari *thoſhkaō*.)

*thoſrao*, v. a. To peck, peck holes in trees (as woodpeckers), scratch, touch with the point of anything. *Kāhu jondra phoſko th. jomkela*, the crows pecked the Indian corn pods and ate; *gidi mēlko th.kedea gai*, the vultures pecked out the eyes of the cow; *dakie piſdhe pāerēye th. marānkela*, the water scratched away (the earth) and made the rice-field ridge channel large; *tul cērē dārko th. bhugaga*, the *tul* (q. v) birds peck holes in the branches; *kāhu dō kaḍa reaſ ghaoko th.kedea*, the crows pecked the sores of the buffalo; *mēllaſ th.tama, bam neſel kana*, I shall peck out your eye, can't you see (cf. H. *thōth*, bill; v. supra; cf. Munđari *thokrao*, peck).

*thoſrao*, v. a. To drag along. (Skrefsrud, not so used now.)

*thoſhkaō*, v. *thoſkao*. (C.)

*thō*, v. a. To plough (satirical expression, or fondling). *Celetem th.ea neſ dō*, what will you have to plough with this year; *ma bābu hara hoḍōk-talaſme, oḱoe th.alalaſa, haralenkhanem th.th. bam si ʔsullaſa*, do, youngster, grow quickly up, who will plough for us two, when you are grown up will you not support us two by ploughing (widowed mother's talk to child).

*thoḍ*, v. a. m. To crack the joints; to break off Indian corn pods from the plant; to cheat, defraud. *Ti jaſga reaſ joḱo kaſuſ th.katiſme, hasoyediſ kana*, crack all the joints of my fingers and toes for me, I have pain (a very common procedure with certain Santals); *alom thoja, hasoyediſ kanam*, don't crack my (finger) joint, you are giving me pain; *jondrale th. cabakela barge khon*, we have broken off all the Indian corn pods from the homestead field (expression used about gradually fetching some pods, not about the regular harvesting); *mōrē ſakae th.kidiſa*, he fooled me out of five rupees (by false promises) (onomat.).

*thoḍ*, n. A certain plant, *Physalis minima*, L. (cf. *haḱdi kuḱdi*).

*thoḍ*, n. A children's game (v. *thoḍ*).

*thoḍ cērē*, n. A certain small bird, the same as *jiqm*, q. v., so called on acc. of its call *thoḍ thoḍ*.

*thoḱekoḱ*, the same as *thakoḱoḱ*, q. v.

*thoḱekoḱ*, the same as *thakoḱoḱ*, q. v.

*thoḱeraḱ*, n. Small cave, hole; adj. Tiny, small (rice-field); v. a. m. To hollow out. *Th. oyōſme*, look into the hole; *eken th.geſalea khet, haprak dō baſuḱa*, we have only small rice-fields, we have no big ones; *noa th. khetre daſgra bako aḱur dareaḱa*, in this hole of a rice-field, the bullocks are unable to turn (ploughing); *reſgoḱ daḱako jom th.ketiſa*, the *reſgoḱ* (q. v.) have eaten holes in my teeth (cf. *thoḱ thoḱ*).

- thoerak*, adj., v. m. Hollow-eyed, poor; to become do., famish. *Nui th. mara budhi*, this old hollow-eyed wretch of an old woman; *noa th. oraäre bai reben kana*, I am unwilling to be married into this famished family; *netarko th. cabayena*, nowadays they have become utterly poor; *reñgeete lač th. entaea*, his stomach has become hollow owing to hunger (v. supra).
- thoerak thoerak*, n. Caves and holes; adj. Poor ones. *Th.th. oyoñme*, look into caves and holes; *balaea th.th.ko napam akana*, the co-parents-in-law are both poor people (poor ones have met as).
- thoe thoe*, v. m. To famish, be utterly poor; adj. Very poor. *Th.th.ko reñgejok kana*, they are becoming utterly poor (nothing in their house); *netarko th.th.yena, nalhateko asulok kana*, they have become very poor at present, they support themselves by working for wages.
- thoe thoyao*, the same as *thoe thoe*, q. v. *Th.th.enako*, they have become very poor (have no kind of property).
- thō ghur*, the same as *thāe ghur*, q. v. Some also pronounce it *thō gur*.
- thog*, v. *thok*.
- thohor*, the same as *thok*, q. v.
- thok*, n., adj., v. a. m. Obstinacy, impudence, revolt; obstinate, refractory, impudent; to be obstinate, etc., rebel against, stand against, set oneself against. *In tuluc th.e emela*, he is refractory against me; *th.e lagaoeta nui do hor tuluc*, he is standing up against people (is unfriendly, harsh in his behaviour); *adi th. hor kanae*, he is a very refractory man; *bqrid th. hor kanae, idiak hō bae emoka*, he is a very obstinate man, even what he has taken away (as a loan) he will not give back; *in tuluc alom th.a, qhom darelena*, don't be obstinate (impudent) against me, you will not succeed; *thirgeae, bae th.ok kana*, he is quiet, he does not set himself up against others (cf. H. *thok*, blow; cf. B. *thok*).
- thok baji*, adj., the same as *thok*, q. v. *Adi th.b. hor kanae, cel hō alope emaea*, he is a very impudent man, don't give him anything (v. *baji*; *Muṇdari thiak baji*).
- thokle*, v. a. To jingle, ring. Only used about ringing a brass cup to call a bonga. *Kāsā th. kasim rawāe kon kon debta yawae re*, beating the brass cup, the *kasim* giving echo, which bonga is coming (as called out by the *Dasāe koṛa* in corrupt Bihari).
- thokne*, n. A certain boys' game.
- thokne*, v. a. To scare or frighten away by scolding. *Th. pasirkedae*, he scolded him, so that he ran away frightened (cf. H. *thoknā*; word now practically obsolete).
- thokor thokor*, adv., v. a. m. Jingly; to make, give a jingling sound. *Gai 'otko th.th. sadek kana* (or, *th.th.ok kana*) the wooden bell of the cow is making a jingling sound; *korako calak kana pala nel, th.th.etako*, the young men are going to attend the hook-swinging festival, they are making jingling sounds (with wooden bells tied to their waist behind) (onomat.; v. *thakar thokor*).

*thoŋ*, v. a. Make a thudding sound. *Alom thoŋa, hoŋko asoŋa*, don't make a thudding sound (cutting the bones to pieces), people will hope (to get part of the killed animal) (onomat.).

*thoŋ*, used as second word of a compound verb, denoting that what the first word stands for is done and nothing added. Just that, only that, but got nothing. *Em th.adiŋae*, she gave me just once (did not give me a second time); *ŋel th. joŋ kanae*, I am just looking (at the others who get food, while nothing is given to me); *seŋ th.enale bapla oraŋle*, we just went to the house where there was a marriage, but got nothing; *soŋ th.adiŋae, bae cuputafa*, he measured the exact amount to me, he did not add a handful; *baskeakko em th.aŋlea, maŋjan hō baŋ, kedoŋ hō baŋ*, they just gave us the stale food over from last evening, neither midday meal nor dinner (cf. use of *daŋoŋ*).

*thoŋ mante* (-*marle*, -*mentle*), adv. With a thud, a dull flat sound (as when striking with a stick or cutting wood). *Th.m.ye koŋapkeŋa*, he struck (the ground with the end of his stick), making a dull flat sound; *th.m. kaŋe makketa*, he cut the piece of wood with a thud (v. infra).

*thoŋ thoŋ*, adv., v. a. m. With rapping flat sounds; to make, give do. sounds. *Th.th. jaŋe samaketa*, he is cutting the bones to pieces, making rapping sounds; *th.th. idiyetae*, he is making rapping sounds (with a stick) as he walks along; *ŋhinki th.thogoŋ kana*, the *ŋhinki* (q. v.) is sounding thud, thud (when being pounded) (onomat.).

*thol thoŋ*, adj., v. m. Restless, unsteady, fickle-minded, rolling about in globules; to quiver, tremble, be agitated, roll about in globules. *Saru sakamre th.th. daŋ teŋgo akana*, water is standing in globules on the Taro leaf; *saru sakam daŋ leka jivi th.th. menaktabona*, our soul (mind) is unsteady like the globules of water on a Taro leaf; *gaŋa daŋ th.th. calaŋ kana*, the river is running in small waves (up and down); *band pereŋ th.th.ok kana*, the water reservoir is filled so that the water is quivering at the banks (just about to run over) (cf. B. *ŋol ŋol*, shaky, wavering).

*thol ŋolao*, v. m., the same as *thol thoŋ*, q. v. *Gaŋa pereŋ th.th. akana*, the river is full, so that the water is splashing over the banks.

*thol thoŋliq*, adj., the same as *thol thoŋ*, q. v. (water, mind). *Jivi do th.th. menaktabona*, we have a restless soul. (Rare.)

*thonko*, adj., v. m. Dry; to become do. *Raca do th.gea*, the courtyard is dry; *kulhi do th.yena*, the village street has become dry. (B. *tonko*.)

*thonok*, n., adj., v. a. m. Glory, splendour, magnificence; splendid, glorious, ornate, gorgeous, resplendent, magnificent; to make, become glorious, etc., glorify. *Neŋjoŋ th. do Kolkatare menaka*, a magnificence to be seen is in Calcutta; *serina reaŋ th.*, the glory of heaven; *noa oraŋ do th.ko benao akata*, they have built this house beautiful; *noa duŋra do qdi th. ŋeloŋ kana*, this portal looks splendid; *dibi qdiko th. akathoa*, they have made the Durga images very splendid; *jawoŋcho th.kedea*, they adorned the bridegroom gloriously; *oraŋ qdi th.ena*, the house has become very beautiful. The word refers to what can be seen (cf. *thosqŋ*).

- thoñ thoñ*, adj., v. m. Very poor, empty; to famish, be utterly poor, have nothing at all. *Orak dö th.th.gelakoa*, their house is empty (no food); *netarko th. th.ena*, they have become famished at present. (About the same as *thoe thoe*, q. v.)
- thoñ thoñ*, adv., v. m. With loud rapping sounds; to sound loudly (as when cutting dry wood). *Rəhor kaŋko makel kana*, *th.th. sađe kana*, they are hewing some dry wood, it sounds loudly; *th.th.ok kana*, it sounds loudly and sharply (onomat.; cf. B. *thoñ* and *thoñthoñ*).
- thoñ thoñ*, adv. With crashing sounds (as when throwing a stick along or beating the ground with a stick to frighten snakes away; used like *thanka thoran*, q. v.).
- thop*, n., v. a. m. A drop; to rain in drops; to drop, drip. *Mil bar th. dał nüroł kana*, a few drops of rain are falling; *th.etae*, it rains in drops: *sumum th.ok kana*, the oil is dripping; *məl dał th.ok kantaea*, her tears are dropping (likely onomat.; B. *top*).
- thopon*, v. a. m. To tire, exhaust; to be weary, tired, fatigued, knocked up; adj. Tired, fatigued. *Th.geae, laŋga heđ akanae*, he is fatigued, he has come tired; *ayur th.kedae*, he tired him leading him about; *dārā th.ena*, he is fatigued from wandering about; *daŋgrale sagar th.ketkina*, we have fatigued the bullocks by making them go in the cart (too much).
- thopon thopon*, adv. In a wearied, fatigued, tired manner; v. m. To become fatigued, exhausted. *Th.th.e daran kana*, he is walking about in a fatigued manner; *reŋgečleye th.th.ena*, he became exhausted owing to lack of food (v. supra).
- thop thop*, adv. In drops, drop by drop, dripping. *Th.th. māyām jorok kantaea*, blood is falling down in drops from his (nose); *sate dał dö th.th. jorok kana*, the water runs down from the eaves in drops (v. *thop*).
- thop thopo*, v. m. To drop, drip. *Sərim khon dał th.th.ł kana*, water is dripping from the roof; *lenok paŋ khon sumum th.th.ł kana*, the oil is dripping from the oil-press (v. *thop*).
- thop*, properly *thop*, q. v. (C.)
- thop thop*, v. a. To knock, rap, tap (at a door, etc.). *Okoe cən silpiŋko th.th.kela*, somebody tapped at the door; *th.th.me, adə jhidama*, knock, then it will be opened to you (Note, not *th.thobme*, as might have been expected) (onomat.).
- thorok thorok*, adv., v. m., the same as *thokor thokor*, q. v. *Gai totko dö parakgea*, *th.th. sađe kana*, the cow's wooden bell is cracked, it gives a rapping sound; *toŋko th.th.ok kana*, the wooden bell is jingling (but not clearly) (onomat.).
- thorē*, n. The ankle, the elbow joint, the knee joint. *Th.reye dalkidiŋa*, he struck me on the ankle; *moka th.ye ucunhidiŋa kokhare*, he hit me in the side of my chest with his elbow joint; *gunthi th.ren takidena*, I struck my knee-joint (e. g., against the frame of the bedstead); *ekən th.ko emadiŋa*, they gave me only the ankle-bone (here the same as "only bones").

*thōrē jañ*, n. The ankle-bone. *Th.j. rōpūl akantaea dāngva reāk*, the ankle-bone of the bullock has been broken; *th.j. qđi lātu hēloł kantaea*, his ankle-bones look very big (the word here refers to the outstanding bone on each side (v. supra and *jañ*).

*thorōł thorōł*, adv. With rapping flat sounds, thud, thud. *Gaiye pagureta*, *tołko th.th. sādē kana*, the cow is chewing the cud, its wooden bell makes some rapping sounds; *th.th. jañe samakela*, he is cutting bones to pieces, thud thud; *joṇḍrae huruñel kana th.th.*, she is pounding Indian corn in the *dhinhi* thud thud (onomat.; v. *thōł thōł*).

*thorōł mante* (-*marte*, -*mente*), adv. With a ringing sound. *Th.m. kaṭe giđi gotkata*, he threw the piece of wood down with a ringing sound (v. infra).

*thorōł thorōł*, adv. With ringing sounds (cutting dry wood). *Th.th.ko mañkela kaṭ*, they are hewing (dry) wood with ringing sounds (onomat.; cf. *thirīñ thirīñ*; v. *thōñ thōñ*).

*thos*, adj., v. a. m. Cheap, of no price; to make cheap; become do., come to nothing. *Bajar dō th.gea*, the prices got in the bazaar are very low; *hōyo cāole th.gea nētar*, the price of paddy and rice is cheap at present; *kicriđ th.ena*, the cloth has become cheap; *cas th.ena nēs dō*, the crops have come to nothing this year; *dañe th.kela nēs*, the rain fell short this year. (Desi *thos*; cf. Muṇḍari *thos*, end.)

*thosōk*, n., adj., v. a. m. Grandeur, splendour; grand, splendid, glorious, beautiful, stately; to make, become grand, etc. *Nonkan th. qhōm hēllea etāł sēđ*, you will certainly not see such grandeur elsewhere; *qđi th.ko orał akala*, they have built the house grand; *qđi th. maejiu kanae*, she is a very stately woman; *kapałko th. akala*, they have made the door-panels very fine (with carvings); *jāwāe bełako th.kedea*, they dressed the bridegroom grandly; *onkoalł orał dō th.entakoa*, their house has become splendid (v. *thōnōk*; B. *thosōk*).

*thosōkōr*, the same as *thosōk*, q. v.; also used as an adv. Stately, grand, easily. *Khub th. orał*, a very grand house; *bqhuko th.kedea*, they dressed the bride finely; *th.e taram idiyela*, he is walking along stately and easily.

*thos thos*, adv. In drops. *Th.th.e ađoyela*, *qđi jolōnede kana*, he urinates in drops, it pains him very much (e. g., when suffering from *jhala*, q. v.). (B. *tos tos*.)

*thoťok*, v. perform. of *thōk*, q. v.

*thoťeq*, adj., v. a. m. Hollowed out, empty (shell); to make, become do.

*Nui th. buđhi dō tisren kan cōe*, this old decrepit woman, who knows from what time she is; *th.gea noa lumam dō*, this cocoon is empty; *huti joṇḍrako jom th.kela*, the insects have eaten the Indian corn, so that there is only the shell; *buđhi th.yenae nētar*, she has become old and decrepit (hollow and bent) (cf. H. *thāñiyā*, amputated; cf. *thōyo*).

*thō thō*, intj. to plough-bullocks. Turn, turn there. (Used like *thāe ghur ghur*, q. v.) *As th.th.th.*, turn there, turn, turn!

*thōtō*, v. perform. of *thō*, q. v. *Nēs dōe th. kantalea*, this year he is ploughing for us.

*thōtro*, the same as *thōteq*, q. v.

*thōto thōto*, adj. Only one left. *Th.th.e asen barayeta*, the hen is taking one chick, the only one left, round with her; *mitteḍ gidra menaēgetaea th.th.*, *bakkhan jōtoko gōcentaea*, she has a child, the only one left, otherwise all her children have died.

*thōtheq*, v. *thōteq*. (C.)

*thōtho*, v. *thōtō*. (C.)

*thōyo*, adj., v. a. m., the same as *thōteq*, q. v. *Th.mara buḍhi*, this old decrepit wretch of a woman; *lumqmkho jom th.kedea kahū*, the crows have eaten the cocoon empty (so that only the shell remains); *nui gōi dōe th.yena*, this cow has become old and decrepit (will not calve any more).

*thōyot thōyot*, adv. Clatteringly, shufflingly; scraping empty. *Th.th.e calak kana panahi hōrōkkate*, he is walking, making a clattering noise, having put (old) shoes on; *dhiri ḍaḍi dak jōtoko lo cabaketa th.th.*, they have drawn all the water of the stony pool, scraping it absolutely empty; *daka tukuc th.th.ko geḍ cabaketa*, they have scraped the rice pot absolutely empty (onomat.).

*thōyo thōyo*, adj. Old and scraggy. *Mitteḍ th.th. gōi menaēgetaea*, he has one old and scraggy cow (v. *thōyo*).

*thū*, v. a. To shoot with a gun, make a cracking noise. *Jele th. gōḍkedea*, he shot the deer and killed it; *cand mariko th.yeta*, they are shooting at targets.

*thū*, v. a. m. To crack, rupture, burst, blow out. *Tukuc th.keta*, she cracked the water-pot; *sim beleye pasha th.keta*, (the hen) scratched and broke the egg; *mēt th.klam ma*, may your eyes burst; *lac th.yentaea*, his stomach burst; *th. mēt dō*, *bam ḥellediṇa*, your burst eyes, did you not see me (women's abuse); *mat sahan th.k kana*, the bamboo firewood is bursting (v. *supra*; possibly onomat.).

*thube*, n., adj., v. a. m. A growth, knob (on trees), tumour, excrescence, bunch; sunk in, having any amount of (debts); to make knots; become a cluster, get knobs, get a sty, become enceinte. *Kasra th. menakṭaea*, he has an excrescence of scabies; *noa dare dō th.gea*, this tree has knobs; *rin th. hōr kanae*, he is a man sunk in debts; *gendreḥko tol th. akala*, they have tied knots on the rag (as a means to remember); *kada mētre th. akawadea*, the buffalo has got a sty on the eye (or in its vicinity); *noa dare dō th. akana, takako topa akala*, this tree has got a large growth, they have buried money (below it; a popular belief); *nui kuri dōe th. akana*, this girl is enceinte; *noa kapṭhar dō jo th. akana*, this Jack tree has got clusters of fruit; *maran qkōḥ th.pe emadiṇa*, you have given me a very large knob (i. e., bone, not much meat).

*thube thube*, adv. In clusters. *Ul dare dō th.th. jo akana*, the mango has got clusters of fruit (v. *supra*).



*ʃhwiqk*, n., adj., v. a. m. An empty cocoon, an empty shell of a fruit, the cells of bees, wasps, etc., a small case to put something in; tiny, small; to make, become empty. *Lumam ʃh. tɔhɔt kəʃupreɣe hoɾɔk akala*, he has put an empty cocoon on the toe that has been hurt by striking against something; *noa terel ʃɔ dɔ ʃh.gea, cɛrɛko ʃɔm ʃh.kela*, this ebony fruit is an empty shell, birds have eaten it empty; *susurban chala ʃh.re hoɾɔn menakkɔa*, in the cells of the nest of the wasps there are young ones; *ʃh.re poesaŋ dɔhɔ akala*, I have put the money in the small case; *ɛkɛn ʃh. kɛt menakkɔalea*, we have only very small rice-fields; *noa ambril dɔ ʃh.ena*, this Papaw fruit has become an empty shell (cf. *ʃhwi ʃhwi*).

*ʃhwiqk arak*, n. A certain plant, *Melochia corchorifolia*, Willd. Common. Leaves and buds eaten in curry (v. supra and *arak*).

*ʃhwiqk muiqk*, v. *ʃhuyqk muyqk*.

*ʃhwi mante* (-*marte*, -*mente*), adv. With a thud, with a low booming sound.

*ʃh.m. bɔhɔkiŋ tɔhiɛna*, I knocked my head against (it) with a thud;

*ʃh.m.ye dalkedea*, he struck him with a thud (onomat.).

*ʃhwi marao*, v. m. To strike against, knock against. *Duɾren ʃh.m.ena bɔlɔk ʃɔkɛt*, I knocked against the door when entering.

*ʃhwi ʃhwi*, adv. With low dull sounds (as when beating dry hard soil); adj. Booming, hard. *Hasa ʃh.ʃh. kɛtɛt kana*, the earth is very hard, so that it gives thudding sounds when dug; *hurul ʃh.ʃh.ko kutamela*, they are beating the root-stumps thud, thud; *ʃh.ʃh. hasa*, very hard soil (onomat.).

*ʃhukɔ ʃhuki*, adv., v. m. At loggerheads, at variance; to quarrel hotly; v. a. d. To hammer at. *ʃh.ʃh.kin roɾɔɾena*, they had a hot dispute; *ʃh.ʃh.kin dapalena*, they had a hot quarrel, beating each other; *samanrekin ʃh.ʃh.yena*, they had a hot quarrel before people; *paɛ dɔhilena, ʃh.ʃh.nkme*, the wedge has got loose, give it a hammering (v. *ʃhukɔ*).

*ʃhukɔu*, v. a. m. To erect, raise; nerve oneself, withstand, oppose, gainsay; give or take courage, encourage. *Dolane ʃh.kela*, he erected a masonry house; *dokane ʃh.kela*, he started a shop; *bande ʃh.kela*, he erected a dam; *hoɾe ʃh. daramkedea*, he gainsaid the man; *phalna dome ʃh.kelte noa kɔmi dɔ hoeyena*, this work was done, because so and so encouraged (them to do it); *dil ʃh.me, alom paɔɔka*, nerve yourself, don't fall back. (H. *ʃhoknā*.)

*ʃhukiq*, n., adj. Fraud; fraudulent; v. a. To defraud. *ʃh.te itɔ hoɾɔe kalaokela*, he received some seed-paddy by fraud (by promising to give back at a certain time, but not doing so); *ʃh. hoɾ kanae*, he is a fraudulent person; *ʃh.kedea*, he defrauded him (v. *ʃhok*).

*ʃhukiq bɔjiq*, v. a. To tap and try, investigate the goodness of. *Gɛl bar awa khɔn bhajjanpe bachaokela, ʃh.b.katepe kiriŋkela*, you have selected the vessel from twelve potter's kilns, you bought it having tapped and tried it (from the formal address by the headman of the bride's village

when the bridal party is to leave after marriage; the vessel is the bride)  
(cf. H. *thoknā*; Desi *thukia*; v. *bajiq*; v. *thok bajī*).

*thukran*, the same as *thokrao*, q. v.

*thuk thuk*, v. *tuk tuk*.

*thuk thukau*, v. *tuk tukau*.

*thuk*, v. m. To knock the head against something. *Caukathare bohokin th.ena*, I knocked my head against the door-frame; *matqm halah jokheekin th.ena*, they knocked their heads against each other when they were gathering mahua flowers (v. *thu*).

*thuk thuk*, adv. With dull thudding sounds. *Sasahe koŋeŋeŋa th.th.*, she is hammering the saffron thud, thud; *kaŋakin ropŋena th.th.*, the two buffaloes butted each other thud, thud (onomat.; cf. *taŋ*).

*thulau*, the same as *qhulau*, q. v.

*thulau*, v. m. To be self-confident, self-sure, boast. (Skrefsrud; now not heard.)

*thul thuliq*, the same as *thol thuliq*, q. v.

*thuni*, n. A wooden pin used to prevent the leather (*camŋa*), that keeps the yoke to the front of the cart, from slipping away. It is not used when the yoke is tied with a rope, because this may be knotted. Also used for other purposes to prevent slipping. *Th. lagaome, alo rarak jemon camŋa*, apply the pin, that the leather thong may not get loose (? cf. H. *thant*, a small branch, twig).

*thuni*, v. a. To cut into short lengths (here mostly *ŋona*, q. v.).

*thun mante* (-*marle*, -*mente*), adv. With a dull metallic sound. *Th. m. baŋiye paskaoketa*, she let the brass cup fall down with a ringing sound; *th.m. mērhēlko kuŋamketa*, they hammered the iron, making a dull metallic sound (onomat.; B. *thunthun*).

*thun thun*, adv. With dull metallic sounds. *Th.th. mērhēlko kuŋayeta*, they are cutting iron into pieces, making dull metallic sounds (onomat.; cf. *thun mante*).

*thun mante* (-*marle*, -*mente*), adv. With a cracking sound, with a snap. *Th.m. haŋdha rapuŋena*, the earthenware pot broke with a crack; *th.m. caukaŋharen ŋahiŋena*, I knocked against the door-frame with a crack (onomat.; cf. *thui mante*).

*thun thaŋ*, adv. With clinking sounds, with dull jarring sounds; v. m. To make do. sounds. The same as *thaŋ thun*, q. v.

*thun tharaŋ*, adv., v. a. m. With dull jarring, cracking sounds; to make, sound do. *Rohor kaŋko giŋi goŋkata th.th.*, they threw the dry wood down with jarring, cracking sounds; *cele coe boŋo akan, ŋukuŋhoe th.th. el kana*, some animal has got in, it makes the earthenware pots make jarring sounds (v. supra).

*thun thun*, adv. With dull booming sounds. *Th.th. ŋamak saŋe kana*, the kettle-drum gives dull booming sounds; *th.th. ko huruŋet kana horo*, they are pounding paddy with dull booming sounds (onomat.; v. supra).

*thundga*, adj. Bare, without hair or branches, cropped bare, without horns (when used about living beings, it refers to males only); v. a. m. To make, become do. *Noa dare dɔ ʈh.gea*, this tree is branchless; *ʈh. ɖaŋgra*, a bullock without horns; *nui ʈh. heɾel dɔ, apate goɕenteko hoyo ʈh.kedea*, this hairless man, they shaved his head bare, because his father died; *munga dareko sit ʈh.keta*, they made the Horse-radish tree bare by plucking off all the leaves; *gachiko qitiŋ ʈh.keta gai*, the cattle grazed the (field with) paddy seedlings bare; *haram ʈh.yenae*, he has become old and bald (? cf. *thunʈa*).

*thundgar*, the same as *thundga*, q. v.

*thundgi*, adj. f., the same as *thundga*, q. v., but applied to females.

*thundgut*, adj., v. a. m., the same as *thundga*, q. v. *Hoyo ʈh.ketae goco*, he shaved his beard bare; *noa ʈh. dare buʈare babon durupa, umul banuka*, we shall not sit at the foot of this bare tree, there is no shade; *sauriko qitiŋ ʈh.keta*, they have grazed the thatching-grass field bare.

*thunʈa*, adj. m., v. a. m. Maimed in a limb or limbs (especially fingers or toes); to maim; to have lost a limb, fingers or toes. *ʈh.geae, tarupe ger ʈh.kedea mit ti*, he is maimed, a leopard bit off one arm of his; *kaɖa reak mit dereŋ ʈh.yentuea*, the buffalo lost one horn; *həti ɖata ʈh.yentaea*, the tusker elephant has lost one tusk; *kəʈuʈ ʈh.geae maruŋ roʈe*, he is maimed as regards his fingers owing to the big disease (leprosy); *səndiko ʈh.kedea, sim hopone paskako iqte*, they cut off the claws of the cock, because it was scratching (and killing) the chicks. (H. *thūthā*.)

*ʈhunʈa tursə*, n. The name of the house-god (*oraŋ boŋga*) of certain Santal septa (the ʈuɖus and the *Khaŋda Soren*, also of the *Besra* sept).

*thunʈi*, adj. f., v. a. m., the same as *thunʈa*, q. v., but applied to females. *Dhiŋkireko sɔbɔŋ ʈh.kedea*, they struck her so that her hand was maimed in the *dhiŋki* (a very common occurrence); *gahna reak ʈh. lakhaoadea*, maimed fingers (mis-shapen) due to an eclipse (of the moon or the sun) has shown itself on her (because the mother looked at the eclipse when she was enceinte with her; Santal superstition).

*thunʈha*, v. *thunʈa*. (C.)

*thunʈhi*, v. *thunʈi*. (C.)

*thupu thuk*, v. m. To strike heads together when meeting. *Duar thenliŋ ʈh.ʈh. goŋena*, we suddenly struck our heads together when passing at the door; *kaɖakin ʈh.ʈh.ena*, the two buffaloes butted each other severely (cf. *thuk* and *thu*).

*thur thuru*, the same as *tur turu*, q. v. (Shiver from cold.)

*thurka*, adj. m., n. Dwarfish; dwarf. *ʈh.geae, bae haraka*, he is dwarfish, he will not grow (more); *ʈh. mara heɾel*, the dwarfish wretch of a man (women's abuse).

*thurka thurki*, the same as *thurka*, q. v., but applied to several and both sexes. *Uniren gidra doko ʈh.ʈh.gea*, his children are all dwarfish.

*thurki*, n., adj. f., the same as *thurqa*, q. v., but applied to females.

*thuruk thuruk*, adv., v. m. Tripping, with short, quick steps; to trip.

*Th.th.e taramela*, he is walking with short, quick steps; *bāorā hor doko th.th.oka*, dwarfish people trip (cf. *thuk thuk*).

*thuruk thuruk*, adv. With dull, thudding sounds; v. a. m. To pound; to sound thud, thud. *Ukhurre jondrako huruheta th.th.*, they are pounding Indian corn in the wooden mortar, thud thud; *thora thuri th.th. godme*, pound a little quickly (rice); *jondrako huruhel kana*, *th. thurugok kana*, they are pounding Indian corn, it sounds thud thud (cf. *tharak thuruk*; v. *thuk thuk*).

*thurun thurun*, adv., v. m. Tinkling; to tinkle. *Ghanṭi th.th. sadel kana* (or, *th.th.ok kana*), the bell is tinkling (about the sound of one medium-sized bell) (onomat.; v. *tharan thurun*; v. *thun thun*).

*thus*, v. a. m. To break, go to pieces. *Bottle th.kela*, he broke the bottle (audibly); *aena th.ena arelle*, the window pane was broken by the hail (? onomat.; cf. H. *thus*).

*thusq*, n., the same as *thasa thusq*, q. v. *Ran th. aguaepe*, bring him some bits of medicine (buds) (v. *tusq*).

*thus mante* (-*marte*, -*mente*), adv. With a crack, snap; suddenly, abruptly. *Th.m. dare rapulena hote*, the tree was broken by the wind, with a crack; *th.m. jaṅga rapulentaea*, his leg was broken with a crack; *th.m.ye gočena bḥḥok hasole*, he died suddenly from headache.

*thus thus*, adv. Crackingly; suddenly (about many or repeatedly). *Th.th.ko gujuk kana noa alore*, people are dying suddenly in this village; *th.th. ko or rapulela ul qar*, they are pulling and breaking the Mango branches, crack crack (onomat.; v. *thus mante*).<sup>4</sup>

*thusuk thusuk*, adv., v. m. Tripping, with short steps; to trip. *Th.th.e calak kana*, he is walking trippingly; *uni gidri dō th.th.ok kana*, that dwarfish woman is tripping along. (About the same as *thuruk thuruk*, q. v.)

*thufa*, adj., v. a. m. Short, maimed, shortened; to maim, make, be worn short, wear down, out. When used about animates it refers to males. *Th. dereṅ kaḍa*, a buffalo with shortened horns (horns broken or cut short); *noa sauri dō th.gea*, this thatching-grass is short; *kaṭuḍ dō th.getaea*, his fingers are maimed (short); *th. datrom*, a sickle the point of which is broken off; *th.wak mal magpe*, cut the short bamboos; *th. theṅga*, a short stick (broken, shortened); *dereṅko th.kedea*, they made its horns short (broke or cut); *hote mal th.yena*, the bamboo was broken by the wind (shortened); *kudi her th.yena*, the kodali has been worn short; *jonok th.yena*, the broom has been worn out (v. *thunṭa*).

*thuti*, adj. f., the same as *thufa*, q. v., but applied to women.

*thutka*, adj. m., v. a. m., the same as *thufa*, q. v. Short; to lop off. *Th. dare magpe*, cut the short tree down; *sarjom dareko mak th.kela*, they lopped the sal tree; *kaḍa dereṅ lqhqi jokheḍko th.kellaea*, they broke off the top of the horns of the buffalo when they were fighting.

*ʃhuʃki*, adj. f., the same as *ʃhuʃkq*; q. v., but applied to females.

*ʃhuʃki*, v. a. m. To wear small, make, become small through use. *Aphorko qitiñ ʃh.kela*, they grazed the paddy seedlings down; *khqarqi jonqk ʃh.yena*, the threshing-floor broom has been worn short; *raqqi herel ʃh. jonqk khherel khherel, qkqe reben kqiolka*, a widower, a worn-out broom, scratch, scratch (sound of constant sweeping with a worn broom), who will commit the fault of agreeing (to be married to such a one; Santal saying) (v. supra).

*ʃhuʃkuɕ*, the same as *ʃhuʃkul*, q. v. (used as adj. and v., about bare, make bare, short). *Jonqdrako jom ʃh.kela*, they grazed the Indian corn plants short; *squpi jom ʃh.ena*, the thatching-grass has been grazed.

*ʃhuʃkul*, n., v. a. m. A short piece of wood, a fire-brand; to cut off short; to wear short, out. *ʃh.re seŋgel lagao akana*, the short cubs have caught fire; *ʃh.ko halan jarwaspe, sahan hoekka*, collect the bits of wood (cut off), they will do for firewood; *kaŋko giri ʃh.kela*, they cut off the (end of the) piece of wood; *sahan lq ʃh.ena*, the firewood has been burnt short; *pal her ʃh.ena*, the ploughshare has worn short (v. *ʃhuʃkq*).

*ʃhuʃkul muʃkul*, n. Short pieces of wood. *ʃh.m. halanpe*, gather the short bits of wood (v. supra; *muʃkul* is a jingle).

*ʃhuʃ lanqat*, v. *ʃuʃ lanqat*. (C., not here.)

*ʃhuʃhɔ*, v. *ʃhuʃɔ*. (C.)

*ʃhuʃhi*, v. *ʃhuʃi*. (C.)

*ʃhu ʃhukur*, n. A turkey. *ʃh.ʃh. saŋqi (-sim)*, a turkey-cock (do. hen) (? onomat.).

*ʃhu ʃhukur*, n. A children's game (v. supra).

*ʃhuyqk*, v. *ʃhuiqk*.

*ʃhuyqk arak*, v. *ʃhuiqk arak*.

*ʃhuyqk muyqk*, n., adj. A small vessel, diverse, small receptacles; small.

*ʃh.m.re moqola baekakme*, put the spices away in (any) small vessel;

*ʃh.m. khelle rohqe cabakela*, we have planted (all, even) the tiny rice-fields (v. *ʃhuiqk*).

## U.

represents the high-back-narrow-round sound (like in French *tour*), as in *ur*, *ul*, *nūr*, the high-back-wide-round sound (like in Engl. *put*), as in *ul*, and the high-mixed-narrow-round sound (like in Norwegian *hus*), as in *buru*, *hus*. It may be long or short. When *u* is in the same stress unit with other vowels these are changed into their resultant vowels (*a* to *q*, *o* to *q*, *e* or *ɛ* to *ɸ*) or to the corresponding close vowel (*e* to *i*, *o* to *u*) (cf. Mat. I, §§ 4, 19—25).

*uqi*, adj. Stranger, unfriendly, cold. *U. sale u. kudam aloben dphoyea*, do not put him under the eaves or at the back of a stranger's house (i. e., out in the cold; used in *bakhēr to Pilcu karam* and *Pilcu budhi* at the *tel nahan*, q. v.); *pera nako u. kana*, the friends are unfriendly, girl (act like strangers); *pera nako u. kana, pera se u. jāhāe kangeye, bicarre do babon bāgiyea*, let him be a relation or a stranger, whosoever he may be, we shall not desert him before the judges (cf. A. H. *wāhi*, vagrant; Ho *uai*, well-known, notorious).

*uqkep*, v. *oakhep*. (C.)

*uqkhep*, v. *oakhep*. (C.)

*ub*, v. *up*.

*ubār khabar*, adj. Rough, bad, full of holes (road). (C.)

*ubau*, v. a., the same as *ubau dubau*, q. v.

*ubau dubau*, v. a. m. To squander, waste. *Saname u. q. keta*, he squandered all (cf. *dubau*).

*uber*, the same as *uber*, q. v.

*uber*, v. a. Clear up (after rain). *Mil ghari hō bae u. el do*, it does not clear up even for a moment. (Mundari *uber*.)

*ubgar*, the same as *upgar*, q. v.

*ubgun*, the same as *qbgun*, q. v.

*ubidhan*, n. A dictionary, vocabulary. *Hq ar Ingrajitak u.*, a Santali-English dictionary. (B. *qbhidhan*.)

*ubikol*, n. The thing itself, truth, reality. *Nokol oqonme, u. em nama*, take out a certified copy, and you will get the true facts. (B. *qbikol*.)

*ubla dubla*, n. Extravagance, squander; adj. Wasting, extravagant; v. a. m. Waste, squander, fritter away. *Jotq dhone u. q. keta*, he squandered all

his wealth away; *enka u. q.tegeko cabaketa*, through such extravagance they made an end of it; *alope jimawaea, qdi u. q. hor kanae*, do not give it into his care, he is a very squandering person; *jolo jomak u. q.yena*, all the food-stuffs were squandered away (cf. H. *ublanā*, overflow).

*ubor subor*, v. a. Leave over from a meal (C.) (v. *ubrā subrā*).

*ubrā subrā*, n. Remnants, what is left or not consumed at a meal, what is left unfinished; v. a. Finish, do, what remains. *Bar candote jomakle u. s.keta*, we finished our food-stock in two months; *tehenko u. s.yeta horo rohqe*, to-day they are doing the last of the paddy-planting; *u. s.ko koŋaketa bāndi*, they shook out the last remnants of the paddy-bundle; *u. s. ma uni emaepe*, give this one the remnants; *u.s.le rohqe cabaketa*, we finished planting what was left. (H. *ubrā subrā*.)

*nbri*, adj., the same as *obra*, q. v. Big-bellied (female).

*ubhqr*, v. *er ubhqr*.

*ūc*, adj. High, lofty (only used in *binti*, as below). *Ū. gaŋdo ū. pinŋa ināte hāle khaŋoyen, baŋhoyenale*, as regards high stools and high verandahs, those things we also lacked. (H. *ūc*.)

*ucqran*, v. *ucqan*. (C.)

*ucqr*, n. Removal, transfer; adj. Contagious, infectious; v. a. m. Remove, transfer, shift from one place to another. *Onkoak u. dō calaoen candore*, their transfer took place last month; *u.ōk rog*, a contagious disease; *gupi khqō kamireko u. kedeā*, they shifted him from being a cattle-herd to (agricultural) work; *hākime u.ena*, the magistrate was transferred; *sagar cak gōm sēd u.me*, remove the cart-wheel to the right side; *boŋgako u. akawana*, the *boŋgas* have removed (to their house); *noa burureye u. akana tarup*, the leopard has flitted to this hill; *daŋke u.keta noa khēt khōn hana khētte*, he transferred the water from this rice-field to that one; *hawa duk onko oŋakre u.ena*, the cholera has spread to their house; *serenko u.keta nilōk dō*, they have altered the songs now (commenced another kind). *Ucqr* is used in compounds, both as first and second word; when first word, signifying that the second is made by removing; when second word, signifying that the first word results in a transfer, etc.

*U. heč*, v. m. Come removing, flit here; *u. calak*, v. m. Go, remove, flit away;

*qī u.*, v. a. m. Copy, make a copy in writing or drawing;

*rohqe u.*, v. a. m. Transplant; *qtu u.*, v. a. m. Remove by flood;

*tol u.*, v. a. m. Bind (tie) in another place.

*ucqr nacqr*, v. a. m. Transpose, shift from place to place, change, remove repeatedly. *U. n. laŋit mił hor bare tahepe*, remain one of you to shift; *mił sap bare dōhgeme, alom u. n.a*, keep it continually in one hand, don't shift it; *noko dōko u. n.ōk kana*, these are constantly flitting (v. *ucqr*).

*ucał*, n. Front, a prop; v. a. Bring ahead, prevail; bring pressure to bear upon; v. a. d. Prop up, lay under (uneven articles). *Kathae u.eliāea*; he brings his word ahead (wishes to get the best of it by fair means

or foul); *jotlak khon uniak katha do u.ge tahentaea*, his word more than anybody else's prevails; *u.reye dophaea*, he puts (his word) in front; *u. akadeako*, they have brought pressure to bear upon him. (H. *ucit*, separated, alienated; v. *uqet, uket*.)

*ucit*, n. Sense, carefulness; adj. Fit, proper, suitable; v. a. m. Make fit, observant, attentive, mindful; bring to one's senses. *U. tahēhana pūde taken rean*, it was proper to remain there; *bayigreho u. akadea*, they have with great difficulty brought him to his senses; *dalkede khon dōe u. akana*, since he got a thrashing he has become mindful; *u. sajgiko sajgikede*, they punished him suitably (so as to make him mind). (H. *ucit*.)

*ucran*, the same as *ucran*, q. v.

*ucran*, n. (1) Pronunciation, articulation; (2) fit, seizure; v. a. m. Pronounce, articulate; take up; v. a. impers., v. m. Be seized by a fit, convulsions, insanity; commence, break out, get labour. *Uniak u. do pustaugetaea*, his pronunciation is clear; *mirgi reak pahil u. tet do orakrege*, his first fit of epilepsy he had in the house; *bale anjom thiketa, bes leka u.me*, we do not hear it clearly, articulate it well; *bae u. dareak kana*, he cannot pronounce it; *katha u.ena arhō*, the matter was taken up again; *katha kathateko u. ocoketa*, by continually talking they caused it to be taken up again; *u. u.te ban ucraulena ruq*, the fever was coming on, but stopped before breaking out; *ayup u.ea ruq*, his fever breaks out in the evening; *san candore kōhkaik u.kede*, his insanity broke out in the month of San; *bahrere u.kede*, her labour commenced when she was outside; *mirgi u. ruqkede*, he was seized by a fresh fit of epilepsy. (H. *uccārānā*.)

*uc ucu*, adv. Very high, lifted high, loftily; v. a. m. Make, become high. *Beste durupme se, cel lekam durup akana u. u.*, sit down properly, how is it you are sitting so high; *u. u.ko bandi akata*, they have made the paddy-bundle very high; *dharaheketao orak u. u.*, they built the roof very lofty; *dhertel u. u.yena noa pinḍha do*, this ridge has become too high (and thin) (v. *ūc* and *huchucu*).

*ucun*, n. The bent elbow, a tongue of land, bend of river; adj. Bent, wedge-shaped; v. a. m. Nudge with the elbow, hit with or dig the elbow into; go out, bend outwards wedgewise (boundary). *Gaḍa reak u. thengeye darhaketa*, a water pool has formed exactly at the bend of the river; *bandre ṭaṇḍi reak u. bōlō akana*, in the tank a tongue of land goes out; *hana ato seḥ aleak sima do dhertel u. lahagetalea*, towards that village our boundary runs into a distinct wedge; *pañjarreye u.kede*, he dug his elbow into his ribs; *u.teye goḥkede mihū*, he killed the calf by hitting with his elbow; *aḥeye u.ena*, he hit himself on his elbow; *hapeme laḡile u.letmea*, he nudged you with his elbow to cause you to be quiet.

*uc*, v. m., v. m. d. Jump about, caper, curvet, skip; affect importance, vaunt, be consequential, give oneself airs, be forward, self-assured, over-sure; talk big. *Mihūi u. kana*, the calf is capering; *raḥketeo u. bayae*



- kana*, they are jumping about with joy; *qher dq alom u.a. paraokam nãhãl mĩt din*, do not be so very self-assured, you will get it some day; *bqĩcẽ u. kan tahqkana*, he was talking very big; *u. gqĩenae*, he died capering (i. e., quite suddenly); *u. joĩ kanae*, he is giving himself airs; *u.ateye daĩkela*, it rains excessively; *u.ateye ruhẽskedea*, he scolded him excessively (gesticulating); *hasote bogeteye u. bayalena*, he was jumping about a good deal with pain; *qsul hako dq bqlqlen khan akoteko ujolka*, kept fish jump of themselves when you go into water; *imrem tũhleko khan mĩt dhao ganko ujolka, adqko sqhqr gqdolka*, when you shoot them in the liver they make one jump, then they fall down at once. (Ho *ui*; Kurku *u. uju.*)
- uĩ kutlq*, adv. Jumpingly, caperingly, friskily; intensely (hot); v. m. n. Jump about, caper (in play). *U. k. setoĩ kana*, it is an intensely hot sun; *u. k.ĩ dqnela*, he is jumping friskily; *u. k.ĩ ruru kana*, he is drumming and capering; *u. k. bayae kanae*, he is capering about (playing); *nui dq qdiye u. k.lena mĩt bidal*, at one time this one was an eager player (v. *uĩ* and *kutlq*).
- uĩ phqĩtil*, adv. Jumpingly, excessively; v. m. n. Jump, caper (in play with some musical instrument). *U. ph.e ruru kana*, he drums and capers; *u. ph. hoe akana cas nẽs dq*, there is a bumper crop this year; *u. ph. bayae kanae*, he is capering about (in play); *u. ph. ruhẽl*, scold excessively (v. *uĩ* and *phqĩtil*).
- uchqd*, v. a. m. Remove, dismiss, drive away, dispossess. *Mqĩjhiko u. kedea*, they dismissed the village chief (from his position); *mqĩjhqutĩ khqne u.ena*, he was removed from his headmanship; *jumi khqĩko u.kedea*, they dispossessed him of his rice-fields. (B. *ucched*; C., annihilate, ruin, destroy, devastate. These meanings unknown here.)
- uchqĩ*, v. a. Spread, make known (Puxley).
- uchqĩ*, n. Leisure, spare time.
- uchqĩ*, adj. Without peace or joy, unhappy. (C.; Assamese *ucqĩ*.)
- ucched*, the same as *uchqd*, q. v.
- uchlqĩ*, v. a. m. Vomit, throw up, retch, spue. *Jomake u.eta*, he vomits his food; *mãyãmgeye u.eta*, he spues blood; *ran u.ena*, the medicine was thrown up; *u. gĩqĩkela*, he threw it up (cf. H. *uchalĩnã*).
- uchlq uchlĩ*, adv. Nauseous, vomiting; v. a. m. Vomit, retch (generally repeatedly). *U. u.ĩ qĩkqela*, I feel nauseous; *bogete u. u.ye bqĩkela*, he vomited dreadfully; *u. u.kela*, he vomited repeatedly (v. *supra*).
- uchnq*, n. Pattern (in weaving), the pattern-forming thread; v. a. Weave patterns in cloth. *U. pherao idime*, change the pattern-threads as you weave; *u. kalaĩkate qhahwako gutũia, adq makhuko sqhqr, adq qhahwa bqĩkate arhĩ u.ko kalaĩa*, having taken up the pattern-forming threads they put the *dhalwa* (q. v.) in, and then send the shuttle through, thereupon they take the *dhalwa* out and again take up the pattern-threads (as required for the pattern); *noa kicĩĩ qdi jutko u. ahala*, they have weaved beautiful patterns in this cloth.

*uchur*, n. Calamity, terror; accident, happening (only used as below).  
*Noakore alope dōhgea, rāt u., dīn u. daranabon, jāhāe babon lebēda*, do not put it here, here we might go accidentally night or day, may not some of us trample on it (and be hurt); *ran oraḱre bāre dōhokakime, rāt u. dīn u. kōṭo nāhī menaḱa laḱ haso, bohōḱ haso, unre dō okarem hama*, keep medicine in your house, at night or during the day how many calamities may happen, stomach-ache or headache, then where will you get it? (Desi *āchūr*.)

*uchur*, v. a. m. Delay, be behind (by accident, calamity, mishap). *Onkoge dhertētko u. kidina*, those people delayed me most; *horo rohoeko u. kēla*, they delayed the rice-planting (on account of some accident); *kāmi u. akantaea*, his work has been delayed (by some mishap).

*ud*, v. *ul*.

*udāl*, n. A large forest tree, *Sterculia colorata*, Roxb. (or *Sterculia villosa*, Roxb.). The inner bark is used for cords and strings for bedsteads, etc. The inner bark is soaked in water for a couple of days, whereupon it is beaten with a mallet. (H. Oudh dialect *udār* and *udallu*.)

*udāli*, n., the same as *hudār*, q. v. (Desi *udali*.)

*udām*, n. An open place; the state of being unprotected; adj. Open, exposed, lying about, unsecured; v. a. m. Open, expose, make poor, shelterless. *Jōḍra barge u. ge tahēyena*, the Indian-corn field remained open (not hedged in); *busuf u.re menaḱa*, the straw is in the open; *u. reaḱ cas dō bañ tahena*, crops not hedged in will not remain; *baṭi u.reko bagiala*, they left the cup lying about; *jōṭaḱ u.re menaḱtukoa*, all is in the open (not secured); *u.geye gitiḱ akana*, he is lying exposed (uncovered); *u. ato*, an open village (without trees); *casḱo u.kēla*, they exposed the crops (e. g., by making firewood of the fence); *ḱherko u.kēdea neṣ dō*, they have exposed him greatly this year (i. e., taken his wealth); *jōṭko u.ena hoṣṭorte*, they have all become exposed as regards clothes (are all in rags); *bhage nonḱe aḱ tahēkana, u. oṭokatleako*, we had a good shelter here, they left us exposed; *maḱ u.ketako muṁḱu*, they have cut the forest down, so that the village is exposed; *jom u. kedeako*, they ate him poor; *oraḱ otorenteko u.ena*, they became shelterless by their house being pulled down; *u. oraḱre alope dōhōra*, do not keep it in an open (door-less) house; *cedaḱ u.pe dōhō akata, boḷṭ tora goṣa oraḱ nēloḱ kana*, why have you kept it open (i. e., without *bhūtār*), the whole house is seen as soon as you go in. (B. *uddām*.)

*udām*, n. Work (v. *kam udām*). *Kam u. bāmiktama*, have you no work to do; *kam u. dīn*, the time for work. (H. *uddam*, *udyam*.)

*udām*, the same as *udmā*, q. v.

*udām daṅgar*, adj. Littered, unclean, filthy (house); v. a. m. To litter, fill with filth, rubbish. *Okayenako noa oraḱren hoṣ dō, u. d.ge nēloḱ kana*, what has become of the people of this house, it looks littered and left; *tis khon coḱ u. d. akana*, it has been filled with filth for who knows how

long a time; *hola badihiko getkedeo, gofa orakko u. d. akata*, they cut a pig here yesterday, they have littered the whole house (v. *udam*).

*udam sand*, adj. (lit. unrestrained bullock). Free, unfettered, without restraint; v. m. Become free, etc. *U. s.e hara akana, ona iqte hanhartel tulud hōe rop ruqrela*, he has grown up without restraint, therefore he also answers his mother-in-law; *bahuttete bagikede khone u. s. akana*, he has become unfettered, since his wife left him (v. *udam* and *sand*).

*udas*, n. Care, anxiety, concern, distress; adj. Desolate, doleful, distressed; v. a. m. Distress, make anxious; be concerned, anxious, care, be distressed.

*Jivi u.te daka hō ban jomogok kana*, you will not even taste food on account of the anxiety of the soul; *disom dō u.ge atkarok kana*, the country feels desolate; *monko u.kellaea*, they made him distressed in his mind; *onako laiadete aditelko u. kedeo*, they made him very anxious by telling him that; *u.geye helok kana*, he looks doleful; *alo jahanakpe metaea, mon u. akantaea*, do not say anything to him, his mind is distressed; *hormo u. golentaea, bolorte*, he was startled in his body from fear. (H. *udds*.)

*udāt*, v. *atlāt*. (C.)

*udāu*, n. Rumour, report, story going from person to person without any known authority; adj. Insecure, perilous, dangerous, evil reported; in bad repute; v. a. m. Spread a rumour; be rumoured, be in bad repute. *Mitēc u. janam akana*, a report has come up; *adi bariē ondga u. anjomok kana*, rumours about kidnappers are heard everywhere; *eskar eskar dō alom calaka, ona bir dō u.gea*, do not go alone, that forest is reported insecure (on account of tigers); *ona ato dō u.gea*, that village is perilous (owing to witches, epidemics, thieves, etc.); *mitēc kathako u.kela, parganae goēna mente*, they spread the rumour that the pargana had died; *arak sil qimqiko u.kela, maran okōc kule hec akana mente*, women who went to gather vegetables have spread the rumour that a big tiger has come; *bir u.ena*, the forest has been reported (to be dangerous); *gofa disomre u.ena*, a rumour was spread all over the country; *ona ato u. akana sedae khon*, that village has been in bad repute from olden times.

*ud bud*, adv. As many as are found. *Bud hilok sendra din dō, u. b. bhad bhud janwarko guroka*, Wednesday is the day of the hunt, as many as are found, the animals fall one after the other.

*udgar*, adj. Close, sultry, hot (weather); v. a. m. Become hot, perspire. *Noa orak dō adi u.a*, this house is very hot; *u. kana tehen*, it is close to-day; *u. din*, the hot weather; *u. iqte racakoreko gitiē kana*, they lie in the courtyard on account of the heat; *gofa hormon u.ok kana*, I am hot (perspiring) over the whole body; *u. akatae*, it has become sultry.

*udgau*, v. a. m. Urge on, hurry on, egg on, stir up. *Ma u.kom, jemponko qami qami*, urge them, that they work industriously; *rasbariē qāye u.atlea*, the marriage-broker is hurrying us on; *nit utarle u. akadea*, now first we have stirred him up; *nit engele u.k kana*, now first he stirs himself (moves).

*udguć*, adj. Well-built, stout, plump (about short persons and animals); v. m. Become stout, plump. *Khub nilok dōe hēlok kana, u.e moŋa akana*, he looks grand now, he has become stout and fat; *neŋar khubko u. akana uniren sukri koponko dō*, his young pigs have become very plump and fat at present; *u. uko lahŋkana, kōhŋaorele kōhŋao rōhōrketkoa*, they were in excellent condition, when we had to tie them up we made them thin thereby (cf. *uduć uduć*).

*udguć udguć*, v. *udguć* (about many; more than one).

*udguŋ*; v. *udguć*, or *ludguŋ*. (C.)

*ud khud*, Food-stuff, means of subsistence. *U. kh. cel hō bōnuŋlakoa*, they have absolutely nothing to eat (?cf. B. *ud*, water, and *khud*, refuse of corn).

*udmq*, v. *udhmq*.

*udnqu*, v. *udhnqu*.

*udras mala*, n. The necklace carried by jugis.

*udri*, n. Dropsy; v. m. Get dropsy. *U.ŋeye gōcena*, he died from dropsy; *u. rog*, dropsy; *gōŋa hōrmōe u. akana*, he has dropsy all over his body. (H. *udri*.)

*udrā*, adj. Stout, corpulent, half-naked (cf. H. *udar*, belly).

*uduć uduć*, adj. Stout, fat; adv. Heavily. *U. u.e hēlok kana*, he looks fat; *u. u. tarām*, to walk heavily (fat people) (v. *idoć odoć* and *adać uduć*).

*udug*, v. *uduć*.

*uduŋ*, v. a., v. a. d. Show, point out; v. m. Be shown, pointed out; show oneself. *Poesa udugtam*, show what money you have; *unialŋ oraŋ u. aŋme*, point out his house to me; *mohajon mōrē gōŋē khēt in u. akawadea*, I have pointed out five rice-fields to the money-lender (i. e., given over to him on the spot); *thit udugme*, show the pledge; *thēhgae u. eŋa*, he is showing the stick (threatening to strike); *eŋga kaŋuŋe u. adiŋa*, he showed me his thumb (defied me); *kewaleye u. adiŋa*, he pointed it out to me with the chin; *laloŋe u. adiŋa*, he pointed out to me something to be coveted (i. e., enticed me by making me covet); *bare itŋko u. kedeŋa*, they pointed out the *bare itŋ* (q. v.) calf; *kaŋuŋe u. aeme*, point it out to him with your finger; *mōn rophako u. adeŋa*, they showed her something to quieten her mind (said about a woman, who has got a co-wife, and to whom a cow is pointed out); *oraŋ khon hōre u. alŋkoa*, he pointed out the road to them from the house; *khub bhagegeye udugoŋ kana ać lekte dō*, he shows himself splendid in his own opinion; *udugoŋ lek dō baŋ kana*, it is not fit to be shown; *udugoŋkaŋ u. aeme*, show him what is to be shown; *uŋduŋkaŋ*, a pointer; *uŋduŋ kaŋuŋ*, the same as *u. kaŋuŋ*, the index finger. (Munḍari, Ho *udub*; Kurku *du, dugu*.)

*uduŋ kaŋuŋ*, n. The index finger, the forefinger. *Lēga ti u. k.ŋeye geŋena*, he cut the forefinger of his left hand (v. *uduŋ* and *kaŋuŋ*).

*udum duri*, the same as *udum dhuri*, q. v.

*udum dhuri*, adj., v. m. Dirty, filthy, unclean, littered; become so. *Nonḍe dō u. dh.ŋea, babon gitica*, it is filthy here, let us not lie here; *gōŋa*

*raca u. dh. akana*, the whole courtyard has become littered (v. *dhuri* and cf. *udum sudum*).

*udum sudum*, adv. So that the dust flies; energetically; so that the perspiration runs and one becomes dirty. *U. s.e kəmi joŋ hana*, she is working so that the dust flies; *u. s. ko ukudjan kana pette' horo*, they are blowing away the empty paddy, so that all flies. (cf. *H. uddam*, exertion.)

*udur*, v. a. Snore. *U'etae*, he snores; *khər khore uhdur kana*, he is snoring loudly (onomat.).

*udur dhuma*, adj., v. m. Stout, corpulent; become do. *U' dh.i moŋa akana*, he has become thick and fat; *u. dh.i ŋəloŋ kana*, he looks stout; *u. dh. akanae*, he has become stout (v. *udur udur* and *dhuma*).

*udur dhupur*, adv. Briskly, quickly, energetically (work), all they can without taking rest; v. a. m. Be quick, brisk. *U. dh.e kəmi kana*, he is working briskly; *u. dh.ko chuŋu akana*, they have set to work energetically; *u. dh.ko iroŋ kana*, they are harvesting all they can; *u. dh.etae nāhāŋ daka*, she is now briskly preparing food; *dadaŋko u. dh.eta*, they are thatching energetically; *qəi aŋe u. dh. barae kana*, she is energetically at work; *u. dh.oŋ kanae*, he is setting to work briskly (cf. *Muŋdari udur*, push).

*udur udur*, the same as *odor o'or*, q. v.

*udus udus*, adj., adv., the same as *uduc uduc*, q. v. (cf. *adas udus*).

*udhər*, n. Loan, credit (without interest); v. a. m. Take on credit; give do., lend, save; help out. *U'te bae ɛmoŋa*, he does not give on credit; *dhar u.e ɛmoŋa*, he gives credit; *ad h̄e u.keta*, he himself also took on credit; *u.adeaŋ*, I lent him; *u.anae miŋ suli caole*, he got ten seer of rice as a loan; *uniyɛ u.kidiŋa*, he saved me, help me out (by lending, speaking, etc.); *bifollenaɛ, niŋoŋ dɔe u. ruqrena*, he was excommunicated, now he has been helped in again. (H. *uddhar*.)

*udhər*, adj. Foolish, stupid. *Aɔiŋt u. hɔr kanae*, he is an extremely stupid person.

*udhiŋ*, adv. Abundantly, excessively, in every respect; especially. *U.i dakketa*, it rained excessively; *u.i s̄awdeketa*, they have got full crops of every kind (lit., he has caused full crops); *u.telko kombroketa uniaŋ dɔ*, they stole especially his goods.

*udhiŋ*, v. m. Boil over. (C., not used here; v. supra.)

*udhiŋ*, adv., the same as *udhiŋ*, q. v. (B. *qdhik*.)

*udhikar*, n., the same as *odhikar*, q. v.

*udhin*, n. Dependence, subjection, subordination; v. a. m. Make, become dependent, subordinate, humble. *Uni u.reye kəmi kana*, he works under him; *uni u.re pɛ hɔr menakhəa*, there are three persons subordinate to him; *niŋoŋ doko u. akadea*, now they have humbled him; *iŋreye u. akana*, he has become subordinate to me; *iŋ iŋene u. akana*, he has got into my power. (H. *adhin*.)

**udhmə**, adj. Free, loose, unrestrained, unoccupied, unengaged, vacant, spare, without surveillance, at leisure; v. a. m. Let loose, make, become unrestrained, etc. *U.ko arak giđi akadea*, they have let (the bullock) loose without surveillance; i. e., allow him to roam about unrestrained; *u.ko taken kana*, they are unoccupied; *u.i dārā barajoh kana*, he walks about at leisure; *sukri ngarko u. akana*, the pigs are let loose unrestricted at present; *u.kelthoako*, they let them loose (to roam about). (Desi *udhmā*; v. *udqm*.)

**udhmə din**, n. The leisure time, breathing time, off-season; especially the hot season before cultivation is commenced. *U. dinre nahel palkom tearjoha*, you must make your ploughs and ploughshares during the off season; *u. dinre jomakle jom cabakela*, *kami din dō cete cekaea*, we ate up all our provisions during the hot weather; what shall we do during the working season? (v. *udhmə* and *din*.)

**udhnəu**, v. a. m. Spread out, spread, revive, begin, start. *Noa katha dō alom u.a, qhom purgulea*, do not spread (commence to talk about) this matter, you will not be able to prove it; *piklete u. akata*, he has commenced to card (cotton); *u. dhabit in takhkana*, I was there, till they commenced.

**udhrəu**, v. a. m. Take off the thatch, re-thatch. *Orakko u.kela*, they re-thatched the house (taking off the old). (H. *udhernā*.)

**udhuč udhuč**, the same as *uduč uduč*, q. v.

**uđə**, adj., the same as *uđəcal*, q. v.

**uđəcal**, adj. Unsettled, unstable, vagrant; rumoured, fictitious; v. a. m. Make, become unsettled, etc. *U.hor kanae, alom emaea*, he is a vagrant person, do not give to him; *mən dō u. getaea*, his mind is unsettled (unsteady); *u. kathale cakem edrel kana*, why do you become angry at a groundless rumour; *noa katha dō u. kana inak bujre*, in my opinion this matter is fictitious; *orak hore gōdenteye u.mā*, he became unsettled by the death of his wife; *u. dalk kana*, it is rain that will not remain (said about heavy rain in the first part of the hot season). (Desi *uđəcal*; v. *uđqu* and *cal*.)

**uđəi pađae**, adv. Wastingly, squanderingly, extravagantly; v. a. m. Waste, squander, fritter away. *Unak dhon takhkana, mit sernateye u. p.kela*, there was such wealth, he squandered it in one year; *hisq dō bako khgorocela, qhen u. p.geko khgorocela*, they do not spend with calculation, they spend extravagantly (cf. H. *urūnā*, let fly, and *parnā*, fall, dry).

**uđəi puđei**, v. *uđəi pađae*. (C.)

**uđəni**, adj. Useless, worthless, superficial (talk). *U. katha qher menakatae*, he has a great deal of superficial talk (or, much to say to turn off the talk of another); *noa rak dō u. rak, bako jhqlika*, this call is a useless call, they will not be caught (used about a special kind of call of a decoy *mala potam*, q. v.). (Desi *urani*.)

**uđər**, v. a. m. Drive out (cattle after midday rest), disperse, spread. *Ađako u. kelhoa*, they drove the cattle out to graze after the midday rest; *gəi*

*u. belae dañkela*, it rained at the time when the cows are driven out after the midday rest (i. e., about 2 p. m.); *phadko u.en tayom jele odoñena*, after the hunting host had broken up (from their resting place) the deer came out; *hanko torae u. idiyelkoa*, there he is driving them out along (said also as an abuse about bringing people over to one's party); *maqdiq sukriko lagu u.kedea*, they drove out the pig lying (in the thicket); *mihū meromko u.ena gofa tanḍi*, the cattle were spread all over the place (cf. *uḍqu*).

*uḍqu*, v. a. Cause to fly, ruin, pass over, scatter, waste, squander, dissipate; not mind; v. m. Fly, take wings. *Jotq dhone u.kettaea*, he squandered all his wealth; *mohordomae u.kettaea miḥ soalre*, he ruined his court-suit with one argument; *kathako u.kettiha*, they passed over my statement; *kahui u.ena*, the crow flew away; *ḥaka u.entalea*, our money has taken wings. (H. *urānā*.)

*uḍquḥ*, adj. Flying. *U.ici*, a flying one, a bird; *u.ko*, the flying ones, i. e., birds (as a general name); *u.tenko*, those who move by flying, i. e., birds (as a general name) (v. *uḍqu*).

*uḍquḥ biñ*, n. A flying snake (a fabulous animal mentioned in Folk-tales) (v. *uḍquḥ* and *biñ*).

*uḍquḥ hako*, n. The flying fish (only in books) (v. *uḍqu* and *hako*).

*uḍquḥ kakra*, n. A flying lizard (not found in the Santal country, but seen by Santals, e. g., in Chittagong). (v. *uḍqu* and *kakra*).

*uḍi*, adv., the same as *qḍi*, q. v. (*uḍi* is, if anything, more emphatic and stronger than *qḍi*).

*uḍi*, adv. postp. About (as much as). This *uḍi* (which is to be kept separate from the *uḍi* alternating with *qḍi*) is exclusively used as a postposition to some of the dem. pronouns, and has the meaning of about (certainly not more); v. in *uḍi*, *nin-*, *tin-*, *nun-*, *je-*, *se-*.

*uḍi*, adj. Petulant, sulky. (C.; v. *qri* and *uri*.)

*Uḍiq*, v. *Uriq*.

*uḍiq*, n. A kind of bamboo basket. (C.; Santals do not use this name here.) (Desi *urijā*.)

*uḍiqu*, v. a. m. Blow away, carry away, off (by the wind), fly (dust), raise the dust. *Hogeyae, peṭeṭ u.me*, it is blowing, cause the husks to be carried away (by the wind); *gidra dhuriko u.ela*, the children are raising the dust; *hote cal reah squriye u.kela*, the wind carried away the thatching-grass of the roof; *sindradan johheṭ sindur coṭte u.len khañ ona dḍ dhokagea*, if at the time of *sindradan* (q. v.) the *sindur* is blown upwards this is a doubtful sign (cf. *uḍqu*).

*uḍiq uḍiyi*, adv. Raising the dust; v. a. m. Carry off, fly (as dust), the same as *uḍiqu*, but in all directions or about many. *Beste oḥame, alom u. u.a*, cause it to be properly blown away, don't let it fly in every direction; *beste jogme, bogtem u. u.ale kana*, sweep properly, you are

letting the dust fly all over us; *ñeñelko u. u.ko calaoena*, those going to look at the festival went along raising the dust (v. *uđiqu*).

*uđic*, postp., the same as *uđi*, q. v. Note, the pr. having the suffixes *-ak* or *an* take this postp., but not *uđi*; otherwise they are in conformity; *inak u.*, *in u.*, *nin-*, *ninak*, *ninqan-*, etc., *je-*, *se-*.

*uđin*, adj. Frivolous, indecent, ribald, of loose character (women's language).

*U. hōr kanae, bae bogea*, he is a loose character, he is not good; *uni u.ic dō lagayepe*, drive this indecent fellow away (? *uđi* + *n*).

*uđi okoc*, the same as *qđi okoc*, q. v.

*uđi utar*, the same as *qđi utar*, q. v.

*uđiqu* (probably a misprint for *uđiqu*). v. m. Fly (dust).

*uđli*, n. Basket. An *uđli* is made of bamboo; it is wide below and narrow at the mouth, has no neck; it is used when sowing (except small seed like the oil seed). *U. dō itq erok lagil laycaroka, ar cqđi ader lagil, banckhan dō ban*, an *uđli* is used for sowing seed and to take in the *cqđi* rice (q. v.), otherwise not.

*uđmalao*, v. a. m. Turn, brandish (sword, etc.); cut antics, dance with a sword, etc. *Tarwareye u. baraketa*, he brandished the sword; *daram dak jokhen bariqtko then sariqtko dō u. u.ateko calaka*, when they are going to meet the bridegroom's party with water, the bride's party go brandishing swords, etc.; *u. barayenae*, he danced about (brandishing some weapons).

*uđrau*, v. a. m. Shy, scare, frighten away; cajole away, entice away; be scared away (by seeing others); go off on the impulse of the moment (seeing or hearing others). *Taruđ dō notē khon gaiye u. kelkoa*, a leopard frightened the cows away from this side; *cele cōe u.kelko, qđi ātko bhirquena*, some frightened them away, they were very much scared; *u. apalenako*, they lost each other, being scared away; *lolq setone u. ođokkelkoa*, he enticed them away out in the heat; *loa jome u. idikelkoa ruq gidra*, he enticed the sick children away to eat figs; *mit hōre u. akantalea ale hō*, one of us has also been enticed away; *pata ñel jotqko u. akantalea*, all our ones have been cajoled away to attend the hook-swinging festival (cf. *uđau*).

*uđra uđri*, adv. Scared, enticed away; v. a. m. Scare, entice away (the same as *uđrau*, but about many). *Hōr lai anjomie u. u.ko senlentea*, by hearing the report of other people our ones were enticed away; *u. u. dingeye asen barayetkoa*, he leads them about, enticing them away every day; *botorte u. u.ko dārketa*, they ran away, scared in every direction; *sedae dō khub kisārko tahākana, u. u.ko uđrau atkeltakoa jotq dhon*, formerly, they were very rich, being enticed away, they gave all their wealth wings; *u. u.ko senlenta, arhōko uđrau hecken*, they went away enticed (by other people going), again they came accidentally back together with others; *pata ñele u. u.kelkoa*, he enticed them away to



attend the hook-swinging festival; *larupe u. u.ketkoa*, the leopard frightened them away.

*uđuc đubuc*, adj. Sinking and rising (in water), diving; v. m. n. Sink and rise again, be on the verge of drowning; splash in the water. *U. đ. bariq gađale paromena*, we crossed the river with difficulty, sinking and rising again; *u. đ.le dal paromketkoa kađa*, we drove the buffaloes across, striking them, now they were sinking, now coming up again; *geđe u. đ.ko qtiña dakre*, ducks get their food diving in the water; *gidra dakreko u. đ. barae kana*, the children are splashing in the water; *đhoŋga caklaoko u. đ.ena*, the boatmen sank and came up again (cf. *uđu đubuu*).

*uđu đubuu*, adj. Overwhelmed (with work); v. a. m. Overwhelm; be over head and ears in, be immersed in (work). *Kamirele u. đ. akana*, we are over head and ears in work; *jotoko bagiadete kamireko u. đ.kedea*, all left him and thus overwhelmed him with work; *ona juni khon bariqle hijuk kana u. đ.*, we are coming with difficulty from those rice-fields, being overwhelmed with work.

*uđuŋ*, properly *ođoŋ*, q. v.

*uđhaŋ*, v. a. m. Use for the first time, inaugurate (houses and cooking vessels). *Tehen oraŋko u.keta*, they inaugurated the house to-day (it is customary before taking a new house into use to give a feast to friends, the food being cooked in new vessels); *noa ŋuku bale u. akafa*, we have not taken this pot into use; *oraŋ u.ena*, the house has been taken into use.

*uđhi*, n. A small bamboo basket. (C.)

*ugli*, n. A large metal arrow-head; point of an arrow. *Phalna hoŋaŋ khub khub u. menaka*, so and so has very fine arrow-heads.

*ugni*, n. Digestive power; v. m. Get indigestion. *U. carhao akantaea*, his digestive power has increased; *u. akantaea*, he has got indigestion (cf. B. *ogni*).

*ugni monda*, v. m. Get indigestion; get deranged bowels. *U. m. akantaea, jom bae hajam dareak kana*, he suffers from indigestion; he cannot digest his food (v. *ugni* and *monda*. B. *ogni mändyo*, absence of digestion).

*ugur*, adj. Influential, preferred; v. a. m. Press down, cause to go deep; take deeply into; prefer, esteem; have influence, prevail; be riveted (from envy). *Jotq khon unige u.e tahŋkana, cekate/ coe cetanen*, this one had more influence than all, somehow he has lost it; *chuŋkiye u.kedea*, he preferred the second wife (let her prevail); *khub leka u.me nŋkič* (also, *ugur ocoeme*), press the comb well in; *nahel u.me*, press the plough down; *chuŋki erae u.ena*, the second wife was preferred; *mēt u.ok kantaea*, her eyes are burning (from envy); *kulha u.entaea*, his word prevailed, *ti u.ok kantaea*, his hand goes deep into it (he is generous); *ti dq alom u.tama*, don't take deep into it (i. e., do not give much).

*ugur sunduc*, adv. Diligently, steadily, industriously, constantly; sticking to. *U. s. qđiye chuŋauka*, he goes steadily to work; *u. s. nit dhabič oraŋkre*

*menaea*, he is up to now diligently at work in his house (or, as abuse, he is rooted to his house and does not go out to work) (v. *ugur* and *sundud*).

*ughar samhar*, v. a. m. Nurse, take care of. *Ruq bhorko u. s. kidiña*, they nursed me as long as I was ill.

*ughar*, adj., v. a. m. Uncovered, exposed, tattered, ragged; uncover, expose, strip. *Bebakko u. kidiña*, they stripped me of all my clothes; *u.e gitid akana*, he is lying uncovered; *u.ko dōhō akata daka*, they have left the food uncovered. (H. *ugharna*.)

*ughau*, v. a. Beg, importune. (H. *ughānā*.)

*ughrqu*, v. a. m., the same as *ughar*, q. v.

*uh*, interj. Of pain, sorrow or jealousy. Alas! oh! dear me! v. a. To say *uh*. *U. abon nondebon taheñ khan honañ dhoragebon tenkoḱa*, dear me, if we had been here, we should certainly have been pressed down; *u. neñ bajaokḱa*, dear me, a little more and I should have hurt myself; *u. uniaḱ duk ñelte qdi bhabnañ qikquketa*, alas, seeing his sufferings I felt great sorrow; *u. khub bhageakḱo ñamketa*, dear me, they have got very fine things; *celem u.keta, cak bam laiyeta*, what are you saying *uh* for, why don't you tell?

*uh huhuhu*, the same as *u huhu*, q. v.

*uhkqu*, the same as *huhkqu*, q. v.

*uhre*, intj. of regret. Alas, dear me, what a pity. *U. katha doḱon bariḱketa*, alas, we spoiled the matter; *u. uni doḱon kahil ocokedea*, what a pity, we let (could not prevent) him becoming dangerously ill (*uh* + *re*).

*uhu*, intj. of regret. Alas, oh. *U. thora bañ sapledea*, alas, it wanted a little, I almost caught (the fish) (v. *uh* and *uhuhu*).

*ūhū*, the same as *ūhūḱ*, q. v.

*u huhu*, intj. of regret. Alas, oh! *Uh. thora bañ josledea*, oh, I just missed hitting him (v. *uh*).

*u huhu huhu*, the same as *u huhu*, q. v.

*uhui uhui*, adv. Acutely, throbbingly, irritatingly, sorely (pain in boils, etc.).

*U. u. hasoyediñ kana, bele akan leka*, I feel a throbbing pain, as if it had suppurated (? cf. *uh*).

*uhui marao*, v. a. Thrash, beat (v. *uhui uhui* and *marao*).

*ūhūḱ*, intj. of remonstrance. No, nay, not so; v. a. Say no, remonstrate.

*U. onḱe dō bam juteta*, no no, there, you do not do it well; *u. bañ disayeta*, no, I don't remember it; *u. bam baḱaea eḱḱe khan am dō*, not so, then you do not know it; *u.efge dōe, bae ganok kan dō*, he is saying no, he is not willing.

*ūhūḱ ūhūḱ*, intj., the same as *ūhūḱ*, q. v. *U. u. ona katha dō alom rōra*, no no, do not mention that matter.

*ūhūḱ ūhūḱ*, adv. Sobbingly, whiningly; v. a. m. Sob, whine, whimper (small children wanting to suck). *Ma heḱlenme, am ñelleye u. u.eḱa*, come quickly, seeing you, it whines; *ū. ū.e rak saḱeyeta*, he is whining; *gidrai*

*ū. ūhūgōk kana*, the child is whimpering (v. *ūhūk*; cf. *khunuk khunuk*; onomat.).

*uhu uhu*, the same as *uhu*, q. v.

*uihqr*, v. a. Think affectionately of, long for, yearn after, pine after, remember with affection. (Note, *uihqr* is only used about what is known and is out of one's presence; cf. *barmaṅgao*.) *Oraḥ dq alom u.a*, do not pine for your home; *gidraq u.edea*, she is thinking affectionately of her child (longing for); *case u.ettaea*, he is longing for his farm work; *pahil bqhui u.e kana*, he is remembering with affection his first wife; *eṅgat bae u.e kana uni tuar gidraq dq*, this orphan is not yearning for her (dead) mother; *u. u.teh jomkak kana*, I am eating with longing (i. e., knowing that I shall not get this any more).

*ūi ūi*, adv., v. m. Whimperingly (children and women); whimper, whine, yelp (inarticulate). *Ū. ū.ye raketa*, she is crying whimperingly; *ū. ū.ok kanae*, she is whimpering; *eggr ū. ū.kedeako*, they abused her so that she whimpers (onomat.; cf. *āi āi* and *kūi kūi*).

*ujal bhañ*, the same as *bhujal bhañ*, q. v.

*ujal pajal*, the same as *ujhal pajhal*, q. v.

*ujar*, adj. Deserted, desolate; v. a. m. Demolish, destroy, devastate, desolate, ruin, lay waste, abandon, desert; pluck the last fruit and leave the place to itself. *Mittel u.ak*, a desolate place; *u. ato*, a deserted village; *u. oraḥ*, a deserted house; *u. disomiteko calaoena*, they went to a deserted country; *disomko u.keta*, they laid the country waste; *atoko u.keta*, they deserted the village; *oraḥko ukjar kana*, they are demolishing the house; *u.ok casem lagaokel khan kajelege bañ u.oklama*, when you cultivate what will be left alone (i. e., ripen later than anything else), it stands to reason that it will be destroyed for you; *Turukko atoko u. kettalea*, the Moham medan cavalry devastated our village; *merom casko u. keta*, goats destroyed the crops; *kaskom u.ok dq dindi tahena, kanda rapudok dq kankha tahena*, when cotton is finally plucked, the pods remain; when an earthenware vessel goes to pieces, the brim remains (song); *tehen dq bengar godako u.keta*, to-day they harvest the egg-plant field for the last time (leaving it thenceforth to itself). *Ujar* as second part of a compound, gives the result of the first word.

*Jom u.*, v. a. m. Eat bare. *Perako jom u. kellea*, visitors ate everything we had; *pohoko jom u. keta cas*, the locusts ate up all the crops; *mak u.*, v. a. m. Cut bare (so that it becomes a waste place); *orec u.*, v. a. m. Gather (Indian corn) finally (so that the field becomes bare). (H. *ujār*.)

*ujar kapa*, n. A common prickly weed, *Argemone mexicana*, L. (C., not used here; the same as *ukufi* or *kqr*.)

*uj buj*, n. Sense, understanding, meaning. *Cel u. b. banuktaea*, he has no sense; *noa reak u. b. dq bañ namok kana*, there is no meaning to be found in this. (Desi *uj buj*; v. *buj*.)

*uji*, n. Substitute, a person officiating, locum tenens; v. a. m. Place as a substitute. *U. kanae, asglið dœ bañ kana*, he is a person officiating, not the real one; *u.ñ dghq akadea*, I have left a substitute; *u.teñ kqmi kana*, I am working as a locum tenens; *u.kidiñae*, he placed me as substitute; *unireniñ u. lena*, I was his substitute. (A. H. 'äqf.)

*ujil jhambal*, the same as *ujil jhambil*, q. v.

*ujil jhambil*, adj., v. a. m. In disorder; disorder, disarrange; unsettle, scatter to all sides. *Aðitlko u. jh. kedeä*, they unsettled him very much; *nähäk dgho u. jh. sätana, sedae leka jomkao dq banukhoa*, nowadays they have been scattered to all sides, they are not living together as before; *kicrið dq ghoepe u. jh. ketliña*, who has disordered my clothes; *kagojho u. jh.ena*, the papers have been put into disorder; *jotoge u. jh. in hamkela*, I found all in disorder (cf. B. *ujol*, tossing about, cf. *qmbil jhambil*).

*ujil jhumbil*, v. *ujil jhambil*.

*ujlq*, adj., v. a. m. Clean, white, bright; cleanse, make bright. *U. kicrið tahētaea sin sätup*, he is always attired in clean clothes; *kqhu lekale tahāk kana, bāk lekape u. ketlea*, we were like crows, you have made us like white paddy-birds. (H. *ujlä*.)

*ujlq ujli*, the same as *ujhlq ujhli*, q. v.

*uj na buj*, adv. Confusedly, unintelligibly. *U. n. b.e ropela, oka ðhið hq bañ*, he speaks confusedly, you cannot make head or tail of it (v. *uj buj* and *na*; Desi *uj na buj*).

*ujok*, v. uð.

*ujri*, adj. f., the same as *ojra*, q. v., applied to females.

*ujraq*, adj. One who does anything to destroy or damage; spendthrift. *Cel uni ghqr u. dœpe dghq akadea*, why do you keep this house-destroyer (i. e., who does nothing but eat); *qñen jom u.i janam akalkoa, cel angra hq banuklakoa*, she has borne only spendthrifts, they are absolutely worthless. (H. *ujrä*; v. *ujqr*.)

*ujraq u.* v. a. Dismantle (a house). *Opakko u.cfa*, they are dismantling the house. (H. *ujarvānā*.)

*uju*, adj. True, accurate, honest, upright, straightforward. (C.)

*ujuk*, v. a. d., v. m. Fall from a standing position. (C., this word is not used by Santals here, but by the Kolhes; cf. *uyuk*.)

*ujur*, the same as *ojor*, q. v. C. gives also as its meaning, petition, application; this is not known here; cf. *qrji* or *arqj*.

*ujur mujur*, n., v. a. Petition, excuse; to petition, make an application, entreat, beg. (C., not used here; v. *ujur*; Desi *ujur mujur*.)

*uju uju*, adv. Accurately. *U. u.i sqhadiña*, he measured accurately to me; *u. u.ge hoeyena, oka serren emadea, inq serreye tulakela*, it was accurate, with what weight I gave him, with that he measured again (to me) (v. *uju*).

*ujhal pajhal*, adv. Profusely, plentifully, abundantly; v. a. m. Give, get abundantly. *U. p.e dalakela*, it rained profusely; *khub u. p.e emalkoa*

*rasete, utute, dahate*, he gave them abundantly, sauce, curry and rice; *henka henkate dq khube u. p. akalkoa* (or, *akawalkoa*), along in that direction they have got abundant rain; *dukiteko u. p. ena*, they got plentiful rain (v. *ujhlaqu*).

*ujhlaqu*, v. a. m. Pour out. *Mil dhaote u. golkakme*, pour it out all at once; *khqclqk real horo jahā thec u. katarhakme*, pour out the paddy in the basket somewhere in the meantime. (Very rare here; H. *ujhlānā*.)

*ujhla ujhli*, adv. Plentifully, abundantly, in profusion, pouringly; v. a. m. Pour out, give out in profusion. *U. u. phosql akana nes dq*, the crops are abundant this year; *bhoj daka u. u. ko upkela*, they gave out in profusion the festival food; *u. u. ye dakkela*, it rained abundantly; *bekisabe u. u. kela*, he gave out in profusion without measure; *patra sarere u. u. alkao*, he gave out to them in profusion, more than filling their leaf-plates; *emrege u. u. yena*, it was poured out in profusion at the time of giving (so that there was not enough for all) (v. *ujhlaqu*).

*ukān*, n. An overflow channel of a *band* or rice-field (the same as *pāere*); v. a. m. Make do. *U. em dpho akata se bañ*, have you made an overflow channel or not; *bañ thikreko u. kela*, they made the overflow channel in an improper place. (Desi *ukan*.)

*ukāṭ*, the same as *uṭaṭ*, q. v.

*ukāṭ pakāṭ*, adv. Again and again, up and up again; reminding of, digging up (old things); disorderly; v. a. m. Disorder, bring into confusion, make a mess of; dig into, turn over; revile, abuse (bringing up old matters). *U. p. celēm ropela sin sūṭup*, what are you talking all day long, over and over again the same; *tis khonak edre cōn u. p. e rorkela*, he scolded him, digging up old matters about which he has had a grudge for a long time; *sanam puthiko u. p. e qulqukela*, he brought all the books into disorder; *sanam kagoje u. p. kettina*, he brought all my papers into confusion; *kathako u. p. kela enan khon*; *menkhan inq khon dq bako nam dareata*, they dug into the matter for a long while, but they could not get more out of it; *qher niq dhao dqko u. p. kedea*, they reviled him much this time (reminding him of his old faults) (cf. H. *ukaṭnā*, dig up; cf. *ukāṭ pakāṭ*).

*ukān*, v. a. m. Move, stir (heavy things); raise, give a lift. *Ma qude u. aeme bāndi*, help him to raise the paddy-bundle there (v. *uskān*).

*uk buk*, adv. Suffocating, stifling, smothering; v. a. m. Suffocate, stifle. *Udgarte u. b. in qikqueta*, I feel it suffocatingly close; *noa katha qurii aijom mucat dhqbiṭ u. b. in atkaret tahkana*, I was feeling like suffocating, till I heard the end of that matter; *lin linteñ u. b. kedea, qude enede berel kana*, I stifled (the ox) by pressing (its nose), then only he stood up; *kurhiñ dāngrako lin u. b. koo*, they press the nose of lazy bullocks so that they cannot breathe; *u. b. enteye goṭena*, he died from suffocation (cf. *ah bah*, Desi *uk buk*).

*uk bukqu*, v. a. m., the same as *uk buk*, q. v.

*ukil*, n. A pleader, advocate, lawyer. *U. sabeme*, get hold of a pleader. (A. H. *wakil*.)

*ukilat nama*, the same as *ohlat nama*, q. v.

*uktan*, v. *qktan*. (C.)

*uktan ukti*, v. *qktan qkti*. (C.)

*ukti*, n. Ability, means; v. a. Raise, bring forward. *Ukil kathae u.yela*, the *wakil* is bringing a matter forward; *mare kathako u.yela*, they are raising an old matter.

*ukta pakta*, the same as *utka patka*, q. v. (Desi *ukut pakut*.)

*uku*, v. *oko*. (C.; Munḍari, Ho *uku*.)

*ukurid*, the same as *okorid*, q. v.

*ukurit*, n. A bulbous plant (*Uriginea indica*, or *Scilla indica*, Roxb.). The bulb is dried, crushed and mixed with food and put out for the crows to eat, which is supposed to cause itching in their throats, thereby frightening them away from food.

*ukur sukur*, adv. Quickly, briskly, in full swing; v. m. Be playful, restless; try one's best (over and over again). *U. s. bapide chufuk kana*, he is very quick to set to work; *enan khon in nele kana u. s.*, I have been seeing him for a long time briskly working; *gidra cacok lagile u. s.ok kana*, the child is trying all it can to learn to walk. (Desi *ukur sukur*; cf. *suku suku*, *uku suku*.)

*ukus na pukus*, adv. Without showing signs of life, immovable. *Mil jafao menaea u. n. p.*, he is lying the whole time without moving (lazy, hungry) (v. *pukus pukus* and *na*).

*uku pukus*, adv. Moving, giving signs of life; v. m. Move, breathe and move, show signs of life. *Noa kathale esekede khan u. p. cel hi bac rop dareasa*, when we brought him to the wall in this matter, he could not utter a single word; *beret lagile u. p.ok kana*, he is moving to get up; *bae u. p.ok kan do*, he is not showing any sign of life (cf. H. *ukasmā*, try to move; v. *pukus pukus*; Desi *usuk pusuk*).

*uku suku*, v. n. Be playful (children) v. *ukur sukur* (cf. *suku suku*; Desi *uku suku*).

*ukut bukul*, adj. v. m. Restless; be restless, fidgety. *U. b. mil talaoem lapok kana*, you are constantly moving restlessly; *u. bukudok kanae*, he is fidgety (cf. *bukul bukul*).

*ukut buyul*, adj. Eager, burning (to tell); v. m. n. Be eager, burning. *Mil ghari hi bae dqholeta, lai gqketae u. b.*, he could not keep it to himself a single moment, he blabbed it out at once eagerly; *u. b. hor*, a blabbing person; *calak lagile u. b. barae kana*, she is burning to go; *lalaye u. b.lena, adon dhomkaokedea*, he was burning to tell, then I frightened him to silence (cf. *ukut bukul*, and *buyul*).

*ukduk*, v. perform. of *uduk*, to show, q. v. *U. id*, one who shows.

*uknum*, v. perform. *num*, immerse (q. v.). *U. id*, an immerser, a baptist.

*ukupkar*, v. perform. of *upkar*, q. v. *U. id*, a benefactor.

*ukhər*, v. a. m. Drive away, dispossess, dismiss, dislocate; uncover. *Jumi khon in u.mea*, I shall dispossess you of your land; *kəmi khonko u.kedea*, they dismissed him from his work; *ato khone u.ena*, he was driven away from the village; *bhərgəme u.ketiina*, he uncovered my shame (lit. or fig., made me ashamed). (H. *ukhərna*.)

*ukhəq jəh*, n. A kind of leech. Lives in grass (not in water), mostly on *sirom* (q. v.), dark and yellow striped (v. *ukhəq* and *jəh*).

*ukhəqəu*, v. a. m. Pluck up, root up, eradicate, evict, drive away; rake up, revive old quarrels; imprint itself, be impressed. *Rəhət sindhiəbo u.keta*, they plucked it up root and all; *jumi khonko u.kedea*, they evicted him from his rice-land; *mare mare kathaə u.kedea*, he raked up old matters of his; *qən qiməi bəse u.koa*, a witch will eradicate the whole family; *nuiaik khoda də khub u.akana*, her tattoo shows very plainly; *pañja u.akana*, the footprints are visibly impressed; *parhəm u.akana deare*, the marks of the bed are imprinted on his back; *akhəq bañ u.ləna*, the letters have not imprinted themselves; *məhəq khub leka u.ocoəme*, make the seal to show well (impress it well) (v. *ukhəq*).

*ukhəqə ukhəri*, adv. Raking up old faults (mutually); v. a. m. Rake up old faults against one another. *Khubhin kəphəriquəna u.u.*, they had a hot quarrel bringing up old matters against one another; *pəhil kathakin u.u.keta*, they raked up the first matter against one another; *u.u.yənakin tisho reat cəh*, they raked up old matters against one another, who knows from what time (v. *ukhəqəu*).

*ukhəri*, the same as *ukhər*, q. v. (C.; H. *ukhət*.)

*ukhu pukhu*, the same as *ukhu pulkhu*, q. v. (C.)

*ukhur*, n. A wooden mortar for husking paddy and other grain or for making flour; fig. a girl; v. a. m. Make, become a mortar. The *ukhur* is made of any kind of wood of sufficient size and which does not easily crack (of fig wood, *atnaik*, *terel*, etc.); the mortar is from 40—60 cm. high and about 25 cm. in diameter. It is generally cut with a waist (a little narrow in the middle). At one end there is a hollow (*ukhur bhuik*) in which the work of husking is performed by pounding with a pestle (*toh*). The *ukhur* is likely older than the *qhihki*; all flour for sacrificial purposes and *ranu ran* (q. v.) are prepared in an *ukhur*; and whereas the *ukhur* is frequently mentioned in *binti*, *qhihki* never is. When the hip joint of, e. g., a cow, gets out of joint, the animal is put on its side, with the bad leg upmost. An *ukhur* is then put between the legs, the dislocated limb is caught hold of with the hands, and the person pulls it, at the same time putting his foot on the *ukhur*, a *gəndo* meanwhile being used to rub the outside of the joint. In this way the joint is drawn into position again. *Baret hoya* (q. v.) feet are washed (at marriage) on an *ukhur*. At *tal nahan* (q. v.) the *ukhur* containing water is put against the verandah of the house; the participating women pass along the verandah and put one foot into the water, the last one giving the

*ukhur* a thrust with her foot so that it falls down. The *ukhur* is further mentioned in the *binti* at *maṇḍla ader* (q. v.), at *caco chaṭṭar* (q. v.) and at *bhaṇḍan* (q. v.). *U.re boṅga holoṅko huruṇa*, they pound and prepare the sacrificial flour in a mortar; *loaṇ u. akala*, I have used a piece of fig-tree to make a mortar; *u.abonne*, make us a mortar; *tok hiloḷ u. hiloḷ*, the day of the pestle, the day of mortar (i. e., the time of husking grain for food); *tingḷ dḡ tok ar tingḷ dḡ u.*, how many are pestles (i. e., boys), and how many mortars (i. e., girls); *bhuḷ u. lekae gitiḷ akana*, he is lying like a holed mortar (i. e., uncovered); *apa ḡon mi' u.reko huruṇa*, father and son husk in the same mortar (women's talk, about incest). (H. *ūkhli* and *ūkhal*; Desi *ukhul*.)

*ukhur bhuḷ*, n. The husking-hole of a mortar. *U.bh.ko jereḷ akawala*, they have fired the mortar hole (to cleanse it) (v. *ukhur* and *bhuḷ*).

*ukhur daḷ*, n., the same as *ukhur dḡḍi*, q. v. A spring where the water falls down into a hollow (v. *ukhur* and *daḷ*).

*ukhur dḡḍi*, n. (1) A spring in which a hollow log has been placed to prevent the sides falling in. (2) A spring where the water falls down into a hollow. (Note, some springs are so named; v. *ukhur* and *dḡḍi*.)

*ukhur deke*, n. A very large posterior (said of women) (v. *ukhur* and *deke*; about the same as *dhakeṛae*).

*ul*, n. The mango tree, *Mangifera indica*, L.; the mango fruit. *U.dare*, a mango tree; *ḡeṇ u.ko roḡḡe akala*, they have planted only mango trees; *u.bele*, a ripe mango fruit; *u.ḡmsi*, v. *ḡmsi*; *u.koyo*, kernel of a mango stone; *u.jaṇ*, the stone of a mango fruit; *u.kḡñji*, drink made of unripe mango (*ḡmsi*); *u.rase*, a relish made from *ḡmsi*; *u.utu*, curry prepared from unripe mango; *u.cokaḷi*, the rind of a mango fruit; *u.amṭha*, pulp-balls made of mango fruit; *u.jharna*, a spring close to a mango tree (place-name); *bir u.(buru ul)*, wild mango. (Muṇḍari, Ho *uli*.)

*ul acar*, n. Mango pickles, mango chutney. The mangoes are peeled unripe and sliced; then spices are added and the whole is allowed to dry a little. It is then put in a bottle and raw mustard oil is poured on; the bottle is put in the sun daily, till most of the oil has been absorbed. It takes at least two months to get it ready, but generally it is kept for a year. These pickles are eaten together with rice, they taste sour (v. *ul* and *acar*).

*ul adḡe*, n. A certain kind of ginger (v. *ul hubi* and *adḡe*).

*ul amṭha*, n. Pulp-balls made of mango fruit (v. *ul* and *amṭha*).

*ulq*, v. a. m. Spit out, eject from the mouth, vomit; disgorge; v. a. d. Feed with the beak, give with the mouth. *Māyāmḡeye u.yela*, he vomits blood; *rane u.kela*, he spat out the medicine; *biñ roḡeye u.kedeā*, the snake disgorged the frog; *ṭakako u.ocokedeā*, they caused him to disgorge the money; *u.u.ṭeñ ḡsul akadeā*, I have fed him, giving what was necessary for myself (v. *ulq kara*); *u.giḍi*, spit out; *ḡeḡkhiye u.yela*, the cotton-seed-cleansing machine gives back (the cotton) (i. e., the cotton is



not caught by the rollers); *parwa lekañ u.wae kana*, I feed him with the mouth like a pigeon; *togod ləhuləhale u.waeme*, chew it and give it from your mouth into his mouth; *nunu fakae u.wadea ehgattel*, he gave his mother the nursing-rupee with his mouth (a marriage custom: when the bridegroom is on the point of starting from his home, he sucks his mother, takes a rupee into his mouth, and lets it fall into his mother's hand). (Desi *ubul*; cf. Muṇḍari, Ho *ula*; Kurku *ular*.)

*ulq*, n. Metal bush, on which the axle rests, fixed into the nave of a wheel (C.; unknown here, probably the same as *rund*.)

*ulq bebeč*, adj. Vomiting and spewing, stifling, close, suffocating (heat). *U. b.ge aṭkarok kana*, it feels like vomiting and spewing (i. e., stiflingly hot); *u. b. seton kana*, there is a stiflingly hot sun (v. *ulq* and *beč*).

*ulq g*, n. State of loneliness; adj. Separate, desolate, solitary, lonely, wild, dangerous (place); v. a. m. Make, be lonely, etc. *U.re menaea*, he lives in a lonely place; *ona ato do u.gea*, that village is solitary; *hor khon u. gea*, it is far away from the road (lonely); *ona bir do u. gea, cel sae sabad hō bañ aṇjomoka*, that forest is lonely, no sound whatever (of human beings) is heard; *u. aṭkarok kana*, it feels lonely; *u. jaega*, a lonely place (and therefore dangerous); *noa itq horo u. kaṭpe*, put this seed-paddy separate; *nonde do qdilel u.ena, qhobon nel tioklea*, it has become very far away here, we shall not be able to see it (cf. H. *alag*).

*ulq hara*, v. a. Bring up giving one's own food. *Nui gidra do ulq ulqen u. h. akadea, en hō inaḥ bae gun manaoela*, I have brought up this child, even taking my own food out of my mouth to give him, still he does not show me any gratitude (v. *ulq* and *hara*).

*ulq mala*, v. a., the same as *ulq uli*, q. v. *Hola mahnder khone u. m.yela*, it has been threatening with rain for the last few days.

*ul qmsi*, n., v. a. m., the same as *qmsi*, q. v. *U. q.ko utuallea*, they made us curry of dried mangoes (v. *ul* and *qmsi*).

*ulqr*, the same as *urql*, q. v. (C.)

*ulqr*, v. m. Tilt up, as a cart loaded too heavily behind. (C., not known here; v. *qhinku*; Muṇḍari *ular*.)

*ulqf*, v. a. m. To turn (in *pak don*), make a wheeling gesture; turn over; interj. Turn over (to buffaloes when rubbing them down). *Bar dhaoe u.ena*, he turned twice; *u. qcurenae*, he wheeled round; *kaḍue u. kedeā*, he turned the buffalo over (to rub it); *kaḍae u.ena*, the buffalo turned over on the other side; *ulqf, ulqf, ulqfre, uni kaḍa do bae u.oḥ kana*, turn over, over, turn over, I say, this buffalo will not turn over. (H. *ulqf*.)

*ulqf bag*, n. A person supposed to be turned into a tiger, a were-tiger; v. m. Be turned into a tiger. *U. b.ko nel akadea*, they have seen a transformed tiger; *u. b.oḥako*, people are transformed into tigers. The Santals have many stories about people transforming themselves into tigers. They eat their *bhagwa*, loin-strip, which turns into a tail, and *jom laf banda*, a parasitical plant, which does the trick. To become human

beings again they smell the same thing. Some who have lost the smelling thing (the *banda*) remain tigers. Man-eaters are frequently believed to be transformed human beings (v. *ulq̄* and H. *bagh*).

*ulq̄ palat̄*, adv., adj. Upside down, topsyturvy; disorderly, irregular, confused, unsatisfactory; v. a.m. Turn upside down, turn over, disorder, confuse, roll, writhe. *U. p.e. dāketa hont̄erege*, it is raining irregularly over there (i. e., again and again there, but does not come here); *u. p.e. dalkedea*, he thrashed him so that he turned topsyturvy; *u. p. hoe akana janhe*, the *janhe* (millet) has grown exceedingly well (so that it is falling down hither and thither); *u. p.em dōho akala*, you have put it down irregularly; *u. p. unigeye emae kana*, she is giving him over and over again without thought of others; *u. p.katebon rohōe chutikaka*, let us do all somehow (i. e., in one day, when otherwise several days are used for the same operation) and plant and be done with it; *u. p.e ropeta*, he speaks confusedly; *kagojko u. p.keta*, they have brought the papers into disorder; *ona katha doko u. p.keta*, they brought the matter into disorder, made a mess of it; *u. p.e hoeyeta*, it blows irregularly (from all sides successively); *dohorege u. p.ena*, it was disordered when it was put down; *u. p.e gitī joñ kana*, he is lying and rolling about; *hasoteye u. p. barae kana*, he writhes with pain. (H. *ulq̄ pulat̄*.)

*ulq̄ pakhiq̄ sim*, n. A fowl with reversed feathers, the same as *risq̄ sim*, q. v. *U. p. s. nameme, unitebon bulquea*, get hold of a fowl with reversed feathers, with that one we shall exorcise him (v. *ulq̄*, H. *pankhiya*; v. *sim*).

*ulq̄ pulat̄*, the same as *ulq̄ palat̄*, q. v. (C., this Hindi form is not known here.)

*ulq̄ u*, v. a. m., the same as *urlq̄ u*, q. v. Extract, pick out, separate, clean out (rubbish from crops).

*ulq̄ uli*, v. a. (*barae*). Gather (clouds), be threatening (rain) (used about the gathering of clouds all over). *Ādiye u. u. barayeta, joro bot̄eck̄eae nāhāk̄*, clouds are gathering very much, likely we shall get some drops; *holu mahnder khone u. u. bara akata*, it has been threatening with rain for the last two or three days (cf. *ulq̄ mala*).

*ul banda*, n. Several kinds of parasitic plants growing on the Mango tree. *Loranthus longiflorus*, Desrousseaux (and others) (v. *ul* and *banda*).

*ulbul*, v. *ulbuliq̄*. (C., not here.)

*ulbuliq̄*, n., adj., v. a. m. Unreliability, unsteadiness, foolishness, guile, enticement, imposition; wayward, unreliable, unsatisfactory, unsteady; imposed upon; seduce, lead astray, entice, impose upon. *U. dō dhergetaea*, his foolishness is great (he is easily persuaded into foolishness); *ok̄oek̄ u. teye calaomena*, through whose enticement did he go; *u. hor kanae, jāhān katha alom lq̄iaea*, he is an unreliable person, do not tell him anything; *ceka u. i tah̄eyen cōñ onko sāote*, somehow imposed upon, he remained with them; *u. senenae*, he went away enticed; *onkoak̄ kathate dō alom u. ka*,

do not be imposed upon by their word; *nui doko u.kedea*, they seduced this one; *cel cōn uni kuri tulude u.yen*, somehow he was led astray by that girl (cf. *bulqu*, *bul* and *culbuliq*).

*ul cocak*, n. The rind of the Mango fruit (v. *ul* and *cocak*).

*ulđha*, n. The tuberous root of the *upal baha* (q. v.). Note, constructed animate; v. a. caus. Cause to conglomerate (Indian corn). The *ulđha* is eaten both raw and boiled by the Santals. It is used also as an astringent food in cases of dysentery and diarrhoea. *U. oarbon calaka*, let us go and take up Nymphæa tubers; *u.le jomkoa*, we eat Nymphæa tubers; *bogetem u. ocokelkoa jonđra dakare*, you have caused the Indian corn to conglomerate a great deal.

*ulđha eŋga*, n. The principal tuber of the Nymphæa, from which smaller tubers grow out. (Note, animate.) *U. e. bon oarea, hoponbon chađaokoa*, let us take out the principal Nymphæa tuber, and separate the smaller ones (v. *ulđha* and *eŋga*).

*ulđha hopon*, n. The smaller tubers attached to the roots of the original tuber of the Nymphæa (v. *ulđha eŋga*). *U. h.ko atakoa*, they roast the small tubers of the white Nymphæa. These small tubers are separated from the bigger one, roasted and eaten (v. *ulđha* and *hopon*).

*ulek*, v. a. m. Mention, bring in, bring up, cite (cases). *Noa katha dō seducerebon cabaketa, cedakem u.eta*, this matter we have settled long ago, why are you bringing it up again; *handenak katha nonđe dō alom u.a*, do not bring in here the matter of that place; *ako ako then nonkan mokordomareko jitqu akana, onako u.a ukil dō*, pleaders cite cases where they have gained in such lawsuits. (B. *allekh*.)

*ule sarjom*, n. A certain tree, said to grow like *sarjom* (*Shorea robusta*) and to have leaves like a Mango tree; mentioned in the traditions, but also said to be found now. (It is possible to suppose that the original meaning was Mango and *sarjom*, and that the tradition has made it into one tree) (v. *ul* and *sarjom*).

*ule siñ*, n. Mango tree (only used in songs and *binti*); fig. a boy. *U. s. tale siñ rōhqealāhme, bareñ, rōhqealāhme; gujulre gurolre hutum tahēna, bareñ, hutum tahēna*, plant for us two, my brother, a mango tree and a palmyra palm, plant for us two; when we die and fall away, a name will remain, my brother, a name will remain (*dōn* song). *Tōkqe ma racare u. s. dō, bapō, tale siñ dō, tōkqe bafere u. s. dō, bapō, tale siñ dō*, whose is the mango tree (i. e., boy) in the courtyard, whose is the palmyra palm (i. e., girl) (*caco chātiqr* song) (v. *ul* and *siñ*).

*ulič alañ*, n. A small plant, *Portulacca oleracia*, L. It is eaten as curry and much relished by the Santals (v. *nanha ulič alañ*) (v. *alañ*; cf. *urid alañ*).

*uli dak*, n. Saliva, spittle. *U. d.le lōhōdme*, wet it with saliva; *u. d. rōhgren-tae*, his saliva is dried up (considered a serious symptom in certain diseases by the Santals); *u. d. jorqk kantaea*, his saliva is flowing (i. e.,

eagerly wants to eat something seen); *u. d.e ufela*, he swallows his saliva (do. do.) (v. *dañ* and cf. *ulq*; Muṇḍari, Ho *ulida*).

*ulik*, the same as *ulek*, q. v.

*ul jañ*, n. The stone of the Mango fruit (v. *ul* and *jañ*).

*ul kəñji*, n. A drink made from *qmsi*, Mango sherbet. *U. k.le nükela*, we drank Mango sherbet; *u.ko k.kela*, they prepared Mango sherbet (v. *ul* and *kəñji*).

*ul koyo*, n., the same as *koyo*, q. v. (v. *ul* and *koyo*).

*ul kubi*, n. Knolecole. *U. k.ko qkrinela*, they sell knolecole. (H. *ol kobi*.)

*ulku phulku*, v. *ulkhu pulkhu*.

*ulkhqina*, the same as *qñkhqila*, q. v.

*ulkhqana*, the same as *qñ khqila*. q. v.

*ulkhqaniq*, the same as *qñ khqila*, q. v.

*ulkhq ulkhi*, the same as *ulkhu pulkhu*, q. v. (cf. *ankha qñkhi*).

*ulkhu pulkhu*, adv., adj. Oppressive, stifling, suffocating, close, stuffy (hot).

*U. p. seton kana*, it is oppressively hot; *u. p.ñ qikquela*, I feel it suffocatingly hot.

*ulmal*, adv. From all directions, disorderly, confusedly, irregularly; v. a. m. To perplex, confuse. *U.e hoeyela*, it blows from all directions; *u. ketkoako*, they confused them; *dukteko u.ena*, they were brought into confusion by the epidemic (cf. *ulq mala*, v. *qlmq*, cf. *gulmal*, *hulmal*).

*ulmalao*, v. a. m. Disorder, confuse, stir up, cause to frolic; bring into commotion, excite (by fear, joy, drunkenness, sorrow). *U. ketkoako rəsqəte*, they made them frolic through joy; *goṭa ato sudhqi u. ketkoa*, he brought the whole village into commotion; *u.enako*, they have become unruly (in a hubbub) (v. *ulmal*).

*ulpha*, adj. Vacant, disengaged, unemployed, spare; rent-free; v. m. Become disengaged. *U. din seṭerena*, the off-season has come (the hot season); *onkoren dō mit hōr u.geye taḥen kana*, one man of theirs is unemployed; *u.geye jojom kana*, he enjoys it rent-free; *u. geye harayena*, he has grown up free of restraint; *mən dō u. gea*, the *mən* (q. v.) land is rent-free; *ḍaṅgrakin goḍentaṭeye u.ena*, he has become unemployed because his oxen died. (Muṇḍari *ulpha*.)

*ul rase*, n. A relish made from *qmsi* (eaten with rice gruel) (v. *ul* and *rase*).

*ulṭa*, adj., the same as *ulṭən*, q. v. Reverse, opposite, contrary. *U. kathatae uni dō*, this one talks contrarily; *u. seḍe giliḍ akana*, he is lying the reversed way. (H. *ulṭa*.)

*ulṭa palṭa*, adj. Irregular, disorderly, unsatisfactory, unreliable; topsyturvy; v. a. m. Upset, bring into disorder, confuse. *Alom u. p.ea*, don't bring it into disorder; *u. p. kathatae*, his word is unreliable; *u. p.ko dōho nkata*, they have put it down topsyturvy; *mōkōrdōmako u. p.kellāea*, they made a mess of his case; *kathae u. p.yela*, *bañkhan aḍṭṭ dōe sojhegea*, he confuses the matter, otherwise he himself is straightforward. (H. *ulṭa pulṭa*, cf. *ulṭ palṭ*.)

*ulʔa pulʔa*, the same as *ulʔa palʔa*, q. v.

*ulʔau*, adj. Reverse, contrary, opposite, upside down; v. a. m. To reverse, turn over, turn upside down, upside, move (the tongue). *U. teye dgho akata*, he has put it upside down; *u. teye jorao akata*, he has joined it the wrong way, contrarily; *u. seʔe gihiʔ akana*, he is lying the reverse way (having his head at the foot of the bed); *u. ieko ghophkela*, they commenced from the wrong end; *katha rean u. ʔet laiaʔme*, tell me what is the opposite (meaning) of the word; *parkome u. kela*, he reversed the bedstead; *ʔukuʔe u. kela*, he upset the pot; *kamiko u. kela*, they reversed (the time) of work (instead of working from the morning, they commence at noon); *mokordomako u. kela*, they upset the lawsuit (decided) against the plaintiff; *sagar u. ena*, the cart was upset, overturned; *alan ban u. ʔ kantaea*, his tongue does not move, i. e., he cannot speak; *jug u. ena*, the age has been reversed (another order of things has come); *manjhiko u. kedeʔa*, they overturned the village chief (both literally, and caused to be dismissed); *kathako u. kela*, they upset the matter (made it go against him); *sakam u. me*, turn over the leaf (also of a book). (H. *ulʔana*.)

*ulʔa ulʔi*, adv. In all directions, hither and thither; adj. Unreliable, refractory; v. a. m. Turn from side to side, turn up and down. *U. u. hoe akana janhe, janhe* has grown abundantly (so that it is lying down in all directions); *kulqiye capat u. u. kedeʔa*, he hit the hare, so that it turned over and over; *adi u. u. hor kanae*, he is a very refractory person (unreliable); *hasoteye u. u. barae kana*, he is rolling from one side to the other with pain; *kagojhoe u. u. kela*, he turned the papers topsyturvy; *u. u. ye hoeyela*, it blows from all directions; *hesak sakam u. u. ʔ leka, onkage kathatae*, as the leaves of the pipol tree turn again and again, so is his word (v. *ulʔau*).

*ulʔau palʔao*, v. *ulʔa palʔa*. (C.)

*ulʔi*, the same as *ulʔi ulʔi*, q. v. (C.)

*ulʔibaʔ*, adv. Abroad, away; v. m. Abscond, go away. *Okate coe sen u. en*, he has gone away somewhere; *notereye u. akana*, he has absconded hereabouts; *u. e dapkela*, he ran away and is lost; *careko u. akantalea*, they have gone away and are lost in the tea-gardens. (H. *ulʔi* and *baʔ*.)

*ulʔi ghaʔta*, n. The afternoon. (C.) (cf. *ulʔi* and *ghoʔta*).

*ulʔi pulʔi*, the same as *ulʔa palʔa*, q. v. In disorder, in confusion, topsyturvy, upside down, disorderly, confusedly, backwards and forwards, first one way and then another. (C., not here; used in Muḡdari.)

*ulʔi ulʔi*, adv. Inaccurately, the reverse of what is known to be right and proper. (C., not here) (cf. *ulʔa ulʔi*).

*ulʔu pulʔu*, the same as *ulʔa palʔa*, q. v. (C.)

*uluʔ puluʔ*, adv. Dreadfully (frightened). *U. p. in botorena*, I was dreadfully frightened (cf. *puc puc*).

*ulu dhutu*, adv. Forwardly, eagerly (frequently implies unsuccessfully); v. a. Make haste, hasten. *U. dh. adiye chuʔqulla*, he sets eagerly to work;

*alom u. dh.ia, suk sukte isin ocoakme*, don't make haste, allow it to boil quietly; *u. dh.i roror kana*, he talks forwardly.

*ulu gutu*, the same as *ulu dhutu*, q. v. (v. *ulu dhutu* and cf. *gutu*).

*ului gutui*, the same as *oloe gotoe*, q. v.

*ului sukui*, adv. Up and down, caperingly, jumping (dance). *U. s.ko enet kana*, they are dancing, so that body and clothes move up and down; *u. s.ko hilauk kana*, they are capering and jumping up and down (cf. *sokod*).

*uluñ*, n., adj., v. a. m. Nakedness; naked; uncover, denude, strip (of all clothes). *Pilcu haram pilcu budhi u. gekin tahk kana*, the first man and the first woman were naked; *dan qimgi u.kate ak akorko benaoa*, witches make their magic signs, naked; *kombroko u.kedea*, the thieves stripped him; *ateye u.ena*, he denuded himself. (B. *ulon-g*.)

*uluñ dubuñ*, v. *kuluñ dubuñ* (which is the ordinary form).

*ulut gutruf*, the same as *unul gutruf*, q. v.

*um*, v. a. m. Bathe, wash, baptize. *Teheko u. kana*, they are bathing to-day (preparatory to festival); *gidra u.eme*, bathe the child; *u.okko calaoena*, they have gone to bathe; *pe horko u.kelkoa*, they baptized three persons; *u. hqr*, a baptized person, a Christian; *teheñ dq Sqhraeko u.ok kana*, they are bathing, to commence *Sqhrae* to-day; *u.e bagiketa hana cando khqn*, she has stopped bathing since last month (i. e., the menses have ceased, she is with child); *hana candoe u.ena*, she bathed last month (after the menses); *lolo dal khone u. hecena*, he came after having bathed in a hot spring; *Gangn u.ko calaoena*, they have gone to bathe in the Ganges; *jawae u.ko het akana*, they have come to bathe the bridegroom; *bariq-koko u. rakapelkoa*, they are bringing the followers of the bridegroom back from bathing; *bhokta then ruq gidra u. okokedea*, they caused a swung (v. *bhokta*) person to bathe the sick child. (Munđari *um*.) Bathing (mostly in water) and 'washing the whole body is ceremoniously used before sacrifices, preparatory to festivals (*sqhvae*, *sakrat*, *akhan*, *baha*) and at the *janam chatiar*; the bride's relations are taken to bathe at *horkok*, the betrothal, the bridegroom and bride are bathed on marriage. Bathing in the Ganges or hot springs, and at the hand of holy persons is resorted to in order to cure fever, scab, etc. Bathing is otherwise a common practice with the Santals; but no incantations are used (as with the Hindus).

*um arec*, adv. Pouringly, splashingly, copiously, profusely (like being splashed over at bathing). *U. a.e balbalaok kana*, he perspires profusely; *u. a. toatae, gidra ho bae sambruo dareaklaea*, she has over-abundant milk, even her child cannot keep it within bounds; *u. a. sunumko emallea*, they gave us oil in profusion; *u. a.e dakefa*, it rains profusely; *u. a. mayam jorok kana*, the blood is pouring down (v. *um* and *arec*).

*umqdkha*, n. The thong with which the plough-beam is fixed to the yoke; (fig.) postponement, obstruction; v. a. m. Make do., (fig.) put off, postpone; keep back, obstruct. *U. baber bemaome*, make a rope to tie the yoke to

the plough-beam; *u. jote*, the same as *umq̄dha*; *noa jote dɔbon u.sə*, let us make this thong into a rope for tying the yoke to the plough-beam; *u.e lagaohela*, he fixed the *umq̄dha*, or (fig.) he put in an obstruction (to postpone a matter); *kathae u.kela*, he caused the matter to be postponed; *nawa perako hecēnte Sphrae dɔ u.yena*, the Sphrae was postponed, because a child was born (and the village became religiously unclean); *u. kidinae*, he kept me back.

*um q̄mīn*, v. m. Religiously to purify oneself (after child birth); give birth to a child. *Niɔ candoreye u. q̄ena*, she purified herself this month (i. e., bore a child); *bq̄riq̄reye u. q̄ena*, she got over the labour with great difficulty; *u. q̄en sāote ruq̄ q̄hophkedeae*, she got fever at the same time as when she was delivered of a child (v. *um* and *q̄mīn*).

*umq̄ndha*, v. *umq̄dha*. (C.)

*umq̄r*, the same as *umer*, q. v.

*umq̄riq̄*, the same as *umeriq̄*, q. v.

*umq̄r samar*, adv. Hard, energetically, actively; excessively; v. a. Work hard, etc. *U. s.e kq̄mī kana*, she works energetically; *q̄diye u. s.ela*, he works very hard; *u. s.e daḥkela*, it rained excessively; *u. s.ko emallea daka*; they gave us any amount of food.

*umq̄r sumq̄r*, the same as *umq̄r samar*, q. v. (C.) (cf. *bəsumq̄r*).

*umq̄r tamar*, v. *umq̄r samar*. (C.)

*umq̄r*, v. a. m. Fill (as much as will go into); test, verify (a measure). *Tukuḥko u.kela*, they filled the pot (to test its capacity and use it as a measure); *u.edin kanae dakate*, she is filling me with food (giving more than one can eat); *khub in u. akana, inq̄lge in dɔ*, I have got my fill, not more for me; *noa serin u. akala*, I have verified this seer; *mae phariq̄l ma, phariq̄len khan in perēme u.meān*, may he recover, if he recovers I shall fill you and give you as much as you can take (*ojha bakh̄r*; expression not used in ordinary *bakh̄r*); *noa jalun u. akala, mīl s̄er sahōḥa*, I have tested this milk-pot, it takes one seer (cf. H. *umandnā*).

*umq̄r khq̄clāḥ*, n. (lit. a filled basket). A basket tested to take one maund and used for measuring grain. *U. kh. mīlḥḥ benaoānme*, make me a basket to take one maund (v. *umq̄r* and *khq̄clāḥ*).

*umq̄s*, v. m. Become carnal, libidinous, satisfied, unruly (used about people whose appetite is satisfied and therefore become fat, careless and lustful). *Jom jomteye u. akana*, he has become libidinous by having enough to eat; *jom u. hōr*, a person who has eaten himself fat and is libidinous; *jom u. daṅgra*, a bullock which has become fat and unruly; *jom u. hōr dɔ maejiu bako ṅel sahao darsakho*, people who have eaten themselves fat and carnal cannot bear to see women (without lust).

*umbil jhambil*, the same as *q̄mbil jhambil*, q. v.

*umbr̄au*, n. Opulence; adj. Fat, sleek, stout, full, rich; lascivious, unruly; v. m. Become fat, etc. *Ona atoren hōr dɔ q̄ken u. hōr menakho*, the

people of that village are all wealthy people; *u.rege noako porqb eman dō*, in opulence you can have these festivals and such things; *u. sāt akanako*, they are in full uproar (drunk); *phalnaren guti kōra dō qāiye u. akana*, the servant of so and so has become very unruly and lascivious; *sukri bōdhiq bae u.lena*, the pig did not become properly fat; *jōm u.enaē*, he is well fed and libidinous; *kaḍae u. akana*, the buffalo is in splendid condition (cf. A. H. B. *umrā*, a grandee; cf. *umlau* and *umjḥau*).

*umbrā umbri*, adj. Fat, wealthy, carnal, unruly, libidinous, licentious; v. m. Be fat, etc.; run about licentiously. *U. u.ko nīr barae kana kaḍa*, the buffaloes are running about unruly (i. e., they are in full strength); *u. u.ko calaoena*, they went along in lasciviousness (lustful); *noa ato hōr dō ēk lae ēk sōrqs u. u. menakkōa*, the people of this village are about equally wealthy; *khubko u. u. akana*, they have become very fat (or wealthy); *jōm u. u.rege baṅko nonka barae kana*, only when well fed and therefore carnal, they do such things; *u. u. barae kanako*, they are running about licentiously (v. *umbrāu*).

*umdhi*, n., v. m. Drowsiness, sleepiness; be sleepy, drowsy. *Mit nīnda reuk u. iqte māl hasoyedīn kana*, my eyes pain me on account of my having been awake the whole night; *u. te baṅ ṭhikiṅ qikquela*, I do not feel comfortable on account of drowsiness; *u. baṅ mōkōṅ akantiṅa*, my drowsiness is not over; *qāiṅ u. akana*, I am very drowsy; *gitiē u. yenaṅ*, I was fast asleep; *bēṅḡel u. akanan*, I feel drowsy on account of having been awake (during the night).

*umdhūm*, n. Bustle, flurry, stir; adv. Busily engaged, in a flurry, in full swing, hurry, scurry; v. m. Be busily engaged, etc. *Sōhrae u.rele paraoena*, we happened to come into the midst of the bustle of the *Sōhrae*; *bapla u.leko hirīnkela*, they forgot it on account of the flurry of the marriage; *u. hōroko rokḥōe kana*, they are in full swing planting rice; *cas samṭaoko u. akana*, they are in full swing harvesting (cf. *hurum dhurum*; Desi *umdhūm*).

*umer*, n. Age; adj. Aged; v. m. Grow to the age of; v. a. Make to be of age. *Mit u. geakin*, they are of one age; *u. menakketaea*, he has the age (i. e., is of sufficient age, or, has still years before him); *mit u. ren*, of the same age; *nuiak u. dō tināḡtaea* (or, *tināḡ hoeyena*), how old is he; *tināḡ serma u.taea*, how many years old is he; *tināḡ serma u.reko bāḥuadea*, at what age did they marry him; *jāwāeok lek u. akanae*, she has grown to the marriageable age; *aē u. kedēae*, he made her to be of his own age (said about married people when the wife appears to age together with the husband); *niq u.rege qher disomiṅ dārā akala*, in this my age (i. e., having reached this age) I have travelled in many lands; *kōra u.*, boyhood. (A. H. 'umar.)

*umeriq*, adj. Aged, of age (only used after another word). *Noko doko mit u. kana*, these are of the same age; *onko u.i tahḡkana*, he was of their age (*umer + iq*).



*umin*, dem. adv. So, that. *U. maraḥ din calaoena, celēm cakayel tahākana*, so much of the day has gone, what have you been doing; *u. hiloḥ dō miltēd sela sē miltēd tshēngabon kolaea*, on that day (when the bare itāt bullock may die) we shall send him a dog or a stick (*un* with *mi* infix).  
*umin dara*, adv. In that region, thereabouts. *U. d.koregebon atkēsa*, we lost it in those parts; *u. d. dhqbič dōle nēlkēsa*, we could see up to about there (v. *umin* and *dara*).

*umin khange*, adv. Then, at that time. *U. kh.geḥ disqkēsa, onḍēn seḥerenre*, when I reached there, then I remembered. *Netōm nurīde nurīckēsa*, the *urīd* bird cried on my right, *kōne pioe plokēsa*, the *pīo* bird cried on my left; *n. kh.ḥ badaekēsa*, then I knew, *nīnqḥ jivi dō hirom cetanre*, that my soul was to be together with a co-wife (*dōn* song) (*umin* + *khange*).

*uminre*, adv. Then. *Tinre katham ḥam u. baḥ hijukme*, when you get word, then come; *u. bam hēclēna*, you did not come then (*umin* + *re*).

*umjhau*, v. a. m. Tire out, be tired out; be in a commotion; be in confusion. *Hakoko u. akatkoa*, they have tired out the fish (by chasing them in the water); *u. takreḥ seḥerēna*, I arrived at the moment when (the fish) were tired out; *dukte ato u.ena*, the village got into confusion through an epidemic; *nēḥelko u. akana*, they are in confusion to go and attend the festival; *raskqteko u.ka*, they are drunk with joy; *ḥaḥḍi nūteko 'u. akana*, they are in a commotion through drinking rice-beer; *Sphrae iate goṣa disom u. akana*, the whole country is in uproar on account of the Sohrae.

*umjhā umjhi*, the same as *umjhau*, q. v.

*umkḥu*, the same as *umuk*, jōm *umuk*, q. v. (C.)

*umor*, v. *umer*. (C.)

*umrā umri*, v. *umbrā umbri*.

*umtḥni*, n. Lasciviousness, debauch, carnality, jollity, jumping; adj. Lascivious, lustful, carnal, rompish. *Ḥaḥḍi reak u. kantama*, your jollity is that of rice-beer; *u. reak kqrkhana kantama*, it is caused by your jumping about; *nonkan u. ḥqṛ in dō baḥ khusiako kana*, I do not like such rompish people; *u. kūrī*, a lascivious girl (v. *umtḥu*).

*umtḥu*, adj. Fat, lascivious, lustful, carnal, sensual; v. m. Be do., unruly. *Jōm u. ḥqṛ*, a person who has overfed and is carnal; *qḍiyem manaye kḥan qḍiye u.ka*, if you warn him much, he will be impertinent; *ḥaḥḍi nūteko u. akana*, they have become lascivious through drinking rice-beer; *alom u.ka*, do not be lascivious. (Desi *umtai*; Muḥḍari *umtao*.)

*umtḥ umti*, adj. Lascivious, lustful, carnal, voluptuous, unruly, actuated by animal appetite; v. m. n. Be lascivious, etc., act do.; jump about, run about lustful. *Ḍḍi ḍṭko u. u. burue kana*, they are jumping about lasciviously; *u. u.ko calak kana nēḥel*, they are going to attend a festival, a lascivious crowd; *u. u.ko tshēklao kana*, they are pushing people lasciviously; *mīl ghuriteko u. u.yena*, they commenced at once to jump about in lust (v. *umtḥu*).

*umuk*, adj. A certain; such and such (a person); such a, that (mentioned).

*U. hōr sāote kol gōthāme*, send it with such and such a person; *u. u.ko kanako*, they are such and such persons; *u. din hilok hijuk hoeoklama*, on such and such a day you will have to come. (B. *omāk*.)

*umuk*, n. Reliance, dependence, self-reliance, authority; v. a. Show arrogance, be self-reliant; v. m. Rely, depend, trust on. *Cel u. cōe u.ela*, who knows for what cause he shows arrogance; *kisār u.leye u.ela*, relying on his master, he shows arrogance; *kisār reaḱ u.leye u.oḱ kana*, trusting to the authority of his master, he is full of courage; *dhon u.te moṭa moṭae galela*, relying on his wealth, he boasts; *etaḱ hōrak u.te dō alom u.oḱa*, do not be arrogant, relying on other people (cf. *dhomok*).

*umuk*, v. m. (only in conn. with *jōm*). Become libidinous, voluptuous, carnal. *Jōm u.rege noa hiṭi hiṭi dō*, such giggling is heard when one has eaten oneself full and has become carnal; *jōm u.enae*, he has become libidinous (being well fed) (v. supra).

*umul*, n. Shade, shadow, shelter, protection; reflection, image, picture, spirit; v. a. m. Shade, shelter, overshadow; protect; draw by influence, take possession of (*boṅga*); keep, marry; throw one's eyes on; put one's mind on. *Dare u.re durupme*, sit in the shade of the tree; *kisār u.re taheṇme*, remain under the protection of a master; *qrsire amaḱ u. ṇelme*, look at your image in the mirror; *u.ko hataoketiina*, they took my picture; *ḡaḡi daḱre u. ṇelokme*, look at your reflection in the water of the pool; *Ṭhakur reaḱ u.re hirlakme*, seek refuge under the protection of God; *u.ko aderkela teheṇ maṇjhi harām reaḱ*, they brought in the spirit of the dead village chief to-day (at *tel nahan*); *gidra u.em* (or, *-aeme*), shade the child; *phalna oraḱre teheṇ dōbon u. ṇōga*, to-day we shall make some shelter in the house of so and so (about building *maṇḡwa*, q. v.); *oṇḡele u.lena*, we took shelter there; *onko dō setoṇ u. hō bānuḱtakoa*, they have not even anything to shade against the sun (no trees); *uni kuri dō phalnae u. kedeā*, so and so married that girl; *Baḡhut uni merome u.kedeā*, the tiger-spirit drew that goat to himself (by secret influence); *boṅga u. dō alom leḡeda*, do not tread upon the shelter of a *boṅga* (i. e., do not enter a *bhitār*); *phalna kōra dō uni kuriye u.kedeā*, so and so boy threw his influence on that girl (had intercourse with her); *phalna buḡhiren chatar u. dō bindḡrena teheṇ*, the shelter of such and such a women fell down to-day (i. e., her husband died); *u. ukme, jemon setoṇte alo gujuḱ*, shade it, that it may not die from the heat of the sun; *cele cōe parōmen, u.ṭet iṇ ṇelkela*, somebody passed, I saw the shadow; *u.anme*, take shelter at once; *baṭiko u.kettalea*, they took possession of our brass-cup; *jumi jaegae u.ket khan joṭae u.kela*, when he took possession of the lands he took possession of all; *ul dareko u.kela*, they took possession of the Mango tree; *nukin kōra dō dhorageko u.kina, qhḡko heḱ ocolekina*, they will certainly take those two boys into their family, they will not let them come. (Muṇḡari, Ho *umbul*.)

*umur*, v. *umer*. (C.)

*umur tumqr*, the same as *umqr samar*, q. v. (C.)

*un*, dem. pr. That, so; so many, so much; then. *U. maraṅ*, so big; *u. tiril*, so much, so big; *u. tilil*, so much; *u. garte*, so much (-*cedakem dale kana*, why are you striking him so heavily); *u. gan*, about so much; about so many; *u. qabič* (-*dqabič*, -*qarič*, -*dqarič*), up to that, up to then; *u. dhao*, so many times; *u. jokheč*, at that time, then; *u. dobra*, so many times double; *u. jelah*, so long (cf. *on*, *in*, *en*).

*un anañ* (-*anęč*, -*ena*, -*enañ*, -*enęč*), adv. Then first, not till then, then only.

*U. a.e seferena*, only then he came; *alele japił akata*, *u. a.e hijuk kana*, we had fallen asleep, then only he came.

*unqg*, verb. form of *unqk*, q. v.

*unqk*, dem. pr. So much, that much, so; v. a. m. Make, become so much.

*U. dq alom emaea*, do not give him so much; *u. in cekas bañ*, what shall I do with so much; *u.e usula*, he is so high as this; *u. maraṅa*, it is so big as this; *teheñ dqbōn unqga*, to-day we shall do this much; *hačič talañ tahākana*, *niłok dq u.ena*, it was only a little, now it has become this much; *u. dhao*, so many times (*un* + *ak*).

*unqk gan*, dem. pr. About so much. *U. g. dqm emañgea*, you must give me about so much; *u. g. lebon hoeoḷa*, we shall have enough by about that much (*unqk* and *gan*).

*unqkge*, dem. pr. So much, that much. *U. m khāken*, *bam ṅsl akawan*, did you become so ravenous, have you not seen (such food) before; *u. a*, there is so much (and not more) (*unqk* + *ge*).

*unqkkote*, dem. adv. By about that much, by about that time. *U. dqo anṭuoka*, they will have enough by about that much; *u. dq nāhāke hijuḷa*, by about that time he will arrive (*unqk* + *ko* + *te*).

*unqk nunqk*, dem. pr. So and so much; v. a. m. Make, become do. *U. n. ko jom ḡubqutela*, they borrowed so and so much and did not pay; *u. n. kidiṅae*, he made me (e. g., pay) so and so much.

*unqk nhunqk*, the same as *unqk nunqk*, q. v.

*unqkte*, dem. adv. By that much, by that time. *U. ko tirpitoka*, they will be satisfied by that much; *u. ko seferoka*, by that time they will arrive (*unqk* + *te*).

*unqk udič*, dem. pr. About as much, as many. *U. u. ako onko dq*, they are about as many; *u. u. enahre dqm emliṅ khan etote bañ ruqrkoka*, if you had given me about as much a while ago, should I not be home again by this time (v. *unqk* and *udič*).

*unqñ*, n. Rumour, report; adj. Rumoured; v. a. m. Originate, generate (rumour, scandal), spring up, creep up, arise, spread, be rumoured. *U. katha*, a rumoured tale; *miṭṭeč u. janam akana*, a rumour has come up; *miṭṭečo u. akata*, *baḡma*, *kohṇḡa khōn gidrqi janam akana*, they have spread about a rumour, that a child has been born out of a pumpkin; *hako sapko u. akata*, they have spread a report about catching

fish; *u. akana*, *Asanbani haŋre haða ðaŋgra qđi algateko ñamoka mente*, it has been rumoured that buffaloes and bullocks are got at a very cheap price at the Asanbani market; *noa bir dọ qđi baŋrið u. akana*, *kulko heð akana*, there are a great many rumours about this forest, that tigers have come; *miŋheð hoŋko u. akadea*, *khub rane baðaea mente*, they have spread a report about a certain person, that he knows medicine very well. (Desi *uman*.)

*unqni*, n., adj., v. a. m., the same as *unqñ*, q. v.

*unqñ* (*un + añ*), dem. pr., the same as *unqñ*, q. v.

*unqñ uđið*, dem. pr., the same as *unqñ uđið*, q. v.

*unqñkote*, v. *unqñkote*.

*unqñ nunqñ*, v. *unqñ nunqñ*.

*unqñ nhunqñ*, v. *unqñ nunqñ*.

*unqs*, num. Nineteen (freq. used by the Santals). *U. fi menaka*, there are 19. (B. *unish*.)

*unqu*, v. a. m. Gather (clouds), cloud over, be threatening rain, commence raining; spring into existence, be rumoured. *Puruq seð daŋe u. akala*, rain clouds have gathered in the East; *heðdegeye u. akala*, black rain clouds have gathered; *heð daŋ laŋite u. akala*, it has clouded over and a nor-wester will come; *inqhate u.ena*, *bañma*, *cele cọ darako kan Deko hoppon goðko laŋið*, thereupon a report went abroad that some were coming to kill the Hindus (cf. B. *unngyon*, act of raising, lifting).

*un dara*, n. That place, region (only with postpos. and as adv., -re, -kore, -te, -kote), about there, in that region; about that time. *U. d.kore ona ato dọ oka theð cọñ menaka*, that village is somewhere in that region; *u. d.te dọ goŋañ heð agu akala*, in that direction I have been everywhere; *nin dara oka jokheðe hijuka*, *u. d. eneð tehen heð hijuka*, the time at which he up to this has been in the habit of coming, only about that time he will also come to-day; *amem teŋgo barae kan*, *u. d.kote calaka noa kað dọ*, this timber will reach about the place where you are standing; *u. d.kote hijuk dọko men akala*, they have said they will come about that time; *u. d.teko seŋeroka*, they will arrive about that time (*un* and *dara*).

*unde*, v. sub *inde*.

*unde par*, v. sub *inde par*.

*un dimq*, adv. So long a time (afterwards). *U. d.kote noa dọ hoeoka*, after so long a time (in the future) this will happen (v. *un* and *dimq*).

*undkup*, v. *unkup*.

*un dọ*, adv. Then, at that time. *U. d. okarem tahkšana*, where were you at that time; *onaye akalket serma u. d. huđiniñ tahkšana*, the year it was famine, then I was small (v. *un* and *dọ*).

*un dhqbið* (-*dhqrið*, -*hqið*, -*hqið*), adv. Thus far, till then, so long, so far; up till there. *Unqhe daletmea*, *u. dh.em thir akawadea*, so much he beats you, have you been quiet towards him so long; *u. dh. in tahena*, I shall remain so long; *u. dh.e seŋlena*, he went so far (*un + dhqbið*, etc.).

*un gan*, dem. pr. About as much, so much. *U. g. in ror ahatmea, enre hō bam anjōmela*, so much I have scolded you, still you do not listen (v. *un* and *gan*).

*un gante*, dem. adv. By about that much, by about that time. *U. g. dōe seſeroka*, he will arrive by that time; *u. g. anañ (-angē, -ena, -enañ, -enē)*, only by about that time; *u. g. dōe biſa*, he will get his fill by about that much (*un gan + te*).

*uni*, dem. pr. He (she) there, he, she; that one (animate). *U. ye men akala*, he has said it; *u. maejiu dōe onkangea*, that woman is such; *uni -aſ, -aſ, -reaſ, -reaſ*, of that one, his, her (inamin) (adj., pr., v. a. m.). *uni-ren*, do. (animate) (*un + i*; B. *uni*).

*uni qnič*, dem. pr. He, she there. *U. q. kora hoſon dō*, look at him, that is a boy; *u. q. uni dō*, look there he is that one (v. *uni* and *qnič*).

*uni batarič*, the same as *uni batarič*, q. v.

*uni ba'qrič*, dem. pr. About like him (her), likely about equal to him (her); v. m. Be, become do. *En serma dō u. b. in taſſkana*, that year I was likely about equal to him; *u. b. e hoeko*, she will be about like her; *netar dōe u. b. akana*, at present he has become about equal to him (v. *uni* and *batarič*).

*uni inič*, the same as *uni qnič*, q. v.

*unimre*, adv. Then. *U. m. senlena, cekate bam heč hođok kana*, you went then, how is it that you are not coming quickly? (*un + im + re*).

*unin*, dem. pr. He, she. *U. hoſ, that person; sedaere mił atorebon berel napamlen, u. kanae*, it is he, with whom we in olden times settled in the same village (*uni + n*).

*uni nič*, the same as *uni qnič*, q. v. (*unin + ič*).

*unis*, num. Nineteen (frequently used by the Santals). (H. *unīs*.)

*uniſaſ*, dem. pr. That one (-reaſ, -reaſ, -ren). *U. bañ aſſao akadea*, I have not reached that one; *unkinſaſ nitkin hijuk kana*, those two are coming now (*uni + ſaſ*).

*uni nui*, dem. pr. This one and that one. *u. n. bon jurikina*, we shall make a pair of that and this one (v. *uni*).

*un jokha*, the same as *un jokheč*, q. v.

*un jokheč*, n., adv. That time, then. *Nonkae metam u. j. em takid ruſrkea*, you should have protested at the time when he said so to you; *u. j. ko laſhai kan taſſkana*, they were at war at that time; *u. j. khon*, from that time; *u. j. re*, at that time (*un* and *jokheč*).

*un jokhen*, the same as *un jokheč*, q. v. (v. *un* and *jokhen*).

*unka*, n. What is given into the bargain, a gift over and above what is due, given by the seller (generally of the same stuff as that bought); fig. the younger sister of a bride; v. a. m. Give into the bargain, be do. *Noa dokanre u. dō bako emoka*, in this shop they do not give anything extra; *u. menkate mſſaſhäre oſog loſiſ sunumho emadiña*, they gave me into the bargain oil to anoint my face with; *đen qliñ hō*

*u.waliñme*, please give also us two something into the bargain; *u.ñ atañana*, I received it into the bargain; *u.waliñme, ekenem tulq datopañ kana*, give me good weight, you are only weighing me the exact weight; *noa thamakur dq u.yena*, this tobacco is extra; *ervelliñ kuri dqe u. kana*, the younger sister of the bride is a gift into the bargain; *u. jāwāe kanta-bonae uni dq*, this one is our extra bridegroom (said about the younger brothers of the bridegroom, and about the *lumti kora*, q. v.); *u. bāhu*, a bride into the bargain (*ervelliñ kuri*, q. v. and *lumti kuri*, q. v.). Note, in shops *unkq* is asked by and given to anybody present as a bargain. When the younger sisters of a bride and the younger brothers of a bridegroom are said to be *unkq*, the cause is that sexual intercourse is allowed between the respective parties. (Desi *unkā*.)

*unkq cunkq*, n., v. a., the same as *unkq*, q. v. *Nui dq u. c. bogegeye emok kana, ñel ñamokgetaea*, this one gives properly gifts into the bargain, it can be seen what he gives. (Desi *unkā cunkā*; v. supra.)

*unkin*, dual of *uni*, q. v. (*un + kin*).

*unkote*, dem. adv. By about that time. *Ambasoka nahak, u. ye dakkabona*, it will presently be new moon, then we will get rain; *nui candoe molok tikinokre u.bon er aphor sata*, when the moon reaches the first quarter, by about that time we shall finish sowing; *dakle khan u. dq mohajonko emabona*, if it rains, then (by that time) the money-lender will give us (loans) (*un + ko + te*, v. *unte*).

*unkup*, n. Guess, surmise; v. a. (d.), v. m. d. Guess, surmise, conjecture, suppose; infer; suspect. *U.te unigen bodnamede kana*, by conjecture I take this one to be the guilty one; *u.reñ bujhaqeta, nonde menae mente*, I suppose he is here; *kudi reali in u.keta, nondeñ nama mente*, I guessed I should find the kodali here; *u.adeañ uniye idi akata mente*, I suspected him to have taken it away; *u.anae, uni kombro kanae mente*, he surmised in his mind, that this one was the thief.

*un khaç* (or *un khan*), adv. Then, at that time. *Dalkidiñae, u. kh. in dal ruqkedeae*, he struck me, then I struck him again; *onqe onkanañ in ñelketa, u. kh. ten disqketa*, I saw such a thing there, then I remembered; *u. kh. anañ (-añç, -eñç, -ena, -enañ)*, only then; *u. kh. ge tap jalaoktiña*, then my anger will rise (v. *un* and *khaç, khan*).

*unkhqilq*, the same as *ulkhqina*, q. v.

*unkhqinq*, the same as *ulkhqina*, q. v.

*unkhqna*, the same as *ulkhqina*, q. v.

*un khqç*, the same as *un khon*, q. v.

*un khon*, adv. Since then, from that time. *U. kh. in ruqk kana*, I have been ill since then; *noako ror akadiñ, u. kh. bañ sen akana*, since they upbraided me for this I have not gone there (v. *un* and *khon*).

*un marañ*, dem. adj. So big as (shown); v. a. m. Make, become so big. *U. m. kor*, so great a person; *ñetar dqe, u. m. ena kora dq*, now the boy has become so great (as shown, or said) (*un* and *marañ*).

*unre*, dem. adv. Then, at that time. *U. ye mənkefa*, he said at that time; *oka jokhečko topakede*, *u. dɔ bañ tahkana*, I was not there at the time when they buried him (*un + re*).

*un layom*, dem. adv. After so long a time, so far behind. *U. t. dɔ cedak menama*, why do you remain so far behind; *u. t. anah* (-*aneč*, -*eneč*, -*ena*, -*enah*), only after so long a time; *u. t. e hečena*, after so long a time he came; *u. t. re*, *u. t. te*, so far behind, after so long an interval (*v. un* and *layom*).

*unte*, dem. adv. By that time. *U. dɔ bale jurqu baraea nahak*, shall we not get the necessary provisions together by that time; *u. dɔle rugra*, by that time we shall return; *u. anah* (-*aneč*, -*eneč*, -*ena*, -*enah*), only by that time (*un + te*).

*un tirif*, dem., the same as *un titif*, *q. v.* (*v. un* and *tirif*).

*un titif*, dem. So much, so big. *U. t. jo akana*, it has set a fruit so big; *u. t. dɔ alom emakoa*, do not give them so much; *u. t. kate dɔ phom anɬaolekoa*, by giving so much to everybody you will not have enough for them (*v. un* and *titif*).

*unf*, *v. ũf*. (C.)

*unu qnu*, the same as *unu unu*, *v. ono ono*. (C.)

*unucuh*, *n.* Corner, bend, creek. *Gaɖa u. ũhenko ato akata*, they have founded a village at the bend of the river; *doreɖo u.*, a creek of a lake; *buru u.*, the outlying parts of a mountain; *simɔ u.*, the corner of a boundary (*ucuh*, with infixed *n*).

*un uɖi*, dem. So much, about as much. *U. u.ñ emalmere hɔ bam khusiñ kana*, you are not satisfied even when I have given you so much; *miñ cupul u. u.ñ emadea*, I gave him about as much as one handful (*v. un* and *uɖi*).

*un uɖiç*, dem., the same as *un uɖi*, *q. v.* *U. u. hɔ honah okarem nama algate dɔ*, where will you easily get as much as that (*un* and *uɖiç*).

*unum*, *n.* Immersion, the height of a person from the feet to the crown of the head; *v. a. m.* Immerse, submerge, dip, go under, sink (under the surface); drown; baptize; *adj.* Dipped, sunk, drowned. *Hɔr u. dak menaka*, there is so much water as the height of a person; *kañho u. keta*, they submerged the timber; *u. kedeako*, they immersed him; *dakreye u. ena*, he sunk in the water (was drowned); *rinteye u. akana*, he is submerged in debt; *rogeteye u. akadea*, his whole body suffers from the disease (e. g., dropsy, leprosy); *dukteye u. akana*, he is submerged in suffering; *u. kañho oar akata*, they have brought out the sunk timber; *u. hɔr*, a drowned person; *bisteye u. akadea*, the poison has affected his whole body; *jibrateye u. akana*, he is submerged in litter (i. e., debt).

In compounds, when it is the first word, *unum* signifies the manner in which the second word is affected; when second word, it gives the result of the first.

*U. gujuk*, *v. a. m.* Sinking to die, i. e., drown;

*u. taken*, v. m. Sinking to remain (espec. drown);

*u. bolq*, v. m. Sinking to enter, sink down, glide down;

*jom u.*, v. a. m. lit. Eating to submerge, i. e., receive and give nothing in return (about the bride-price, v. *jom unum*);

*capal u.*, v. a. Throwing to submerge, throw down (into water);

*ota u.*, v. a. m. Press down (under the surface) (? *um* with infixed *n*.; Muḡdari, Ho *unum*).

*unuman*, the same as *on man*, q. v.

*unum ened*, v. n. Play at diving. *Gidraqo u. e. kana*, the children play at diving (i. e., see who can remain longest under water) (v. *unum* and *ened*).

*unum sumuñ*, adv. Just as much as the height of a person. *U. s. dall menaka*, there is as much water as the height of a person; *u. s. ko gaḡa akala*, they have dug as deep as the height of a person (v. *unum* and *sumuñ*).

*unum sunum*, v. *unum sumuñ*. (C.)

*un un*, dem. Just that. *U. u. jokheḡem roḡkea*, you should have spoken at that very time; *u. u. regem sapkea*, just at that time you should have taken hold of it; *u. u. saḡgiñrege menaka*, it is just so far (as that) (v. *un*).

*un uni*, dem. pr. He there, she there (showing). *U. u. kanae hoponerah do*, she there is my daughter; *u. unkin*, those two there (but *on onko*) (v. *un* and *uni*).

*un ulq*, adv. Then only, not till then. *Bere qacurena*, *u. u. e emadiña*, only when the sun was past noon he gave me; *u. u. in baḡaekela*, only then I got to know it (v. *un* and *ulq*).

*unul gutruñ*, adv. Minutely, all and everything, in detail. *Jolo kathae laidee u. g.*, he told him all and everything; *sanamaḡgekin gaḡmaraoa u. g.*, they speak about everything; *u. g. e disayeta*, he remembers minutely (cf. *ul gutruñ*).

*unuñḡu*, n. The raising. *Kharqi u.*, the raising of the threshing-floor (*uñḡu* with infixed *n*).

*unu unu*, adj. Various, of many kinds; v. *ono ono*. (Desi *unu unu*.)

*uñ*, v. a. m. Twine, twist, plait; curl up (in drying); contract, become lean, shrivel. *Backomko u.ñta*, they are twisting *backom* (q. v.), making cords of it; *barakeko u.ñeta*, they made a rope; *nañgleko u.ñta*, they are going to twist a yoke-tying rope; *setoñte joñḡra u.ñta*, the Indian corn plants will be twisted by the heat of the sun; *sakam u.ñta*, the leaves curled up; *roñḡḡñte lañ u.ñtae*, his stomach was contracted owing to hunger; *roñḡe hoñmo u. akantaea*, his body has become shrivelled through disease. (Ho *ñi*.)

*uññil jhambil*, the same as *uñil jhambil*, q. v.

*uññḡ uññhi*, v. *uññḡ uññhi*. (C.)

*uñḡḡu*, the same as *uḡḡu*, q. v.



*uṇḍṛa uṇḍri*, the same as *uḍṛa uḍri*, q. v.

*u par*, v. *i par u par*.

*u pare*, adv. On that side (v. sub *i pare*). (Desi *u püre*.)

*upai*, n. Resource, means, method; v. a. m. Procure means, do, endeavour, contrive, take measures. *Asuloḥ reāṇ qher u. menaḥa*, there are many ways of getting one's livelihood; *u. bānuḥanaṇ*, there is no resource; *oraḥre miḥ bar poesa reāṇ ae u. menaḥa*, is there at home any means of raising a couple of rupees (by selling); *baṇ u. dareaḥ kana*, I cannot manage it; *jom laḡit u.aleme*, do something for us to get food; *neṣ dḡe u.ḡela aḍ ḡsulok laḡit*, this year he has procured the means of sustaining himself; *aḡteye u. ana*, he has helped himself. (H. B. *upāy*.)

*upal baha*, n. A water lily, the Lotus, Nymphaea Lotus, Willd., Nymphaea rubra, Roxb. and Nymphaea versicolor, Roxb. Not to be taken for the real Lotus, which the Santals call *poraeni*.

The Santals distinguish two kinds according to the colour of the flowers, *araḥ upal baha* (with red flowers), and *ponḍ upal baha* (with white flowers); but botanically there is no difference.

The red flower is given as a medicine, when people pass red (bloody) urine, and the white flower, when the urine is white (has a sediment like ashes).

The root is eaten (v. *ulḡḡa*) (cf. *uplan*; cf. H. *utpal*; Muṇḍari *upal*).  
*upan jhapan*, n. Hardship (by moving from place to place); v. a. m. Disorder (by moving), harass. *Alom u. jh.a*, do not disorder it; *ḡḡitḡko u. jh.ḡedeā*, *onḡe khonko jobabedete*, they harassed him greatly, by ordering him away from that place; *ḡḡi u. jh.reṇ paraeṇa*, I got into great hardship (having to flit and move); *maṇjhi dḡ ulḡpan jhaḡpan ḡḡḡ kanae*, the village-chief is a very harassing person; *sḡuri bhḡriko u. jh.ḡela*, they brought the load of thatching-grass into disorder.

*upar*, postp. adv. On, upon, above, against, with; adj. Above, superior; v. a. m. Pull through, save from difficulty. *Coḡ u. coḡe roḡela*, he is talking high upon high (i. e., gainsaying); *hukum u. hukum hijuḡ kana*, there comes command after command; *rin u. rin menaḡtaea*, he has debt on debt. (H. *apar*, v. *upar*.)

*upardom*, v. *upordom*.

*upar khapar*, v. *uper khaper*.

*uparre*, postp. adv. On, upon, against, with; at a particular time, juncture.

*In u.ye edren kana*, he is angry with me; *iṇ u.ye laḡis aḡala*, he has laid a complaint against me; *iṇ u. tinḡḡem jhḡḡhlena*, how much did you strive against me; *uni u. ceḡ ḡḡi dḡbi dawa bḡnuḡtiṇa*, I have absolutely no claim on him; *ḡḡik ona u.ṇ seḡereṇa*, I came just at that particular time (*upar* + *re*).

*uparren*, adj. Who is against; who is above, i. e., higher, supreme. *U. sorḡar bḡḡdur*, the higher powers; *iṇ u. ḡḡḡko dḡḡḡela*, the people who were against me (or, over me) ran away (*uparre* + *n*).

*uparte*, postp. adv. Against, with. *Am u. ye edre akana*, he is angry with you; *in u. ye teŋgo akana*, he has stood up against me, or for me (used both about inimical and friendly attitude); *in u. ko heč akana*, they have come against me; *in u. ye kurudela*, he nourishes hatred against me; *in u. badike dhera*, I have many enemies; *in u. ye ləlis akala*, he has laid a complaint against me (*upar + te*).

*uparten*, adj. Who is against (postp.). *Am u. ic dge baŋ kana*, he is not one who is against you; *uni u. ko*, those who are against him (*uparte + n*).

*upas*, n. Fast; abstinence from food or from food and drink (when the *upas* is preparatory to some religious observance); v. a. m. Fast, go without food; to keep without food. *U. e manaoela*, he is keeping a fast; *u. hiloč*, a day of fast; *teheŋ doko u. ela*, they are fasting to-day; *boŋgaic do quriye boŋgako dhočice u. a*, the sacrificer abstains from food and drink till he has performed the sacrifice; *pe maha khonko u. akala*, they have been without food for the last three days; *teheŋ dole u. akadea*, we have kept him without food to-day; *u. ok kanae*, he is fasting (i. e., hungry); *amtegem u. ena*, you have fasted yourself, went without food; *lumam mit haptako u. a*, the silkworms fast for a week. (H. *upās*.)

*upasa tirasa*, adj. Hungry and thirsty. *U. te kəmi kana*, he works hungry and thirsty; *u. t. menaega*, hungry and thirsty he remains. (H. *upāsā*, hungry, fasting, and *trishā*, thirst.)

*upas tiras*, the same *upasa tirasa*, q. v.

*upal*, v. *jem upal*.

*upcan*, n. Produce, crops; v. a. m. Produce, give crops. *Neŋ do jotgaŋ reaŋ qdi u. hoe akantaea*, this year he has got excellent produce of every kind; *horo khub u. akantaea*, his paddy has given excellent crops; *case u. akala*, he has produced good crops. (B. *upcān*.)

*upcau*, v. a. Start, originate, bring up; v. m. Break out (disease). *Noa rog do khatige u. klatae*, this disease will certainly break out in him; *guŋi rog u. akana*, smallpox has broken out; *nwige noa kathae u. akala*, he has started this matter; *kəmiko u. akala*, they have started work (cf. H. *upjānā*; cf. B. *upcān*, overflow).

*upel*, v. m. Appear, reveal oneself (especially about apparitions of *boŋgas*, etc.), arise, come into existence. *Pata boŋga phalna theŋe u. ena*, the *pata boŋga* (q. v.) revealed himself to so and so; *nit enəčem u. ok kana*, now only you reveal yourself; *oka khon nitoč noa do u. ena*, from where has this come into existence now; *ona atore miŋten babajiye u. akana*, a *babaji* (q. v.) has arisen in that village; *miŋten u. ic in nəlhedan*, I saw an apparition (cf. H. *uplānā*).

*upel baha*, the same as *upal baha*, q. v.

*uper khaper*, v. a. m. Lavish, waste, squander. *Saname u. kh. kela*, he squandered away everything; *humi em nui emtege dhone u. kh. akala*, by giving to this and that one, he has squandered away his property.

*upgar*, v. *upgar*. (C.)

*upi*, n. Swarming white ants (the name given to the winged male and female white ants, especially when they swarm out). *U. leka marak menakhoa noa burure*, there are peafowls on this mountain, in numbers like swarming white ants; *u. kanae*, it is a winged white ant; *u. do japut qikquteho ofokoha gujul lqil*, the winged white ants come out to die, feeling rainy weather; *u. il*, the wing of a white ant. (B. *ui*; Ho *upi*, cockroach.)

*upiqs*, n. Scurf (on the scalp), dandruff; adj. Scurvy; v. a. d., v. m. Become scurvy, get dandruff. *Bqhokre u. menaktae*, he has scurf on his head; *uniall bqhok do u.getae*, his head is scurvy; *bqhok u. akantae*, *qdi din khon bae narha akante*, his head is full of dandruff, because he for a long time has not washed his head; *qitha hasateh narhayente in ho u.aditha*, I washed my head with some earth left behind, therefore I also got scurf (cf. Assamese *uphi*; v. *qs*).

*upi kalgal*, adv. Never to return, for ever (lit. like to oil the ears of the swarming white ants; about leaving one's home). *U. k. lekae ofokhena*, he went out (from his home) like the never returning swarming white ants, i. e., for good, for ever.

*upja*, the same as *upcan*, q. v. (C.; H. *upaj*.)

*upjan*, the same as *upcan*, q. v. (C.)

*upjanu*, the same as *upcanu*, q. v. (C.)

*upjon*, the same as *upcan*, q. v. (C.; B. *upjon*.)

*upkar*, n. Help, assistance, succour; v. a. Help, assist. *Hqr u.ko bae bogea*, it is not good to assist people (Santal wisdom); *mihū u. borqm bogea*, rather to help cattle is good; *uniall u.teh paromena*, I got through by his help; *nes do cel real ho u. do banukanan*, this year there is no help in anything (no crops to help one through); *dhiru gaite khube u.ena*, he got great help through (selling the milk of) a cow with calf; *manjhiye u. kidinteh jilquema*, I won, because the village chief assisted me; *unirenteh si u.ena*, I was helped to plough with his bullocks; *em u.*, v. a., by giving to assist (-*hedea*); *uniye jom u.hedea*, he helped him to eat (it up); *ukupkarak*, what helps, advantageous, assisting; *ukupkarak banuktae*, he has nothing to help him out. (H. *upkar*.)

*upkari*, adj. Useful. *U. jinis*, useful thing. (H. *upkari*; v. infra.)

*upkariq*, adj. Useful, helpful, beneficent. *Munga arak do khub u. kangea*, the *munga* (q. v.) vegetable is very useful; *matqom do khub u. jinis kangea*, the *mahua* is a very useful article; *khub u. hore tahzkana*, he was a very beneficent person; *ukn.*, who assists; *ukn.wak*, what assists, helpful (v. supra).

*uplan*, v. a. m. Revive, stir up, bring to the surface; come to the surface, float, come up, rise, emerge. *Katko u.kela*, they caused the wood to come to the surface (of water); *unum hore u.ena*, the drowned person floated up; *rohge hore dakteye u.kela*, the planted paddy was caused to float by the rains. (H. *uplan*, rise above the water.)

*upla upli*, adv. So that everything swims; v. a. m., the same as *uplu*, q. v., but about many. *Bogeteye u. u.kela dakle horo*, the paddy was caused to float about by the rain; *u. u.ye dakhela*, it rained so that everything swam; *ropho horo u. u.yena*, the planted paddy was caused to float (v. *uplu*).

*upodip*, n. Peninsula (only in books). (B. *upodvip*.)

*upo gropho*, n. A satellite (only in books). (B. *upogropho*.)

*upokul*, n. Coast (only in books). (B. *upokul*.)

*uponodi*, n. River (only in books). (B. *uponodi*.)

*upor*, adj. Above, superior; v. a. m. Pull out (of difficulties), help out (with money or advice); rise. *Jolo khone u.gea dayete ar kathate*, he is superior to all as regards strength and power of expression; *cela do guru u. dge ban kana*, the disciple is not above his master; *unigeye u.kidiha, bankhan in nurhalen tahk kana*, he pulled me out, or I would have been in difficulties; *in senkaten u.kedea fakate*, I went and helped him out, giving him money; *nes don u.oka*, I shall be safe this year (be superior to money difficulties); *nes do bhao u.oka*, this year the price will rise; *nonde khon hande do u.gea bhao*, the price is higher there than here; *qdi u.ko damak kana*, they are pricing it very high (v. *upar*; B. *upor*).

*upor cap*, adj. Overflowing, filling all (water running). *U. c. dak hecena celan khon*, overflowing water came from above (filling all, breaking ridges, etc.).

*upor capia*, the same as *upor cap*, q. v.

*upordom*, adv. Heavily, pantingly, short of breath; v. a. m. Cause to pant; v. m. Become short of breath. *U.e sahetela*, he is breathing heavily; *u.kidiha dom*, you made me pant (e. g., by causing me to drink quickly); *gok gokten u.ena*, I became short of breath by carrying it along. (Desi *upordom*.)

*uporre*, the same as *uparre*, q. v.

*uporren*, the same as *uparren*, q. v.

*uporte*, the same as *uparte*, q. v.

*uporten*, the same as *uparten*, q. v.

*upo sagor*, n. Bay (of the sea) (only in books). (B. *uposagor*.)

*uposti*, v. a. m. Start, raise. *Mitced maran utar orakle u. akata*, we have started building a very large house; *unige kathae u. akata*, he has raised the matter; *noa katha do arho u. akana*, this matter has been raised again. (Desi *uposti*; cf. B. *upostilo*.)

*upraq*, v. *upar* (word getting obsolete).

*uprak*, v. *rag uprag*. (C.)

*uprand*, adv. Over and above, in addition to that, at that juncture, against. *Ihiin sen akan tahkanre ona u.re uniye hecena*, when I had gone there, at that juncture he came; *uni u.te qher horoko rangao akana*, many people are angry against him; *juribanakidihte hge bana, ona u. hge*

*hajotkidina*, he was not satisfied with fining me, in addition to that he imprisoned me (v. *upar*).

*upra pari*, the same as *upra upri*, q. v. (v. *upar* and B. *pāri*).

*upra upri*, adv. Strugglingly, contendingly, one so another so, in rivalry; v. a. m. Contend, strive, fight, struggle. *U. u. ko hukumela, okoeakem anjomtakoa*, they are ordering, one so another so, whom are you to listen to; *kathako u. u. kela*, they contended (one said so, another so); *u. u. ko sekren kana*, they are singing, one so another so; *u. u. kin khøj kana*, they ask in rivalry; *u. u. ko bolok kana*, they struggle to enter; *kathareko u. u. yena*, they contended with each other (gainsaid); *noa khet rean joto boehako u. u. lena*, all the brothers struggled (to get) this rice-field; *lilamre uni sadom nutumteko u. u. yena*, they bid one above the other for this horse at the auction (v. *upar* and H. *āpri*; Muṇḍari *upra upri*).

*upri*, n. What is given in addition (at exchange); an extra, surplus money, something into the bargain; adj. Excessive, more than common, or just; additional; v. a. Take an excessive price, v. a. d. Give over and above in addition. *U. ye agukidina, dangra kada bodolko jokhet*, he unjustly took some excess money from me at the time we exchanged bullocks and buffaloes; *u. lagaomea* (or, -ama), you will have to give something into the bargain; *u. ye dakkefa*, it rained excessively; *u. dakte jotqe kharapkefa*, all was spoilt by excessive rain; *noareye u. kidina*, he took an excessive price from me for this; *u. dande agukidina*, he made me pay an excessive fine (more than right); *thora thuriye u. adina*, he gave me a little more (than I first said). (H. *āpri*.)

*upria*, adj. Stranger, foreigner; strange, foreign; a newcomer, alien. *U. hor*, a foreigner; *u. kul*, a recently come tiger; *uni u. hor do cele rorafa*, what is that stranger talking about? (H. *āpri*.)

*uprin*, v. a. Bring out of difficulties (of state of being an outcaste or religiously unclean); v. m. Overcome the danger of childbirth, stand, surmount; be taken up into society again. *Biṭol khonko u. hedeā*, they took him into caste again; *dos talarepe u. kellea*, you brought us again in among the ten (i. e., purified us so that we can again live as others; from *bhandan binti*); *biṭol khone u. ena*, he was again taken up into society; *bharti hormo khone u. ena*, she has overcome the danger of childbirth (cf. *upri* and *upar*).

*uptan*, n. Misfortune, accident; v. m. Spring up, take place. *U. hoe idik kana unialk do*, he gets one misfortune after another; *arkhō ona alore miffel katha u. ok kana*, a matter is again coming up in that village (v. *upcan*).

*upur dhupur*, the same as *udur dhupur*, q. v.

*upusti*, v. *uposti*.

*upusaf*, v. recipr. of *usaf*, q. v.

*upul*, v. a. m. Yield, consent, comply; be satisfied, quiet. *Bae u. kana, calakgeae*, he will not agree (to stay), he will go; *nui gidra dq mit ghari hq bae u.a*, this child will not be satisfied even for a moment; *nui dqe u.lena, sqngelenid dq bae u.lena*, this one was willing, his companion not; *pera bako u.lena*, the friends would not yield (they demanded marriage this year); *mon ban u. kantasa*, his mind will not rest quiet.

*upufic*, v. recipr. of *ufic*, q. v.

*upufkan*, v. recipr. of *ufkan*, q. v.

*upufhan*, v. recipr. of *ufhan*, q. v.

*up*, v. a. m. To eject, throw out, tip out; pour out (solids); spill. *Nonde hasa ubme*, pour out some earth here; *daka ubme*, pour out the boiled rice; *qophate dak u. gqkakme*, throw out the water with the *qopka* (q. v.); *pinqha hasa u.akme*, throw out some earth on the embankment; *khetre guridin u. akawala*, I have thrown out manure on the rice-field; *nuige joto u.aeme*, pour it all out to him; *hana khacqak khon noare u. ruqrme*, pour it out again into this from that basket; *horo lqhqt dalle u. gidiketa*, she threw away the water in which the paddy was soaked; *sunum u.ena*, the oil was thrown out (spilt); *noa dak celeye u.kela*, who has spilled this water.

*up*, n. Hair, wool; v. m. Become hairy, get hair. *Bqhqt u.ko argoketa*, they brought down the hair of the head (i. e., shaved the head of a new-born child at *janam chqtiqr*); *hatlak u.*, the hair in the armpit; *goco u.*, beard; *lutur u.*, hair of the ear; *dea u.*, hair on the back; *u.e arak akala*, she has let down her hair; *bana u.ko tolahoa bhalki ruqr*, they tie bear's hair to people suffering from *bhalki* (q. v.) fever; *merom u. reak banat*, a blanket of goat's hair; *goqo u. reak kicrid ban rabaña*, the cloth made of rat's hair is not cold (said about a certain kind of clothing used by rich people); *bhiqi u.*, wool; *bhiqi u. reak kamra*, a blanket of wool; *janam u.ge menaktaea*, he has still the hair with which he was born (especially said about hair of children, who have not had *chqtiqr*) (uncut, never cut hair); *kata u.*, hair on the private parts; *qsul u.*, hair kept long; *pifi u.*, curly hair; *hqila u.*, reddish hair; *palkui u.*, reddish hair, bleached hair; *tulpq u.*, short cut hair; *tope u.*, hair fallen out (in fever, etc.); *quriye ubolla*, he has not got hair as yet, (especially beard); *dak dq u.ena, qhqn hulea*, there has come hair in the water, I shall not drink it; *pipni u.*, the eyelashes. (Munqari, Ho ub.)

*upan*, adj. Hairy. *U. anae*, he is hairy, has hair; *u.ak hartia*, a hairy skin (*up + an*).

*up arec*, adv. Excessively, overmuch (about measuring dry things, keeping one's hand about the top of the measure, so that more than full is measured out). *Nui mahajon dq bae thika, u. a.e sqha*, this money-lender is not good; he measures (paddy, etc., to himself) making much go with his hands (v. *up* and *arec*).

*up' muč*, n. A black ant which exudes from the anus a hair-like thread; hence the name (C.) (v. *up'* and *muč*).

*up' nêrî up' sakam*, adv. Excessively, abundantly, plentifully, extremely, over head and ears (debt, fruit). *U. n. u. s. rintaa*, he is over head and ears in debt; *u. n. u. s. jô akana*, it has set fruit abundantly (v. *up'*, *nêrî* and *sakam*).

*up'hqđ*, n. Calamity, misfortune, disaster; false panic, rumour; v. a. m. Start a rumour, false panic; be rumoured. *Cel u. coko janam akala*, they have started some false rumour; *qđi marañ u. calak kana*, a great calamity is in progress; *mittecko u. akala*, they have started a rumour (causing a panic) (cf. *aphqđ*; cf. *up'har*; A. H. *afat*; cf. A. H. *tafan*).

*up'hqđiđ*, adj. Who starts false rumours, creates a disturbance. *Ađi u. hqđ kanae, sałge jâhân quriake lai baraea*, he is a great rumour-starter, he is always ready to start any false tale (v. *up'hqđ*).

*up'han*, v. a. m. Shine (about the sun through clouds); clear up. *Nitoł dqe u. nqł akala*, now there is a break in the clouds; *u. akana*, it has cleared up (the sun is shining). (H. *uphân*, effervescence.)

*up'hqđ*, the same as *up'han*, q. v.

*up'han*, n. Opportunity, leisure, spare time; adj. Unoccupied, spare; v. m. Get leisure, etc. *U. bañ hamela*, I cannot find the leisure; *hape u. ocoahme*, wait, let me get the (necessary) leisure; *onkoren mił hqđ dqe u. getakoa*, one of theirs is unoccupied; *u. hqđ citri guđriko qsulkoa*, people who have nothing to do keep partridges and quails; *nitoł dqe u. akana*, now I am at leisure.

*up'hqđđ*, n. The rope at the foot of a bed, by means of which the netting is tightened; v. a. d. Fix do. to a bed. *U. dagme*, tighten the foot-rope; *parkom u. akme*, fix a foot-rope to the bed (cf. H. *udvâ'in*).

*up'hqđđ topak*, n. lit. The snapping of the foot-rope of a bedstead, (fig.) a rupee given to the chief of the village of the bride (at marriage), to show that the last bond or tie by which a bride is bound to her parental home is broken. *U. t. emme*, give the money for the snapping of the foot-rope; *noa dq kakat reak u. t. faka*, this is the rupee to snap the foot-rope of the bed of the father's younger brother (i. e., village chief) (v. *up'hqđđ* and *topak*).

*up'har*, n. Rumour, report, false panic, misfortune, calamity, disaster; v. a. m. Spread a report, start a rumour, be rumoured. *Domko reak mitteč u. janamlena*, there arose a rumour about the Doms; *u. ko janam akala, bañma, maejiuko dq bireko khodakou*, they have spread a rumour, viz., that they shall tattoo the women on the shoulder blade; *mittecko u. kela*, they have started a rumour; *u. ena*, it was rumoured; *cel u. cqn hoeyentae*, some calamity has happened to him (cf. *up'hqđ*).

*up'hqđr*, the same as *up'hqđđ*, q. v.

*up'her*, the same as *up'har*, q. v.

*uphlau*, the same as *uplau*, q. v.

*uphlq uphli*, the same as *upla upli*, q. v.

*uphrq uphri*, v. *uprq upri*. (C.)

*ur*, v. a. m. Peel off, flay, skin, cast the skin (as snakes), slough; remove by hand the skin or outer covering, pick the grains of Indian corn from the cob, beans from the legume; husk (fig). *U. jonḍra dḡ alom dḡhoea*, do not keep Indian corn picked from the cob; *u. ghaṅgra*, *ghaṅgra*, beans picked; *jonḍrako u.ela*, they are picking the Indian corn grains; *malhanko u.kela*, they picked the beans; *bar mūrṭ gan caolele u. akata*, we have husked about two maunds of rice; *u.akle bae akata*, we have put away for keeping what is husked or picked; *ḡke u. jometa*, he peels off the bark of the sugar-cane and eats; *lare ukur kana*, he is peeling off the fibre-bark; *biṇe u.ena*, a snake cast off its skin; *humqniko u.oḷ kana*, the silkworms cast off their skins; *lḡ u.enaē*, he burnt himself, so that his skin peeled off; *husit u.kelaē harta*, he scraped off the skin; *kaṇṭhar rapake u.ela*, he removes the peel of the roasted jack-fruit-kernels; *qlu u.me*, peel the potatoes; *harta u.entaea*, his skin peeled off; *dal u. kedae*, he thrashed him, so that his skin came off. (Muṇḍari *ur*; Ho *ūr*.)

*urql*, v. a. m. Entice, beguile, allure, seduce, lead astray, mislead, misguide; spread a report. *Hako sapko u.kedae*, they enticed him away to catch fish; *cateko u.kedae*, they allured him away to the tea-garden; *onko ṇelṭeye u.ena*, he was allured away by seeing those; *hḡr u.ṭeye u.ena*, he was enticed away by the enticement of people; *kurigeye u.kedae*, the girl seduced him; *ḡṇḡko u. akata*, *kami ṇamoka mente*, they have spread a report that work is to be got there; *gidrḡ hṇṭe u. idiyem*, allure the child away thither. (Desi *ural*.)

*urqlḡ patale*, adj. Enticed, beguiled, allured, induced (by others, by report) (mostly in vain). *U. p.le senlena nahakge*, we went in vain, allured by others; *onu unḡṇ aṇjomkate u. p. parḡm hḡr dḡko parḡmena*, having heard that report those people who crossed, induced by the report, they went over (*caco chaṭiḡr binti*); *hako sap u. p.le senlena*, we went to catch fish, enticed by others (v. *urql* and *patal*).

*urqlḡ*, adj. Who entices, allures, etc. *Nui kangeae u. dḡ*, this one is the enticer (*urql* + *iq*).

*urql patal*, the same as *urqlḡ patale*, q. v.

*urḡṇ*, v. a. m. Lay bare, destroy, desolate, ruin, devastate, eat up; finish. *Sanam casko u.kela ḡḡi*, the cows ate up all the crops; *miṭ oraḷ bṇḍile jom u. kela setoṇ din mḡṭore*, we ate up during the hot season a house-full of paddy bundles; *horo iroḷko u. idiyela*, they are finishing the harvesting of the paddy as they go along; *pohoko disomko u.kela*, the locusts devastated the country. When second word in compounds, *urḡṇ* generally means bare down, off. *Maṇ u.kelako bir*, they cleared the forest; *ir u.*, cut and clear, harvest off (v. *oran*).



*Urāu*, n. The Oraons (or Kurukh), a Dravidian tribe in Chota Nagpur and other places. *U. leka ponḍ akanae*, he has become white (with dust) like an Oraon. (Muṇḍari *urāon*.)

*urə uri*, the same as *ora uri*, q. v.

*urbudqha*, adj. Senseless, puerile, simple, ignorant. (C.; *ur* + *budqha*, v. *bud*.)

*ur bhut*, the same as *urbhutqha*, q. v. (C.)

*urbhutga*, the same as *urbhutqha*, q. v. (C.)

*urbhutqha*, adj. Foolish, stupid, ignorant, imbecile. *Aḍi u. hq̄r kanae*, he is a very foolish person; *nui u. dḡ nonḍeye kharap goḥkela*, this idiot spoiled it here.

*urgən*, n. Likeness, image, features, resemblance; qualities (mostly about human beings, rarely about cattle). *Kahal u.e agu akala*, he has got the features of his uncle; *noko gidrə dḡ cəgat u. okq̄ h̄ bako agulaḥa*, these children have none of them got the features of their mother (or, qualities); *Isor aḍaḥ u.an dḡ manwae sirjəukedeae*, God created man in his own image; *cəgat u.e ḡelok̄ kana*, she looks the image of her mother; *gəroml̄ u.e agu akala, q̄ḡye ḡḡgəra*, she has got the qualities of her grandmother, she scolds very much.

*urgum*, adj. Warm, tepid; v. a. m. Make, become do. *Noa ṭh̄i dḡ u.ge qikquḥ kana*, this place feels warm; *u. daḥ*, tepid water; *u. oraḥ*, u. *kicrid*, a warm house, warm clothes; *daḥko u.kela*, they have warmed the water; *u. u.ge sebela*, it is savoury when warm (e. g., cake) (cf. *gurmi*; Muṇḍari, Ho *urgum*).

*uri*, n. A disease of the upper arm, the leg and especially the thigh; v. m. Suffer from do. The part affected first swells to a considerable size; after some time the skin bursts and pus comes out. It is not a boil. The disease may last for a year or more. *Noa dḡ u. kantaea*, this which he has is the *uri* disease; *u.yenae*, he has got the *uri* disease. (Desi *uri*.)

*uriḡu*, v. a. m. Bring to one's bearings, beat, punish, manage. *Hapelaḥ u.mea*, wait a bit, we two shall bring you to your bearings; *khubko u. akadea niq dhao dḡ*, they have punished him severely this time; *cel h̄ baḥ u.lentiḥa*, nothing of mine went properly; *oraḥ daf̄ khube u. akala*, he has managed the roof-thatching very well; *sioḥe u. akala*, he has managed the ploughing (learnt).

*uriḡu*, v. a. m. Disenchant, free, liberate (from spell or charm). *Ḡiye u.kelhoa*, he freed the cows from the spell; *oraḥko u. akala*, they have freed the house from the spell. The *uriḡu* is done by *ojhas*, who by *sunum boṅga* (q. v.) have learnt that a *boṅga* is harassing, e. g., the cows, so that they do not give milk, do not calve, etc. A fowl is given rice to eat in the cowshed, where all the cattle are brought together; the *ojha* fumigates them with *dhārḡ* (q. v.), having first broken the *āḥ akḡr* (q. v.); then he goes

out into the field and sacrifices the fowl with a goat or a pig to the *bohga* found out, and to his own *saket*. A house is disenchanted in the same way when the whole family suffers from fever, etc. C., (1) clean out and whitewash, (2) lay thatch on without tying (v. *oreao*) (cf. *supra*).

*urid*, adj. Firm, tight, fast, steadfast, taut; v. a. m. Make do.; tighten, fasten. *Khub u.te metaeme*, enjoin him firmly; *u. mon*, a steadfast mind; *kathale u. akata*, we have made the matter firm; *pale u. kela*, he fastened the ploughshare; *khupfi quriñ urija*, I have not as yet made the pole fast; *mon u. kela*, he has made his mind firm, is determined; *u. ena*, it has become tight; *mon u. entaea*, his mind has become determined; *noa katha dq u. ena*, this matter was firmly settled; *bañ urijok kana*, it does not become tight. As second part of a compound *urid* gives the meaning of firm, tight. *Tpl u.*, v. a. m. Bind firm, tightly; *sap u.*, v. a. m. Hold tightly, take a firm hold of, hold fast; *sap u. enae*, he took a firm hold of; *behget u.*, v. a. Look steadfastly; *teñgo u.*, v. m. Stand firm; *kuqam u.*, v. a. m. Hammer fast. (Muñdari *uri*.)

*urid*, n. Bullock, ox, draught-cattle (*urid* is an old word, now comparatively seldom used). v. a., v. m. d. Procure do. *Mitfen u. menaegetaea*, he has one bullock; *damqom u.*, a young bullock, calf; *u. kelkoe*, he has procured draught-cattle; *u. anae*, do. (Muñdari, Ho *uri*.)

*urid arār*, n. (lit. Bullock yoke). Draught animals, plough-cattle (about a pair or more); v. a., v. m. d. Procure do. *U. a. menalikotaea*, he has plough-cattle; *u. a. kelkinae*, he has procured a pair of plough-cattle; *u. a. akawanae*, he has procured plough-cattle (v. *urid* and *arār*).

*urid hqn*, n. A kind of rat, the Indian field-mouse, gerboa-rat, Gerbillus indicus. The *urid hqn* is larger than the common *hqn* (q. v.); colour, brown with white stomach, the tail is hairy; they live in holes which they dig in fields. They are eaten by the Santals and are considered very palatable. *Sakrat jekhēd mīl bhugakre aema u. h. ko tahēna*, *unre hq qdī ākho lakoa*, at the time of *sakrat* a great number of gerboa rats live in one hole, then the Santals dig them eagerly out; *u. h. teheñ gapako sakratok kana*, the rats are having *sakrat* in these days (they gather in large numbers in their holes) (v. *urid* and *hqn*).

*urid selep*, the same as *ored selep*, q. v.

*urid utiñ*, n. Exchange of human labour and loan of bullocks; v. a. m. Exchange human labour for loan of bullocks. *U. u. te menaea*, he is there in exchange for a loan of bullocks; *hopñetelko u. u. akadea*, they have given the services of their son for the hire of a bullock; *u. u. akanae*, he serves for the hire of a bullock. This custom consists in a person becoming the servant of somebody who gives one bullock instead to the father (or uncle, etc., as the case may be) of the servant. The bullock remains with the hirer as long as the person serves, generally a year. The

person who serves thus, gets his food and clothes from the owner of the bullock, but no wages; these are taken as the hire. It is therefore the same as *carp*, only the price is given by work. It is very seldom resorted to, and only in cases where there is a numerous family lacking plough-cattle. C. states that one person works for a pair of cattle; this is not the custom here (v. *urid* and *utin*).

*uri ghao*, n., v. m., the same as *uri*, q. v. but more especially used when the skin has burst (v. *uri* and *ghao*).

*uril*, v. *qril*. (C.)

*urlau*, v. a. m. Separate, extract, pick out, take out, brush away (with the hand); fig. put aside, be unsteady, of no account, roam about. *Busup u.me*, brush away the straw; *guchi gwedq u.lem, tinak gan hocoka*, separate the broken straw, let us see how much (paddy) there may be; *peted' horo lekae u. barae kana*, he is unsteady like empty grains (or, floating about); *sedae dq qdi godique tahfikana, nitok dqe u.ena*, formerly he had a very firm position, now he has become of no account; *uni dq qkpe hō bako u. akadea, acteye u. oqokena*, nobody has put him aside, he separated and went out of his own accord; *cedakem u.eta daka*, why are you touching the food with your hand; *u. daka jom hewa hor qhoko tahlena*, people who are accustomed to eat only the best food, will never remain here (cf. *ulqu*).

*urlq urli*, v. a. m., the same as *urlau*, q. v. *Busupko u. u.keta*, they cleared away the straw (or, tried to); *u. u. kaleye jometa*, he eats, picking out (what is cold, having spread it out); *ma u. u.me, adq rarejoka*, spread it out, then it will become cool (v. *urlau*).

*urlq urli*, adv. Enticed, induced (the same as *urqle patale*). *Jotoge u. u.ko senlena*, they went, all allured by seeing others; *tehen dq jotoge jhangae potae u. u. birtaye idi ahalkoa of hatak*, to-day she has enticed away everybody, big and small, to the forest to gather mushrooms (v. *urqf*).

*urmql*, n. Jingles, bells, jingle-belt; v. a., v. m. d. Make do., procure (oneself) with do. The *urmql* is a collection of small hollow spheres of bell-metal (*jhunka*, q. v.) with iron pellets inside, attached to a bit of leather. The *urmql* is worn round the loins (at the back) by men when dancing. It is also sometimes attached to the front of a drum (*tamak*), and at the neck of a horse. *Dandare u.e tqi akawana*, he has tied a jingle-belt to his loins; *u. akasae pe jor*, he has prepared three pairs of jingles; *hopontete u. akawadea*, he has furnished his son with a jingle-belt; *sadome u. akawadea*, he has attached jingles to his horse.

*urmql pāingan*, n. Jingle-belt and rattle-anklet. *U. p. anteye bhoktak kana*, he allows himself to be swung round at the hook-swinging festival, having a jingle-belt and rattle-anklets on (v. *urmql* and *pāingan*).

*urni bir*, n. Primeval forest, dense, extensive jungle. *U. b.reko berq akana*, they have settled in dense jungle (cf. *arna*, Desi *urni* and v. *bir*).

*ursiñ barsiñ*, adv. A few days, a day or two, at present. *U. b. menaegea nahañ*, he has been here for a few days; *u. b. menaegea besge*, he is well off at present; *u. b. dple boge bara hatargea apeko tora dohaete*, with your blessing, we are well at present; *noa dhartire' eken u. b. bon taken kana*, we live in this world only a day or two (v. *siñ* and *bar*, cf. *mursiñ*).

*uru*, n. Beetle (various kinds); fig. children (v. *era uru*). *U. rakel leka bhan bhan sadeñ kana mandanbher*, the *mandanbher* trumpet sounds droningly like the cry of a beetle; *u. dō guričko guli idia*, beetles make cow-dung into balls and take them away (v. *gurič uru*); *u. dea leka dakam roñgo akata*, you have burnt the rice, so that it is like the back of a beetle (v. *kañ u.*, *gurič u.*, *dañ u.*, *rasa u.*) (? onomat.). (Muñdari, *Ho uru*.)

*uru aña*, n. Meeting place of beetles; adv. In great numbers (v. *aña umqr*). *U. a.ko heñ akana hoñ*, people have come in great numbers (v. *uru* and *aña*).

*urubakal*, n. Confrontation; v. a. m. Confront, bring face to face (used about confrontation in judicial proceedings). *U. dō quri hoeoka*, confrontation has not yet taken place; *u. kelkinae*, he confronted them; *u. enako*, they were confronted. (Desi *urubakal*.)

*uru buru*, adj. Intimate, familiar; v. m. Become so. *Khub u. b. menakina neñtar do*, they are very intimate at present; *mañjhi paranik khubkin u. b. akana*, the village chief and his deputy have become very intimate.

*uru cokañ*, n. The anterior, horny wings of a beetle. *U. c. lekam roñgo akata ulu*, you have burnt the curry, so that it is like the horny wings of a beetle (v. *uru* and *cokañ*).

*uru eña*, n. (lit. beetle-mother). A kind of abscess on the scalp. *U. e.e rakap akawadea* (or, *u. e.e rakap akana*), he has got an abscess on the scalp. The spot where the disease commences is generally behind the ear, where a swelling occurs; this does not suppurate, but at the same time other abscesses form in other places on the scalp (these are called *uru ghao*, whilst this one with which it commences, for that reason, is called *uru eña*). To cure the disease the Santals press the *uru eña* with a ring, at the same puncturing it with the point of a hot sickle (v. *uru* and *eña*).

*uru gusu*, adv. Assiduously, lost in work. *U. gi kam kana*, he works assiduously (without talking to anybody) (v. *uru* and cf. *gusud*).

*uru ghao*, n. A kind of sore on the scalp (v. sub *uru eña*). (C., scald-head, eczema) (v. *uru* and *ghao*).

*uru kuydel*, adv. Rolling in the dirt, dust; v. m. Roll in the dirt, on the ground (like the dung-ball of a beetle). *U. k.e rakela*, he is crying, rolling in the dirt; *u. k.e gitič barae kana*, he is lying, rolling in the dirt; *u. k.oll kanae*, he is rolling in the dirt (v. *uru* and *kuydel*).

*urum bhusum*, the same as *uruh bhusuh*, q. v.

*uruh paru*, adv. Dissatisfied; v. m. Whimper, whine; murmur, be dissatisfied, displeased. *U. p.e nuyeta*, he drinks with dissatisfaction (seeing others getting what is better); *u. p. bayae hanae, bae khusik kana*, he shows his displeasure, is murmuring, he is not satisfied; *kicricreya u. p.ena*, she was dissatisfied with the cloth.

*uruh paru*, v. *uruh paru*. (C.)

*uruh uruh*, v. a. (d.), v. m. Covet, lust after, hanker after: *Noa lagile u. u. bayae kana* (or, *u. u.ok kanae*), he hankers after this; *nütren kopali raskq nélite alom u. u.oka*, seeing the pleasure of the people of darkness, do not hanker after it; *iären merome u. u.ae kana*, he covets my goat.

*uruh bhusuh*, adj. Dusty, covered with dust; v. m. Become dusty. *U. bh. akanae*, he has become covered with dust; *u. bh.ko gnet kana*, they are dancing covered with dust; *u. bh.e nelok kana*, he looks dusty (cf. *bhusuh*).

*uru suru*, adj. Wet, sickly, out of sorts, indisposed. *U. s.i tahena*, he remains wet; *u. s.n qikquela*, I feel sickly (cf. *dorg sora*).

*uruf*, v. a. m. (1) Rub, grind (to sharpen instruments, tools), whet; (2) churn.

Note, in the meaning of rub, grind, *uruf* is frequently used in connexion with a second verb which gives the result, grinding to do something.

*Teñgoc u. dharne*, grind the axe sharp; *churi u.alime*, sharpen the knife by grinding; *pitohj malako u. bhugaga*, they grind a hole in the *pitohj*

(q. v.) beads; *qpariye u. coelokela*, he has sharpened the arrow-head by grinding it; *kucq jakko uruda*, they grind the kernel of the *kucq* (q. v.)

tree; *u. dal qñuaeme*, give her water, in which (a thunderbolt) has been ground, to drink; *holal niq dhao khub u. laserena*, the razor was ground

very sharp this time; *ghorko uruda*, they churn buttermilk; *ghor lekako u. kedea*, they churned him like buttermilk (i. e., harassed, plagued). Butter

is churned by the Santals as follows: the milk is boiled and poured into an earthenware vessel called *dahe fukud*; when there is sufficient,

this milk which has become thick (*dahe*), is churned. The vessel is put beside a post, and a churn-staff (v. *mondhqini*) is put into the pot; this

staff is kept upright by two cords, loosely tied round the post like loops. A cord is wound round the churn-staff 3—4 times, and the churning is

done by pulling the cord first one way and then the other, thereby causing the churn-staff to spin. *Ukruf dhiri* (or *u. dhiri*), n. A stone

on which implements are sharpened by rubbing.

*urq*, interj. to call. Rise, get up (v. *uñq*, with which it is synonymous).

*U. uni kada dq*, get up, this buffalo; *u. u.*, get up, get up; *u. baba, u. bacha, u. bhai, u. re, u. bifi*. (Desi *uñq*.)

*urqh*, the same as *urq*, q. v.

*urqh*, the same as *urq*, q. v.

*urdu burdu*, adv. Promiscuously, disorderly; again and again, one over the other; v. a. Give again and again, work over and over. *U. b. ko*

*emallea*, they gave us again and again; *inąge enaṅ khonko kuliyetlea u. b.*, they are asking us the same thing again and again for a long while; *u. b.kom, ekhante bar pe dhao*, give them one course after the other, twice or thrice at once; *nonde tehen dābon u. b.ia noako khet dā*, let us finish the work here in these fields to-day (doing in one day what is otherwise done in several days in succession); *u. b.ko tōl akata*, they have tied it disorderly, over and over (cf. *urhu burhu*).

*urhu burhu*, adv. Entirely, completely (covered up); round and round; v. a. m. Cover entirely, tie round many times. *U. b.i oyo akana*, he has covered himself entirely; *u. b.i bedhao akata*, he has wrapped it many times round; *cun potome u. b. akata*, he has tied the lime-bundle round and round; *hicritleye u. b. akana*, he has wrapped himself up entirely in his clothes. (H. *urhānā*, cover; cf. *burhu*.)

*urī*, the same as *uḍī* (this form is comparatively rare).

*urī*, n. Sulkiness, the same as *qri*, q. v.

*Uriā*, adj. Belonging to, from Orissa, Uria. *U. hōr*, an Uria; *u. disom*, Orissa. (B. *uriyā*.)

*urid*, v. a. (d.). Blurt out, divulge, spread out, tell. *U. qcur gothetāe goṭa ṭandī*, he spread (the matter) round everywhere; *amge urijlabonne*, you tell it for us; *qhoṭye u. alpea*, who told it to you; *alo hōr u. jarwakom*, call the village people together.

*urid*, n. A small bird (there are two kinds, v. *hātī urid* and *tope urid*); fig., a marriage-broker; v. a. Call out (about the *urid* bird). To hear the cry of an *urid* on the left side is considered a bad omen, on the right side it is good. *Etom u. kōne qre sarlet sagunlette sikriak mākriakle tōl mīl hēl mīlletale*, having got a good omen from an *urid* bird on the right side and from an *qre* bird on the left side, we contracted a marriage (from *binti* at the time of divorce); *u. bon sabea noa katha jemone idi qgui*, we shall get hold of a marriage-broker to go and come in connexion with this matter; *goṭa bire u. allea, cel cōh hōeok*, the *urid* cried at us through the whole forest, who knows what will happen; *cele cōho hēl akade, bogeteye u. el kana*, they have seen somebody, the *urid* bird is crying persistently; *u. ko tukayela*, the *urid* birds are nesting, fig., about the first appearance of hair on the private parts, especially of boys (v. *supra*; probably onomat.; Mundari *urij*).

*urid alah*, the same as *ulid alah*, q. v. (C., here it is always called *ulid alah*.)

*urid urid*, adv. The cry of the *urid* bird. *U. u. e rakketa*, it is crying *urid urid* (v. *urid*).

*urī hōro*, n. Rice growing wild, *Oryza sativa*, L. Is found in tanks, and is eaten by Santals. The grain falls down as soon as it ripens. (B. *urī dhān*, v. *hōro*.)

*Uriā*, n. Orissa (only in books). (B. *orishā*.)

*urti*, n. Tertiary syphilis (children).

*urti*, v. *barti urti*.

*urti purti*, adv. Every bit, bag and baggage; every one. *Nēs dō u. p. jōtqko abad akafa*, this year they have brought every bit of land under cultivation; *uniye māñjhiyen khqn u. p. bebake jāwākelkoa*, since he became village chief he has married away every single (girl) (cf. H. *urti purti*, flying; v. *ar̥thi par̥thi*).

*urud dūbud*, the same as *uḍud dūbud*, q. v.

*urud puṭud*, adv. Intense, lurid, scorching (heat of the sun, when the air is calm). *U. p. setohrele odokena*, we went out when it was scorchingly hot; *u. p. setohre jōḍrako popo kana*, they are hoeing the Indian corn in the intense heat (cf. *oroe oroe*).

*urud supud*, adv. Intensely, heedlessly (without thought of anything else than what one is occupied with). *U. s.e. jomjōn kana*, he is eating intensely, voraciously (e. g., without a thought that others may have touched the food); *u. s.e. enēd jōn kana*, he is dancing heedlessly; *u. s.e. kqmi jōn kana*, he is working intensely.

*urud supul*, the same as *urud supud*, q. v.

*urum surum*, adv. Hard, energetically, with a will; v. a. Work hard, etc. *U. s.ko lala kana*, they are digging energetically; *khubko u. s.ela*, they are working very hard.

*urut urul*, adv. Eagerly, impatiently; v. a. Cause to fidget; v. m. Be eager, impatient, fidgeting, restless. *Calak̄ lq̄gile u. urudok̄ kana*, he is impatient to go; *u. u.e. q̄ik̄q̄uk̄ela lq̄lq̄i*, he felt eager to tell; *alo sem u. urudoka, jomgeam nahak̄*, do not fidget, you will get food presently; *reñgeṭeko u. u.kedea gupi*, they caused the shepherd to fidget with hunger.

*usq̄ra*, n. Expeditiousness, speed, quickness, diligence; adj. Expedite; quick, diligent, brisk, active; v. a. m. Expedite, do quickly, briskly, with speed; make haste, hasten; be diligent (to finish). *U.te k̄amipe*, work with diligence; *u.tebon calak̄a*, let us go quickly; *u.te daka hōdpe*, cook food quickly; *khub u. hq̄r kanae*, he is a very brisk person (at his work); *u. k̄ami*, diligent work; *en̄ga apa tulud̄ taken̄ dō k̄ami u., ar̄.gate tulud̄ taken̄ dō katha usq̄ra*, when you are with parents, work goes quickly, and when you are with your friends, talk goes quickly (proverb); *k̄ami u.e pe*, make speed with the work; *horo roh̄qe bat̄ u.k̄ kana*, the rice-planting is not going expeditiously. (H. *usār̄nā*, do quickly.)

*usq̄raṇ*, v. *usq̄raṇ*. (C.)

*usq̄s*, n. Relief, respite, help; v. a. m. Help, assist, aid, ease, relieve.

*U. iñ̄ n̄amketa, gutiñ̄ n̄amkedete*, I got relief, because I got a servant; *ma u.k̄aṇ̄me gupa dh̄q̄biḍ̄*, help me till to-morrow; *ato hq̄r siokko u. kidiña*, the village people assisted me to plough; *hōponko harayente nitok̄ dōe u.ena*, he has been relieved by his sons having grown up (cf. H. *usās*).

*usq̄f*, n. Sulkiness; adj. Sulky, sullen, cross; v. m. Sulk, be in the dumps, take offence. *U. iq̄le daka bae jometa*, she does not eat on account of

sulkiness; *u. geae in tulud*, she is sulky with me; *bahui u. ahana*, our daughter-in-law has become sulky; *u. horko rugredeae*, they are bringing the sulky person back; *orak bohgae u. ahantakoa*, their house-god has taken offence; *kako utu ban emadeleye u. ena*, she became sulky because fish-curry was not given her; *u. hqr dq busqñ simto emakoa*, they give sulky persons a hen with chickens.

*usqñ*, the same as *usqñ*, q. v.

*usid*, v. a. (d). Hiss, exhale venom; puff; fig. call, bluster, bray, boast, vaunt, talk big. *Sim dq biné u.adea*, the snake puffed venom at the fowl; *bin u.leye godena*, he died from the poison puffed by the snake. (Santals believe that if a snake puffs at a person, that person will die from the poison); *qhqe u.atmetem helena*, who hissed at you, since you came (i. e., called you); *hanqe khone u.ela*, he is bragging over there (cf. *sid*).

*uskqu*, v. a. m. Move, stir (heavy things), raise; v. a. d. Lift up, help, assist. *Bae u. dareata dhiiri*, he could not move the stone; *u.ñ lek dq ban kana*, it is not fit to be moved (too heavy); *u. idikedenko qangra*, they raised the bullock up and took him away; *manqiqu sukriko u. kedea*, they roused up the recumbent pig; *qhinki dq mit horte ban u.ka*, the rice-stamp cannot be moved by one person; *gitid khqn bae u.ñ kana*, he is not rising from lying down; *qdi horteko u.adea*, many people assisted him (to up take a heavy thing); *u. u.teko bhagnoena*, they tried to move it, but had to give it up. (H. *uskānā*, and *uksānā*.)

*uska uski*, v. a. Try to move. *Noa kale u. u.ketu*, he tried to move (lift) this log (v. *uskqu*).

*usku pusku*, v. m. Stir, move, turn oneself (in bed), make a movement to get up. *Noa kathae anjmqket khan cel hq bae u. p. dareata*, when he heard this matter, he could not move a bit; *pahil dq qdiye u. p.ñ kan talikāna*, *nitok dqe thir utarena*, at first he was making a great stir, now he has become absolutely quiet; *gidraq u. p.ñ kana*, the child is moving about (lying); *beret lagife u. p.ñ kana*, he is making a movement to rise; *calak lagife u. p.yena*, he stirred to go (cf. *uskqu* and *uskur*).

*uskur*, n. Instigation; v. a. m. Poke the fire; rouse, stir up (matter); incite, instigate, prompt; stimulate. *Uniak u.te alom calaka*, do not go at his instigation; *señgel u.me* (or, *u.akme*), stir up the fire; *uñuskur hqr menakkhoa noare dq, adle dq qhqe onhalea*, there are instigators in this matter, of his own accord he would not act so; *nui rugire qanko u.ela*, witches are stirring up (the disease) in this sick person; *kathae u.ela*, he is stirring up the matter; *lai cughiteko u. rangakidina*, by telling tales they incited me to wrath; *u. señgelkedeako*, they excited him to anger; *noa katha dq u. ahangea*, this matter has certainly been stirred up; *señgelko u. ipicketa*, they poked the fire, so that it went out (cf. *uskqu*; Mundari *uskur*).

*uslat*, n. Compensation, indemnification, damages, recovery of loss. *Mqkor-dqnakō jitqulene u.ko dqbia*, when they have gained a lawsuit, they



lay a claim for compensation; *jumiye digriket tayom pɛ serma reak u.e dabi akala*, after he got a decree for the land, he has laid a claim for three years' compensation; *u.e ruqphallaea*, he compensated him for his loss. (C. gives a meaning, acknowledgement, receipt; unknown here; A. H. *wāskūt*, accounts of collected money, usufruct.)

*uslqti*, the same as *uslqt*, q. v.

*usnq*, adj. Which has been boiled before husking (rice); having inoculation or vaccination marks on the person. *U. caole*, rice which has been boiled preparatory to husking (here, *leke*); *nui hqɔ dɔe u.gea*, this person has vaccination marks. (H. *usnā*.)

*usqɔ*, adj. Exhausted, poor (soil); insipid, faded; v. a. m. Exhaust, be exhausted, become insipid, fade. *U. jaegare phosqɔ baɪ hoekka*, on poor (or exhausted) soil there will be no crops; *janhɛ daka dɔ u.gea*, millet food is insipid; *noa goɔa dɔ u.ena*, this field has become exhausted; *noa rɔn dɔ u.ena*, this colour has faded; *si siteko u.kela noa khet*, they have exhausted the soil of this rice-field by ploughing (i. e., by constant cultivation without manure). (Desi *ushqɔ*; cf. *sithq*; cf. B. *shqɔ*, diseased, low-spirited.)

*usrqɔ*, v. a. m. Be quick, sharp, ready, prompt, have presence of mind, hasten. *Ti baɪ u.ktaea*, his hand is not quick (he is slow working); *rqr bae u. kɔda*, he is not prompt at speaking; *dadalgeye u.a*, he is quick to strike; *bako u.laka, onate bɔriɛna*, they were not quick (to start work), therefore it was spoilt; *jāhā tinqlem u. dɔreak, unqk hako pakoetalaɲme*, make all the haste you possibly can. (H. *usārnā*; v. *usqra*; cf. *osrao*.)

*usre*, interj. of regret, pain or sorrow. Alas, oh, dear me; (of contempt and unwillingness, used by women) fy, dear me. *U. onabon bɔriɛkela*, dear me, we spoiled that; *u. baɲatin kana*, no thank you, I shall not; *u. qhɔe cɔe rɔbɛn uni (hen*, oh, fy, who will be willing to marry him (cf. H. *us*, that, and *re*, cf. *uhre*).

*usti*, n. A piece or pieces of the bones of cremated persons, taken to the river (cf. *jan baha*). *U.ko idiyela nɲile*, they are taking the bones of the dead to the Damuda river; *u. dɔ kakaltɛko jimawadea*, they gave the bits of bones picked out of the funeral pyre into the charge of the uncle. (B. *usti*, bone.)

*usti pustɪ*, v. *usti-pustɪ*. (C.)

*usfɔha*, the same as *usqɔ*, q. v. (C.)

*usfi pustɪ*, n. Family, generation, ancestry; relatives. *Noa bandren u. p. dɔ bɔnukkoa*, there are no descendants of the builders of this tank; *nuiɛn u. p. dɔko maraɔena*, the family of this one is exterminated; *noa ato dɔ ale u. p. reak kantalea*, this village is our ancestral one; *nuiɛn u. p. dɔ nana disomre menakkoa*, his family is in that country. (P. H. *pasht*.)

*usud usud*, adv. Soundly, fast (asleep); smackingly (cheroot smoking).

*U. u.e jɔpɪl jɔn kana haso thir akantaete*, he is fast asleep, as his pain

has stopped; *u. u. cūṭiye nū joṅ kana*, he is smoking a cheroot smackingly (cf. *pusuṇṇṇ*).

*usuṇṇ sutruṇṇ*, the same as *sud sutruṇṇ*, q. v.

*usuṅṅ pusukṅṅ*, the same as *usku pusku*, q. v. (C.)

*usul*, adj. High, lofty, tall; v. a. Make tall, high, raise; v. m. Grow tall, become high; make oneself big, become too high. *U. dare*, a high tree; *u. buru*, a high mountain; *u. hor*, a tall person; *noa pinḍha dṇm u.keta*, you made this verandah too high; *aḍi dṇ alom u.a*, do not make it very high; *noa dare dṇ u.ena*, this tree has grown tall; *u.oḅ kanae*, he is growing tall; or, is making himself big; *alom u.oḅa, oḅom baḍalea*, do not make yourself big, you do not know what may happen; *dhonte dṇe u.gea*, he is big in wealth, is wealthy; *ona reakṅ u.ṭet dṇ pe moka*, the height of it is three cubits.

*usul*, v. a. m. Repay, pay off, pay up; give credit in an account for money paid. *Ona rin dṇ u.keta*, I paid off that debt; *khatareye u.keta*, he has given credit for it in his accounts; *jomletakṅ dṇ u. akattae*, I have paid off the food I got from him; *kami u.ena dadṇ*, the advance has been paid off by work; *ṭaka u.aṇme*, credit the money to me; *sodagor dṇ dalleko u.a*, the sodagors cause people to pay their debts by thrashing them; *u.aḅ hṇ bae qṭ akata*, he has not even given credit for what is paid; *emaḅ bae u. akata*, he has not credited in his accounts what is paid. (A. H. *usul*, collect, realize.)

*usum suruṇṇ*, adv. Embarrassed, ashamed; v. a. m. Make, be embarrassed, ashamed. *U. s.e qikqueta, jṇṇ horṇko baḍiadete*, he feels embarrassed because all left him; *rṇṇ rṇṇteko u. s.kedea*, they embarrassed him by their talk; *tire baṇuḅṭaeṭe u. s.ena*, he became ashamed, because he has no money in his hand.

*usum usum*, adv., equal to *usum suruṇṇ*, q. v.

*ūs ūs*, adv. Fast, soundly (asleep); v. a. m. Be fast asleep (about the deep breath of sleeping persons). *Ū. ū.e japit akata*, he is fast asleep; *oḅṇ coṇ notereye ū. ū.oḅ kan* (or, *ū. ū.ṭet*), someone is soundly asleep about here (breathing deeply) (onomat.; cf. *ās ūs*).

*uswṇ*, v. m. Suffer a relapse, reappear (disease); return (illness); be retarded (recovery). (C.; unknown here.)

*utq huli*, the same as *otha huli*, q. v.

*utq*, n. The North; adj. Northern, northerly; v. a. m. Leave, have, be on the north, to the north. *U. khone hoeyeta*, it blows from the North; *u. mohḍare*, in a northerly direction; *u. seḍ*, towards North; *u. kona machare menaka*, it is towards the North (a little to the east or west); *u. paḅhim*, north-west; *u. puruq*, north-east; *ona ato dṇle u.keta* (or, *u. oḅokata*), we left that village to the North, passed to the South of it; *noa ato dṇ u.ena*, this village is to the North (of a place). (H. *uttar*.)

*utq*, n. Answer, reply, rejoinder; v. a. m. Answer, reply, translate. *U. in nam ruṇṇketa*, I got an answer back; *oka katha hṇ bae u.ṭeta*, he does

not answer anything; *noa reah u.ahme*, give me an answer to this; *nonkhage u.ena*, it was answered thus; *Bahglate u. ahme*, translate it for me into Bengali (v. supra).

*utār*, adv. postpos. (giving the meaning of the top of, highest degree of).

Altogether, entirely, most, out, downright, absolutely, out and out, very, perfectly, exceedingly; only, first. *Ađi u.*, very much, exceedingly much, many; *huđin u.*, very small; *huđin u.iđ*, the smallest one, very small one; *marah u.*, very big; *marah u.iđ*, the greatest one, a very big one; *marah u.nk*, do. (inamin); *aema u.*, exceedingly many, a great number; *mōñj u.*, exceedingly beautiful, most beautiful; *kala u.geae*, he is absolutely deaf; *sojhe u.*, perfectly straight; *sari u.*, really true, perfectly true; *bariđ u.*, downright bad; *bañ u. in anjom akata*, I have absolutely not heard it; *banuk u.tiña*, I have absolutely not; *nēkē u.in iñeleta*, now only I see it; *ene u. in anjomketa*, then only I heard it; *teheñ u.e heđena*, only to-day he came; *un u.in phariyena*, then only I became well; *pahil u. do ingeñ tahēkana*, I was the very first one; *tayom u.e heđena*, he came last of all; *tayom u.re*, at the very end (both space and time); *mūrē u.ako*, they are as many as five, only five.

In connexion with verbs, it gives the meaning of off, for good, absolutely. *Idi u.kedeako*, they took him away for good; *heđ u.enaē*, he has come for good (to stay); *calao u.enaē*, he went for good; *gōđ u.enaē*, he is absolutely dead; *jom u.ketaē*, he ate it off, or, he absolutely really ate it; *ol u. ketaē*, he wrote it off, or, he really wrote it; *caba u.ena*, it is absolutely finished; *tayom u.enaē*, he became the very last one, came last of all. Note. Added to an adjective it may frequently be translated by our superlative.

*ut hō pat hō*, adv. Constantly, again and again. *l'. h. p. h. inageko seren-eta*. they are constantly, again and again singing the same (v. *ut pat* and *hō*).

*uti kalgať*, v. *upi kalgať* (which is the right form).

*utiñ*, v. a. m. Exchange, barter, give in exchange. *Dañgrate pbatāriñ u. akatkina*. I have exchanged a bullock for two heifers; *turite sunum in u. akata*, I have bartered mustard for oil; *batiñ u.a batakite*, I shall exchange the anklet for a cup; *kađac u.ena*, the buffalo was bartered away.

*utiñ sunum*, n. (lit. Barter oil). Mustard oil (or oil extracted from mustard and other oil seeds; so called because of the custom of giving oil seed, especially *furi*, but also *tilniñ* and *surguja*, for oil). *U. s.ko ojok akawana*, they have anointed themselves with mustard oil (v. *utiñ* and *sunum*).

*util*, n. A Hindu ascetic, devotee, monk (especially used about those who besmear their body with ashes); v. m. Become an ascetic. *Ađi bariđ u. phukirko jarwalena*, an immense number of devotees and fakirs came together; *u. lekaē iñglok kana*, *um hō bape une kana*, he looks like an ascetic, you do not even bathe him; *u. lekaē ođok calaoena*, he went out as an ascetic (forsaking everything); *u. abanaē*, he has become an ascetic;

*u. oraġ*, the house of an ascetic, a monastery (last meaning used in books). (H. *atġ*.)

*utjog*, n. Attention, care; v. a. (d.), v. m. d. Pay attention, to take pains, take care of, look after, attend to, take in hand. *Kaḡare u. lagaome*, pay attention to the buffalo; *ma u.aepe, qđi aġe ruqġ kana*, please take care of him, he has high fever; *khelko u.ata*, they attended to (what was amiss with) the rice-field; *conda gidikatege hoceka, bam u.aġ khan do isinoka*, will it do to put it on the fire and let it take care of itself, will it be cooked if you do not attend to it; *u. joġme, baġkhan cel coġ hoceġ*, take proper care, or something may happen.

*utkul*, v. a. Nudge; v. a. d. Draw attention. *U.kedee, jemone ror ocaye*, he nudged him to make him speak; *u. beretkedee*, he caused him to rise by nudging him; *nuigeye u.adea*, this one drew his attention to it (caused him to remember).

*utlau*, v. a. m. Disclose, reveal, relapse, bring up again, return, come to the surface, revive a quarrel. *Noa katha do alope u.a*, do not revive this matter; *arko ona rog u.entaea*, that disease of his has again broken out; *kop u.ena*, the phlegm came out; *vante kop in u. akaltaea*, I have brought his phlegm out by medicine; *sealom u.ena*, the *sealom* (fresh-water algæ) have come to the surface; *jondra dakne u. akata*, she has stirred the Indian corn up (so that it does not stick to the bottom of the pot); *caole u. oḡokena*, the rice boiled over (cf. H. *uthlānā*).

*utqr*, n. The North (used especially to distinguish it from *utqr*, q. v., which has several meanings). (B. *utqr*.)

*utpat*, n. Mischievousness, restlessness, violence; adj. Restless, mischievous; v. a. m. Make an effort, be in full swing, be mischievous, restless; try all kinds of measures; tease. *Acaġ u. guḡkġeye letha akana*, he has got into trouble by his own restlessness; *qđiko mana manukedeu, u. baḡgeye baḡilefa*, they vainly tried to restrain him, he would not give up his mischievousness; *noudei u. legaġ kana*, I am trying to make a start here; *qđi u. hoṛ kanae*, he is a very mischievous person; *onko hoṛ tulud u.e lago akata*, he has commenced strife with them; *raṇḡi qinqi tulud u.e laguoketa*, he commenced a quarrel with a widow (tried to drive her away); *mitteġ khel lgife u.eta*, he is working to make a rice-field; *u. kanale hana baḡdre*, we are in full swing (working) on that high rice-land; *u. baṛayet kanae imi gidra do*, this child is constantly getting into mischief; *setae u.e kana*, he is teasing the dog. (H. *utpat*.)

*utpatao*, v. a. m., the same as *utpat*, q. v.

*utpatiḡ*, adj. Mischievous, restless. *U. gidra*, a mischievous child (v. *utpati*).

*utrqha*, adj. Belonging to the North. (C., v. *utqr*.)

*utrqi*, adj., the same as *utrqha*, q. v. (C.)

*utrqu*, v. a. m. Prepare, succeed, be fortunate, successful, turn out well, develop; translate. *Noa aphor khubko u. akata*, they have turned these seedlings out very well (been successful); *khub koṛe u. akana*, he has

grown into a strapping young man; *phalna dō kada dāngraē kotēleko klian khube u. koa*, when so and so emasculates buffaloes and bullocks, he is very successful; *acha thikem u. akata noa ulu dō*, you have prepared this curry very well indeed; *hōrteye u. kela*, he translated it into Santali. (H. *utrānā*.)

*utri*, n. Tasar silk-worms at the first moult.

*utri dudhi*, n. A climbing plant (also called *utri dudhi loṭa*), *Cryptolepis Buchanani*, R. and S. The root is used externally against dropsy. When the silk-worms do not cast the skin properly, the leaves are soaked and crushed and the water sprinkled on the tree where the worms are (v. *dudhi loṭa*).

*utu*, n. Curry, relish; v. a. m. Cook, prepare curry. The *utu* is always used along with cooked rice or other grain; *utu* is prepared for the *mañjan* (noon meal) and *kedok* (supper); if anything is left from the previous evening, it is eaten cold together with rice-gruel. Vegetables, pulses, meat and fish are made into *utu*, which is cooked separately with salt, saffron and spices; meat and fish are always cooked in oil, vegetables also frequently in water, when they have no oil. *Bibiaḷ dō daka*, u. *dō daka sebel ocoe laḡit*, that which satiates is the cooked grain, the curry is to make the cooked grain palatable; *araḷ u.*, vegetable-curry; *hako u.*, fish-curry; *dāl u.*, pulse-curry (v. *dāl*); *jel u.*, meat-curry; *sukri jel u.*, pork-curry; *gandhāri araḷ u.*, *gandhāri* (q. v.) vegetable-curry; *ale dō dhertel araḷ u. le jomela*, we eat mostly vegetable-curry; *hakoko u. akatkoa*, they have prepared fish-curry; *sukri jel u. yena*, pork was cooked for curry. (Muṇḍari, Ho *utu*.)

*utu dhutu*, adv. In a hurry, energetically, pressingly; v. a. m. Press on, exert oneself, hurry. *U. dh. āḍiye chuṭauka*, he goes to work energetically; *oka bate cōn u. dh. i isin gōṭallea*, she cooked some food for us incredibly quickly, doing her utmost; *u. dh. kelaē mit ghāṛitege*, he did it energetically in a moment; *calaḷ laḡitko u. dh. ē kana*, they are pressing to go; *noko dōko u. dh. yena*, *onate bako disḷaka*, they were in a hurry, therefore they did not remember it (v. *ulu dhutu*, which is the regular word).

*utul tumbul*, adj. Infirm, weak, mooning, decrepit, imbecile, feeble-minded (old people); weak-eyed, dim-sighted; v. a. Be, become infirm, etc., be in dotage. *U. t. bāṛiqi heḷ seṭeroḷ kana*, he arrives with great difficulty, being decrepit; *u. t. ṇamenae bhabnate*, he became powerless owing to anxiety; *u. t. le parōmena*, we crossed it in darkness; *hāram iḷteye u. t. ena*, he has become feeble-minded on account of old age; *kāmi kāmiteye u. t. ena*, he has become weak by constant work (overworked); *lāi idiaepe*, *u. t. uni dō bae nēṇela*, tell him as he goes along, he is dim-sighted so he does not see; *mēdokre hōko u. tumbudoka*, also in eye-inflammation people become dim-sighted (cf. *tumbul* and *utkul*).

*utul tūḡul*, the same as *utul tumbul*, q. v. (C.)

**ut**, v. a. m. Swallow. *Ran udme*, swallow the medicine; *biñ rofeye u. kedeā*, the snake swallowed the frog; *gahna candoe u. kedeā*, the eclipse swallowed the moon; *u. ena*, it was swallowed; *u. biyenae*, he swallowed and became satisfied; *u. hapekokme*, *alom ror baraea*, swallow it and be quiet, do not keep talking (scolding); *u. mghōnenan*, I have done swallowing (have got enough); *eshar eshare u. hewayena*, he has been accustomed to eat by himself (abuse); *u. sarenae*, he has swallowed and become distended (abuse). (Munḍari, Ho ud.)

**ut gutruḥ**, the same as *unul gutruḥ* q. v. (v. *ut* and *gutruḥ*).

**uthakhuli**, the same as *othahole*, q. v. (C.)

**uthumte**, postp. In consequence of, owing to, on account of. *Ojo u. ye ruqk kana*, he has fever owing to a boil; *manda u. bohok hasoyedin kana*, I have a headache on account of a cold; *laṅga u. qdi ātīn japiṭketa*, I fell into a heavy sleep on account of being tired (*uthum + te*).

**ūṭ**, n. A camel, a dromedary. *U. sedaereko qguletkoa*, *menkhan baho farhaolena*, they brought camels here formerly, but they did not stand the climate. (H. ūṭ.)

**uṭa**, v. a. Root up, turn up, lift up (with the snout or head); break up; fig., die (bullocks); get diarrhoea. *Aphorko u. keṭa sukri*, the pigs rooted up the paddy-seedlings; *qangra dō jāhātis bhitko u. ia*, bullocks sometimes break up a wall (with their horns); *nui dō qte u. ia*, this one will root-up the ground (i. e., die, said about bullocks); *celem hataoea sakam okreḍiḍ se qṭ ukṭaiḍ*, which will you take, a tearer of leaf (a goat) or a rooter of the ground (i. e., a pig) (also used by *ojhas* asking the *bohga* what kind of sacrifice he wants); *munḍra qangrae u. kidina*, the hornless bullock butted me; *sukriye u. kedeā*, he got diarrhoea from eating pork; *sukri bādhiqn u. ocoyea neṣ dō*, *nahel banukitina*, I shall cause a pig to root this year (i. e., give you a pig when you work for me), I have no plough; *sukri bādhiq noa qadigi u. akala*, a pig has rooted up this pool (i. e., it has been dug by people who received a feast on a pig for their work) (cf. *uṭiḍ*, Ho *uṭa*).

**uṭaṭ**, n. Prop, support; v. a. (d.). Prop, lay under, support (to prevent moving). *Dhiri tanakte kaṭ u. akme*, put a stone or something under this log (to keep it in position); *bes leka u. me*, *laraok kana*, lay (something) properly under as a stay, it moves; *bāndiye u. afa*, he put a support to the paddy-bundle (v. *uqṭ*).

**ūṭ cēṛē**, n. An ostrich (v. *ūṭ* and *cēṛē*; in this case *ūṭ* is possibly derived from Engl. ostrich).

**uṭel**, v. m. Obtain a living (only used in connexion with *qsul*; v. *qsul uṭel*).

**uṭi**, n. Joint, knot, node, knuckle; v. a. Stop, obstruct; v. m. Become jointed, knotty; grow so as to have one or more joints; stick in, be impeded. *U. u. hasoyedin kana*, I feel pain in all my joints; *maṭ u.*, the node of a bamboo; *sar u.*, the node of the arrow grass; *kaṭup u.*, finger-joint; *bisi u.*, spine-joint; *u. u. ye kulli kana*, he enquires searchingly

(asks for all details); *gachi dō u.yena*, the paddy seedlings have grown so as to have one (or more) joints; *jondra u.kate popo dō bañ jutoka*, when the Indian corn plant has got joints, it will not do to hoe it; *celre u.yena, munq̄ ranelre hō bae phariq̄ kana*, what has it stuck in, so much medicine is given, still he does not recover; *noa kathare u.yena*, it stuck in this matter (was impeded by); *roꝛ roꝛteko u.kela*, by talking along they obstructed the matter; *noa kaꝛ dō t̄oohē t̄hao u. akana*, this timber is full of knots; *tinq̄ u.ḥ kana, unq̄ in heꝛ aguyela*, in as many places as an impediment arises, everywhere I do away with it. (Muṇḍari *uꝛi*.)

*uꝛi b̄qisi*, the same as *uꝛhi b̄qisi*, q. v.

*uꝛiꝛ*, v. a. To horn, hit with the horns, toss up (about horned bullocks, cows, goats and deer). *Gai then alope soroka, b̄qide uk̄iꝛa*, do not go near to the cow, she tosses with her horns at once; *daṅgrae u. kedeā*, the bullock tossed him up with his horns; *jel setae u. tararekedeā*, the deer tossed and rent the dog (cf. *uꝛa*).

*uꝛkaꝛ paṭkao*, v. *uꝛka paṭka*, q. v. (C.)

*uꝛka ol*, n. The same as *puṭka*, q. v.

*uꝛka paṭka*, adv. Reproachingly, bringing up old matters (*ruhet*); v. a. \*Reproach, upbraid, rake up old matters. *U. p.e roꝛe kana*, he is scolding him, raking up old matters; *mare mareake u. p. kidiṇa*, he raked up old matters against me. (C. gives also as a meaning, turn up, turn topsy-turvy, as soil; for this v. *uṭṭa paṭṭa*) (v. *uṭṭau*; Muṇḍari *uṭṭa paṭṭa*).

*uṭṭau*, v. a. m. Dig out, root up, exhume, reveal, revive. *Kuilq̄ u. ko sen akana*, they have gone to dig out charcoal; *teheṇ doko u.edea*, they are exhuming him to-day (a person provisionally buried); *noa kaꝛ dō daḷṭeye u.kela*, this timber was dug out by the water (revealed); *okye noa katha dge u.kela*, who rooted up this (buried) matter; *mare mareake u. kedeā*, he rooted up very old matters against him; *hoete sauriyē u.kela*, the wind carried the thatching-grass away; *rehel sudha u.ena*, root and all was rooted up; *kuṇḡal bhajan awa khon tehenko u. eṭa*, they are taking the earthenware pots out of the kiln to-day. As second word of a compound, *uṭṭau* gives the result, up, out.

*Si u.*, v. a. m. Plough up; *uṭṭa u.*, v. a. m. Root up, out;

*qṭu u.*, v. a. m. Flood away; *la u.*, v. a. m. Dig out. (H. *ukatnā*;

Bhoj. *uṭṭarnā*.)

*uṭṭau paṭṭau*, v. *uṭṭa paṭṭa*, q. v. (C.)

*uṭṭa uṭṭi*, adv. Raking up old matters; v. a. Rake up old matters, revive.

*Tinḡem roꝛea u. u.*, how much will you scold him, raking up old matters; *u. u.kedeako*, they brought old matters up against him (v. *uṭṭau*).

*uṭṭu puṭu*, v. m. n. Exert oneself, make an effort, strive, bestir oneself, be impatient (to start), press on, be eager, press. *Mōn. u. p.lentiṇa*, I was anxious in my mind (to start); *calaḷe u. p.ḥ kana*, he presses to go; *kami laḡiṭe u. p. b̄rae kana*, he presses on to work.

*uʔuʔ uʔuʔ*, adv. Moving, stirring; v. a. m. Stir, move, agitate, upheave (used about the effects seen or felt of somebody moving below or behind).

*Cele cqe u. u.ediñ*, some (animal) is stirring under me; *alo sem u. uʔuboka*, don't be moving; *urui uʔyela u. u.*, the beetle is rooting up the ground so that you see it moving; *lač u. uʔubok kan'ina*, my stomach is stirring (I feel hungry) (cf. *aʔaʔ uʔuʔ*).

*ũʔ ũʔ eneč*, n. A children's game. (A part of the game called *kit-kiq*, and *culha kufuñ*, q. v.; v. *ũʔ* and *eneč*).

*uʔ uʔu*, adj. Prominent, rising above the surrounding surface, bossed, protuberant, bumpy, swollen; v. m. Swell, rise, be bumpy (used about things, getting or being out of order). *Bata baber topakente u. u. nglok kana*, the cord tied on the cross-laths has snapped, therefore it looks bumpy; *u. u. mō akana*, it has swollen much; *uru enga qdi marañ hara akana u. u.*, the swelling on the head has grown to a great size; *u. u.ñ aʔkareta*, I feel it is bumpy (where I am sitting); *ojo qdi marañ u. u. akana*, the boil has swollen to a great size (cf. *luʔ luʔu*).

*uʔha*, interj. to cattle. Get up, rise, pull. *U. nui dañgra dō bañgeye bereta*, get up, this bullock will not get up; *u. u.*, *thoʔa bam or akata*, pull away, a little more, then you are up (the incline); *u. baba*, rise, old fellow; *u. bacha*, get up, my son; *u. bhqi*, get up, brother (all to cattle) (v. *uʔhan*).

*uʔhai paʔhae*, adv. With all one's possessions, for good. *Oñde khon dō u. p.ko hēna*, they have come from there with all they have. (Desi *uʔhai paʔhai*.)

*uʔha k*, the same as *uʔha*, q. v.

*uʔhana*, n. Credit; v. a. m. Take on credit. *U. le jometa*, we eat on credit. (No interest is paid the first year, as it is supposed to be paid back as soon as the debtors get cash; a practice used by people having a fixed salary. The shopkeeper always gives less than for cash). *Hañdi hō u.teko ñuyel tahk kana*, they were also in the habit of drinking rice-beer on credit (paying it once yearly, and regularly getting ruined); *qdi utare u. keta caole*, he took a great quantity of rice on credit; *teheñ in hisabketa*, *qdi utar u.yena*, I made up the accounts to-day, very much stands on credit (it has run up to very much). (H. *uʔhāñ*.)

*uʔhan*, v. a. Raise, break up, abolish, shut, begin, start; revive, renew; collect (rent, etc.), lay the foundation; put before, plough for the third time (fields, not rice-fields); v. m. Start, leave (a temporary abode, a camp), depart; be fecundated. *Oraʔko u. akata*, they have commenced building the house; *dake u.keta*, it has commenced raining; *rehet quriko u.a*, they have not as yet laid the foundation; *khajna u.ela*, they are collecting the rent; *alo sime u.elhoa*, he is collecting the fowls for the sacrifice; *aʔa hañdiko u.keta*, they have collected the sacrificial rice-beer; *paʔil kathako u. akata*, they have taken up the first matter; *nahelko u.kettaea*, they took up his plough (i. e., have forcibly forbidden him



to plough); *ondenañ aphorko u. cabakela*, they have taken up all the paddy seedlings there; *ona barge miñ dhaobon u. ruqra*, let us plough that field once more; *kalkako u. kela*, they caused them to swear by the arrow (v. *kalka*); *teheñ bargeko u.ela*, they are ploughing the field for the third time to-day (i. e., before going to sow; about rice-fields *jabqđ* is used); *haqđi dokanko u.kela*, they abolished the beer-shop; *kamar dō sale u. kela*, *se menaka*, has the blacksmith stopped work for the day, or is he still there; *hañko u.kela marañ okođ*, they started a big market; *hañ u.ena*, the market is over (for to-day); *game u.kela*, he started a tale; *serenñko u.atkoa*, they started singing to them; *dihriye u.ena*, the *dihri* (hunt priest) has started; *teheñ hqñime u.ka*, the magistrate will break camp to-day; *bitkile u. akana neş*, the buffalo cow has fecundated this year; *pargana dustur u.ena*, the perquisites of the *pargana* have been collected, or, have been abolished; *hako orañe u. akala*, he has commenced to dig a tank; *bintiye u. akal tahñkan jokheđ gulmal janamena*, a row got up when he had commenced the *binti*; *coñren cēñē ārgokale mārñko u.ela*, the bird of the air comes down and attacks the dead body; *mohajon takae u. baışqueña*, the money-lender collects money and gives it out again in loans. (H. *uñhāñ*.)

*uñha uñhi*, adv. Again and again, in succession, at close intervals; v. m. Break up and separate; close. *Hañ u. u.ñ delā dilile señerena*, we arrived a little before the market should close for the day; *u. u. bar sermae sāvāekela*, there were full crops two years in succession; *u. u. ye dakkela*, it rained again and again; *u. u. yenako*, they broke up and separated; *u. u. ko dukena*, they suffered again and again (v. *uñhan*).

*uñhe*, the same as *uñho*, q. v. (Desi *uñhe*.)

*uñhi baışi*, v. m. Break up, separate (after finishing what they are sitting for). *Teheñle u. b.yena*, we separated to-day; *kañiđ talañbon u. b. ñōgoka*, let us separate for a little while. (Desi *uñhi* and v. *baışi*.)

*uñho*, v. Appear, come up (only used in *mantars* at *khari mañi*, q. v.).

*Ki u. ñan u.*, what may appear, a witch may appear. (Desi *uñho*; cf. H. *uñhāñ*.)

*uñhulak*, n. A temporary fire-place (made of three stones or clods placed together); a camping fire-place; fig., the posterior; v. a. m. Make a temporary fire-place. *Jāhā tañdirele dakale khan u.rele dakaēa*, or *orañ jarkao jāhāñlenre hō*, when we cook food anywhere in camp, we cook it on a temporary fire-place, so also if the house has been soaked or the like by rain; *u. tēfreye ojo akana*, he has got a boil on the posterior.

At the time of *jatra* (q. v.) it is customary to cook the food for the participating ones on an *uñhulak* made of earth. The earth is crushed, mixed with water, and made into three large balls the previous day.

*Noako pen dhiriñ uñhulaga*, I shall make a temporary fire-place of these three stones.

*uñhul uñhul*, adv. Restless, fidgety; throbbing (pain in the head); v. m. Be restless, fidget, be eager. *U. u. iñ qikqueña*, I feel restless; *bqhqđ*

*u. u. hasoyediñ kana*, I have a throbbing pain in my head; *calaḥ laḡile u. u.oḥ kana*, he fidgets to start.

*uḥ uḥu*, v. *uḥ uḥu*. (C.)

*u u*, adv. Crying *u u*; v. m. Cry (mostly about the deer and wolf). *Notere cele coe u uḥ kan, jel reaḥ lekañ aṅjomketa*, some animal is crying in this direction, I heard it like the cry of a deer; *u ui raḥeta huṇḡar*, the wolf is crying (onomat.).

*ū ū*, adv. Crying *ū ū*; v. m. Cry (quail and snipe); say *ū* (inarticulate sound), grunt. *Gūḡdriye ū ūḥ kana*, the quail is crying; *daḥ baṭa ū ūi raḥeta*, the snipe is crying; *ceṭem ū ūḥ kana, mūtem goṇeta, moca dḡ bḡnuḡtama*, what are you grunting for, you answer with your nose, have you no mouth? (onomat.).

*u viḥnama*, n. A will, testament. *U.e ḡladea*, he wrote a will in his favour. (Engl. will; P. H. *nāma*.)

*uyukḥ*, v. a. Bring down (in striking), strike; rain, pour out (as libation); v. m. Be brought down, be born, brought forth (about the parturition). *Ekkalleye u.keta miṭ theṅga*, he struck at once one blow; *miṭ dhao u.aeme*, bring the stick down on him once; *daḥe u.eṭa*, he is bringing down rain, it rains; *haṇḡdiye u.keta*, he poured out (libated) beer (to the *boṅga*); *uni cetanre u.ena theṅga*, the stick was brought down on him; *gidraṅ u.ena*, the child was born; *u. kapeadeae*, he struck him in silence; *u. u.le bae u.leṭa*, he threatened with the stick, but did not bring it down; *hoḡoḥ daḥ u. maraḡena, tayom gidraṅ uyukēna*, the head-water came first, afterwards the child was born; *paḡille u.iḥ*, the first-born. (Muṇḡari *uiyu*.)

*uyunḥ*, the same as *oyonḥ*, q. v.

## V.

*v* is the denti-labial open voiced sound, in Santali found only medial, i. e., between two vowels, or between a medial consonant and a following vowel. It is a mistake to say that Santali only has the *w*, as, strangely enough, insisted upon by some English and Scotch people. The Santals have the sound, i. e., produced by placing the upper front teeth on the lower lip, or (perhaps more often, and this may to some extent explain the mistake) the lower lip against the front of the upper front teeth. The *v* is especially heard between and before the vowels *e* and *i*.

## W.

*w* is the bilabial open voiced, or the lip-back open voiced sound. It is only found medial, and what has been observed about the *v*, applies also to this sound. The *w* is very frequently used representing the euphonic semi-vowel between two vowels (v. Mat. I., paras. 97—99, and 113.

*wakhep*, v. *oakhep*, the ordinary Santal pronunciation. (C.)

*waront*, v. *aront* and *arontə*, the ordinary pronunciation. (C.)

*wakil*, v. *okil* or *ukil*, the ordinary pronunciation. (C.)

The words mentioned may be used by non-Santals, but are not heard used by ordinary Santals.

## Y.

*y* is the open medio-palatal fricative sound. It is not so consonantic as the *j* in the German *ja*. Except in the words given below it is not initial in Santali; it is frequently used as a euphonic semi-vowel. See Mat. I., para. 113. The *y* is also used in sung Santali prefixed to some of the demonstratives and a few other words that ordinarily have an initial vowel. See Mat. I., paras. 122 and 123.

*ya*, a postpositional particle used in calling or addressing boys or men younger than the speaker and not to be addressed by a particular relationship term, especially younger brothers or small boys. Used by both men and women, but not to strangers. Some women may be heard calling on their husband using *ya*. *Hendaya*, look here, young man; *È ya*, O you; *dé ya, thamakurlah joma*, give here you, let us chew tobacco; *delabon ya*, come along with us, young man; *sendrabo calaka ya*, let us go and hunt, you; *okayenam ya*, what has become of you, man (husband); *durufme ya*, sit down, you. *Ya* may also be used by men of apparently similar age to one another, *bana hq̄kin yaea*, both say *ya* to each other (cf. corresponding use of *na* to girls, etc.).

*yad*, v. *ead*. (C.)

*yanalom*, 1st pers. sing. Imperf. I brought (heard in Folk-tale songs, in Bihari; H. *ānā*; the *y* is poetic).

*yaoae*, 3rd pers. sing. Fut. He will come (in marriage songs in Bihari; v. supra).

*yaora*, for *aora*, q. v. in sung Santali.

*ye*, v. *infra*. (C.)

*yeye yeye*, adv., v. a. m. Wailing, whimpering; to wail, whimper (used mimicking children). *Yy.ye bhesaoede kana*, he is mimicking it, whimpering; *yy.yel kanae* (or, *yy.k kanae*), it is whimpering. (The same as *hēhē hēhē*, q. v.)

*yi*, v. *infra*. (C.)

*yi yi*, the same as *yeye yeye*, q. v.

*yoi*, intj. to younger men, the same as *ya*, particularly used by women, and by men as a warning. *Dela yoi, daka jom*, come, youngsters, to get food; *hape yoi, lahgiyīnpe* (or, *lahgiīnpe*), wait you, wait till I come; *mēn, yoi, dak̄ seferok̄ kana*, look out, you, rain is coming (cf. corresponding use of *n̄oi*).

*yona*, in songs for *ona*, q. v.

*yore*, in songs for *or*, q. v.

*yq̄ hae*, in songs for *q̄ hae*, q. v.

## WORDS IN CONNEXION

with which matters of ethnological interest have been mentioned, arranged under certain general headings.

Agriculture, agric. implements, cleaning and storing of foodstuffs:

*anjel, aphor, argom, ãiŕau, bandi, bor, cok canda, chatabar, dini, duni, dobka, dhiŕki, dhula, guchi, karha, kurãu, khãrqi, khonta, nahel, ojha, raksa, rek, ruhni, sãp dhãri, te, tok, ukhur, urid utiŕ.*

Announcing, giving information, forbidding do.:

*dhãrwãk, girã, gobor mãti, jana jãni, sãhi girã.*

Betrothal, marriage (regular and irregular):

*ãbuk jaŕga, babrã, baha sãoha, bapla, bãhu, bãriqt, bãtki, buđhi kumbã, cãđi, cãk, cãuđãl, cãupala, cumãura, chuŕki, daŕk bapla, darãam daŕk, eŕga itãl, golãeti, gonon pon, gonon torani, ghaŕ kirin, ghãrdi jãwãe, iputul, itãl, ihul, jãwãe, jãituk tok, karmas (hili, luntĩ, maŕdwa, maŕdla, nãihãr, numu ãaka, nir bolã, or ader, rãebar, saŕgha, sãriqt, sãŕer lekha hãŕđi, sindradan, sin duãr, so jãnum, tarãam gãŕde, tere, ti, tuŕki dipil bapla, uphãŕđ topãk.*

Birds (catching, nets, etc.):

*jhampa, kumbel, pãsi, kur, laotã, laŕha, or daŕk pãsi, pacan, lepãk.*

Birth:

*daŕk dul buđhi, giŕãk.*

Blacksmiths:

*cãpuã, jão, kamar.*

Carts, carrying:

*bhãriã, cãuđãl, dola, ram gãđi, sãgar.*

Cattle, domestic animals, training of do., etc.:

*ãđã, arãr, bathan, ghũrã, jote, kurũđã, paŕ samble, reŕca, siŕghãuŕi.*

Clothing, dressing, weaving, etc.:

*badha, bande, bentar, berel daŕk, chupi, doal, ðora, garcha, gopca, gogoŕk, gogoŕk japãk, guŕgu, khãŕđi, qtor cãrkhi, pacan, pileŕ, salãka, sul, ten.*

Dancing:

*baha bas, doŕ, duŕger, dhurumjãk, ðahar, ðãŕla, eneŕ, lagrã, matwar, sal.*

Death, funeral:

*ãg mukhi, bhãŕdan, gur loŕom, kuŕãm ðãŕgra, maŕgar gupi, mora mãhã, porkã daka, sara, sate, tel nahãn, torre khũŕti.*

**Divorce, elopement:**

*qñgir, chaqaoqi, sakam qreč.*

**Festivals:**

*baha, chata, chaqiar, dhāoa, gadqe, goł, hiñdol, jale, jatra, karam, kulhi daran, khunqiu, narta, nim dakmanqi, ñeñel, pala, sakrat, sqhxae.*

**Fishing (nets, etc.):**

*ber jal, bichri, cabhi jal, ghaqi, jal, janalom, mucu, saera, siqra, țoroqan.*

**Food, foodstuffs, preparing do.:**

*andał, ata, culhq, dataoni, ganda guqi, gurgu, hutum, kañji, khajari, laf, laqe, matkom, piñha, taben, ul acar, urul, utu.*

**Household goods, furniture, implements:**

*baqi, carkhi, gando, hurkar, kato, laua, lofa, maci, parkom, patra, phuruk, refa, sangra, tumba, țhili.*

**Hunting (with implements and weapons):**

*ak, bag dhinuk, borlom, capo joro, dihri, dunde, dhal, gipitič, gorkha, gorla sar, hqri, pañja ten, porycha, phiri, sar, sendra, tunum, tuñ, țheñga, țheñga banduk.*

**Intoxicants:**

*bul, cuq, hañqi, paura, ranu.*

**Judging, village councils, etc.:**

*gobor maqi, kiriq, mōrē hor, lutur pețer, sorkar.*

**Kidnapping:**

*onqga.*

**Magic, divination, superstition, witchcraft:**

*aha, ban pañhri, dorqson, dhqrom, dan, qarur, hat khari, jan, khari, likha, phuldhariq, sagak, țak țaki, țarao, sunum boñga, ulat bag.*

**Measurement:**

*bigha, ojon, sakhi, ser, suli, tola, țep.*

**Music, song:**

*bir sereñ, buqñ, dhak, dqol, guhriq, mandanbher, pepret, peresañ, sakwa, siñgha, sqqoe, tirio, tumdał, țamak.*

**Oil (press, etc.):**

*kūinđi, pața, sqsq, sunum.*

**Ornamentation, finery, tattoo:**

*aenom, amsam dhiri, bāk, baji, bichiq, caurid, gulanj baha, jața, khoda, lipur, mala, mandoli, siqa, sindur, thum.*

**Relatives, relationship, adoption, friendship:**

*baba, baqha, bahraola, bala, bidhua, boeha, boñga hatom, boka, buqə, buđhiq, bhagna, eñga, go, gutiq, ghardi jāwāe, jiqa, landa sagai, misera, phul patuo, sqgai.*

**Servants (perquisites):**

*arpa, qloqi, dəsi, guli.*

**Silk-worm:**

*lumqan.*

## Social intercourse, behaviour:

*aben, abo, ale, aliñ, ape, biñqha, biñol, gola gamcha, gobor mañi, johar, jom joti, lutur petar, māyām pañja, nutum, layo.*

## Social ceremonies:

*caco chañqar, cak khunñi, cak purani, cumqura, chañqar, chañqar hañdi, chut, janam chañqar, um.*

## Spirits, supernatural beings, sacrifice and worship:

*abge, acraele boñga, aenqm, akhan, baqhut boñga, boñga, boñga kora (-kuri), bulqu, bul māyām, buru, bhulq bhuli, bhut, cando, coqor, curuc, curin, dārē, dhal dak, eroñ sim, hāri khunñi, jagao, jagarna, jaher, janthar, jom sim, kisār boñga, kuqam naeke, kuqam qañgra, khil jalat, khōnd, Liñq, mag sim, mak mōrē, Marañ buru, Mōrēko Turuiko, naeke, nāihqar boñga, nāwāi, ñeo dhorgom, orañ boñga, phulas, rum, siñ boñga, sunum boñga, than, taini, Thakur, um.*

## Sun, moon, stars:

*ambabasi, ambaboti, arār ipilko, ārgom ipilko, buñhi parkom, cando, gahna.*

## Tobacco:

*cun, cuñi, thamakur.*

## Tribes, septs:

*Kharwar, Kherwar, pāris, Santal, saphai, siñ, subq.*

## Village, officials:

*ato, doqatiq, goqet, jog mañjhi, jog paranik, kulhi, man, mañjhi, mañjhi than, naeke, paranik, ron pahra.*

## Years of special importance:

*adwa caole serma, hul.*













**Rev P.O. Bodding (1868 - 1936) is the most outstanding of the missionary-scholars who lived amongst the Santals and studied their language. He belonged to Norway. Started in 1903, the massive work was completed only in 1924.**

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